

2015

# Religiosity and Support for the use of Enhanced Interrogation

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# Walden University

College of Social and Behavioral Sciences

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Stuart Hitchcock

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Walden University  
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Abstract

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by

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MSHS, Touro University, 2005

BSN, University of South Alabama, 2001

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Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

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## Abstract

Young adults in the United States are less interested in organized religion and consider the use of enhanced interrogation techniques on terrorists and captured U.S. military personnel by enemy forces as justifiable. The relationship between religion, political ideology, and enhanced interrogation support are well known, yet it is not known if young adults with current or prior military service also consider these applications justifiable. The purpose of this study was to determine if religion influenced the opinions of young adults with current or former military service on the use of enhanced interrogations. The theoretical framework for this study included Milgram's theory of obedience and Maslow's theories of motivation. Research questions focused on religion, age, gender, and support for enhanced interrogation of (a) terrorist and suspected terrorist and (b) captured U.S. Armed Forces personnel. A quantitative design was used by employing 10-item measure of religious involvement, religious commitment, and acceptability of enhanced interrogation administered electronically via internet. Data from current or former military service members ( $n = 105$ ), recruited through military community newspapers and social networking websites, were collected and coded for correlational analysis. Results indicated a significant positive correlation between religion and support for enhanced interrogation of terrorists or suspected terrorist ( $r(95) = .366, p < 0.000$ ). There was no correlation between religion and support for enhanced interrogation with age, gender, and use on U.S. Armed Forces personnel. Implications for positive social change include consideration of this religious influence by military chaplains when training military members on ethical obligations and military law.

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## Chapter 1: Introduction

The topic of this study concerns the influence of religiosity and support for the use of enhanced interrogation. This study was conducted due to confusion between torture and interrogation, unclear and misleading data collection and reporting on public opinion, and the importance of the cohort studied to this and future research on this topic. The study's implications for positive social change arise from recognition of changing of religious values among young adults between the ages of 18 and 34 and the impact this has on their support for interrogation policy.

Throughout the course of human existence, religion has been a common theme in societies. It serves as a source of inspiration, explanation, and social control that has influenced societal development and direction (Boudon & Bourricaud, 1989). From the earliest practice of ceremonially burying of the dead by the Neanderthals during the middle to late Pleistocene epoch (2.6 million to 11,700 years ago) to its newest forms, religion continues to define and direct human behavior and interactions around the world (Gargett, 1999). Religion has become a major aspect of society and culture around the world and, in the United States, it has had a measurable influence on the views, opinions, and values of citizens (Malka & Soto, 2011). The commitment and reverence toward religion in the United States can be found in many places. From the *Pledge of Allegiance* (1954–present) to U.S. currency, and in inscriptions or markings on any number of official landmarks around the country, phrases such as “In God We Trust,” “God who gave us life gave us liberty,” and “this nation under God” greet entrants. Therefore, it should be of no surprise that religion is recognized as a major factor that directs human behavior and governance in the United States. Because of this national impact of

religious doctrine on everyday life, it should be a consideration in policy making (Streib & Hood, 2011). While religion is not part and parcel of the political process in the United States, as can be found in a theocracy, it has been observed by scholars that “(certain) aspects of religion are still influential” in secular decision making (Scott, 2000, p. 95). Maintaining the integrity of the Establishment Clause and Free Exercise Clause of the First Amendment of the U.S. Constitution is of paramount importance to the government. This is necessary to preclude any perception of religious favoritism by the government despite indications of its influence.

The dynamics behind social motivation reviewed for this project have been studied by sociologists and economists within the frameworks of choice theory, rational choice theory, and rational action theory; in these inquiries, the influence of religiosity has limited if any mention. Additional studies have focused on the basic structure of society, psychological conditioning, rewards based theory, and rational choice theory have also been conducted; however, none of these have led to conclusions as to why individuals gravitate toward religiosity, thus inviting further research into the field (Scott, 2000).

The gap in research directly measuring the influence of religion on the population of interest in this study (18-34 year olds with current or past military experience) and members of this population’s opinion on the use of enhanced interrogation, coupled with the lack of a body of knowledge concerning the same, represented an opportunity to explore the personal dimension of individual human motivation by looking for social political behavior indicators within the complex dimension of religion. This dimension

may not be overt until concern is broached with regard to a public policy that may conflict with religious teachings, such as enhanced interrogations.

Although it is often confused with enhanced interrogation, torture is discussed as part of this project due to the vast amount of literature on the subject. Furthermore, clarity is necessary in order to differentiate between the two in light of the ubiquitous euphemistic use of the term *enhanced interrogation* by politicians and the media when referring to torture. The use of torture is prohibited by law; therefore, the question of policy concerning it is straightforward—it is illegal. This study is not about torture. However, due to corollaries made between torture and enhanced interrogation, it is crucial to identify the differences between enhanced interrogation (what this study is about) and torture (what this study is NOT about). The discussions that follow are intended to prevent obfuscation as to the differences between types of torture and types of enhanced interrogation and to distinguish the two for purposes of this academic study, with due consideration of the argument by some that they are one in the same.<sup>1</sup>

Torture as a means of achieving involuntary capitulation has been used throughout recorded history. However, due to the ability for both torture and enhanced interrogation to elicit an emotional response, the subjectively identifiable colloquialism “I know it when I see it” will not apply when referring to torture or enhanced interrogation

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<sup>1</sup> A Special Review of the Office of Inspector General of the Central Intelligence Agency published on May 7, 2004 cited agency officials as indicating that a “more robust approach to elicit threat information from Abu Zubaydah and possibly from other senior Al-Qa’ida high value detainees” was necessary (p. 3). The report also identified a legal opinion from August 2002 in which the “DoJ provided to the Agency a legal opinion in which it determined that 10 specific ‘Enhanced Interrogation Techniques’ (EITs) would not violate the torture prohibition and this work provided the foundation for the policy and administrative decision that guide the Counterterrorist Center (CTC) Program” (Office of the Inspector General, 2004, p. 4).

for this study. Instead, the objective definitions supplied by scholars in the literature will be used for both, starting with torture.

Historically, the well documented types of torture presented in the literature have included the following: judicial or evidential, punitive, interrogational, dehumanizing, terroristic/deterrent, and sadistic (Wisnewski & Emerick, 2008, p. 7). The use of torture is prohibited by U.S. and international law and is not the subject of this study. However, it is important to note that current and persistent political circumstances and passionate emotional rhetoric have clouded a distinction between the two, which creates concern in an academic discussion. For example, the detainees held at Abu Ghraib (2003-2006) were ultimately tortured when the guards overstepped their legal bounds. The detainees were held to determine whether they possessed useful information concerning threats against the United States. However, the treatment they subsequently endured was later deemed to have been conducted as a result of their captors' liberal interpretation of their mission and as such a violation of the law. Consequently, those involved were convicted of criminal offenses (Reid, 2005).

For the purpose of this study, enhanced interrogation is any interrogation technique or approach, or any treatment related to interrogation, that is indicated for use in the *U.S. Army Field Manual—Human Intelligence Collector Operations* (September 2006) to include the six techniques identified in the media in 2005 as having been instituted in “mid-March 2002” (Ross & Esposito, 2005, p. 2). Therefore, the distinction between what occurred at Abu Ghraib and enhanced interrogation has become clouded.

While the need for interrogation remains relevant, the need to do it in a legal and socially acceptable manner is the challenge. One of the issues facing socially responsible

enhanced interrogation policy is the motivation behind the popular approval of such techniques. Finding acceptable political doctrine and theory to drive this is a challenge and requires taking a look across multiple disciplines. Motivation theorists suggest that decisions to support enhanced interrogation policy are motivated by secular beliefs, religious beliefs, or some other influential motivator that people believe will move them closer to self-actualization as individuals and institutions (Maslow, 1943).

While individuals might subscribe to and follow the teachings of a certain religion, the magnitude of the motivational influence on their decision making can be multiplied if endorsed by a popular or charismatic religious leader (Barrett, 2001). Becoming sympathetic to this influence, whether a conscious decision or not, can be a foundational component of an individual's decision making process when faced with making a value based judgement in support of positive social changes in institutions, behaviors, or policy. This external influencer should be recognized when the decision is marked by conflict between religious values, utilitarian logic, and/or personal self-interests.

The argument for consideration of religious motivation is the premise upon which this study is founded. It's importance not only lies within it's significance to the individual and culture but also due to the sparcity in the literature with regards to the influence on opinions relevant to enhanced interrogation policy. The need for this study is the consistent and profound absence in the literature of a link between the religious dimension of individuals, enhanced interrogation policy, and military service. Previous researchers have identified this as a gap and encouraged more research to determine the importance of this measure on enhanced interrogation policy. This gap was reported to

be “not that uncommon when measuring citizens’ opinions on matters of public policy,” in the *U.S. Public Opinion on Torture* study (Gronke et al., 2010, p. 439). Despite the study’s title, it addressed the lack of duality between torture and enhanced interrogation to exemplify how public opinion is shaped by omission and misrepresentation, resulting in inaccurate reporting on actual public opinion. For example, the data indicated that public approval of the use of enhanced interrogation techniques increased across 32 different polls and surveys reviewed when descriptors other than the word *torture* were used (Gronke et al., 2010, p. 439). Furthermore, there was no indication of consideration for the impact of individual moral or religious beliefs on individual support for torture of suspected terrorists in these studies despite its being a known political motivator and predictor of support. This was highlighted in the CNN program *Cafferty File* concerning the PEW Research Center findings that religiosity influences support for torture (Cafferty, 2009). In that survey, PEW measured religiosity by frequency of church attendance and found that 54% ( $n = 742$ ) of frequent church attenders supported the use of torture whereas 42% did not, adding further evidence to support a potential link (PEW, 2009c).

Throughout the literature the limited consideration of religion as an influence on people’s opinions on torture and interrogation represents an opportunity to enhance the public’s knowledge concerning social policy. The need to contribute to closing this gap is of great significance to the population studied here, and this study may therefore contribute to positive social change. Information revealed by this study is of importance to U.S. Armed Forces leadership and religious programs personnel. This was revealed in the responses of U.S. Armed Forces personnel who served in Iraq in 2006 and

participated in the “U.S. Public Opinion on Torture, 2001–2009” study (Gronke et al., 2010, p. 439). The results of this study indicate that two thirds of the military members polled opposed torture, while one third of the same group supported its use. This provides an indication that social change policy is needed in regard to their understanding of and adherence to U.S. and international laws that expressly prohibit torture (Gronke et al., 2010, p. 440).

Other significant studies relevant to this project were conducted by the Pew Research Center (PEW) and the International Red Cross (IRC). The data from these studies validated a Reed College study revealing a complex and multidimensional interaction among religion, torture, and enhanced interrogation policy (Pew Research Center, 2009). These studies serve as a convenient means of identifying public sentiment on significant milestone events that unfolded during the Global War on Terrorism. For example, findings by PEW in its *Religion and Society* report (2009) came shortly after the November 2008 Senate Armed Services Committee’s *Inquiry into the Treatment of Detainees in U.S. Custody* was published (U.S. Senate Armed Services Committee, 2008). Their findings were consistent with and validated public support of the findings made by the Congressional inquiry. Among the findings and recommendations of Congress, the report concluded that a lack of supervision and liberal interpretation of enhanced interrogation techniques directly led to the abuse and killing of prisoners in detention facilities at Abu Ghraib, Bahram, and elsewhere. In response to this, numerous individuals were charged with crimes and military leaders were relieved of command. This culminated in the White House releasing Executive Order 13491 (EO 13491)—*Ensuring Lawful Interrogations* (January 22, 2009). President Barack Obama’s EO

13491, which added emphasis to the findings of the report, sent a clear message that any interrogation activities must stay within the bounds of a lawful interrogation in addition to specifically prohibiting all forms of liberal interpretation. In the December 2014 release of the *Senate Select Committee on Intelligence: Committee Study of the CIA's Detention and Interrogation Program*, significant need for positive social policy change was identified by the Chairman with regard to future policy on the matter. However, it was noted that the EO mentioned above is not U.S. law, could be overturned by a future president, and would better serve if it were law (U.S. Congress, 2014, p. 4).

The polls and reports published by PEW, the IRC, and others, when coupled with the findings of independent scholars, government committees, and others within the international community presented throughout the literature reviewed demonstrates the need for clarity of national values on enhanced interrogation in order to institute positive social change. This begins with understanding individual values and how they arise through religiosity. Understanding the difference between lawful and unlawful interrogations and the influence of religion on individuals was this study's attempt to establish and better understand a potential link between religion and motivation. The link among individual decisions, religion, and enhanced interrogation policy remains conspicuously elusive, and further exploration is indicated.

### **Background of the Problem**

Throughout the research literature reviewed, arguments both for and against the use of physical pressure and nonphysical means getting information from terrorist suspects is prevalent. For example, as stated in the findings and conclusion of the *Senate Select Committee on Intelligence: Committee Study of the CIA's Detention and*

*Interrogation Program* report, “the CIA itself determined from its own experience with coercive interrogations, that such techniques ‘do not produce intelligence,’ and ‘will probably result in false answers,’ and had historically proven to be ineffective” (Congress, 2014, p. 3).

Because of the time limited value of national security threat information, legally obtaining strategic information from detainees and prisoners of war who are otherwise reluctant to capitulate has been a challenge for years. During this time, interrogators have come up with many techniques designed to sway the interrogated into giving up information they would otherwise choose to withhold. Traditionally, the techniques developed and used have included both verbal threats and applied physical distress. Both have been used interchangeably in an effort to obtain information or to reveal whether or not a given suspect is guilty of a crime (Gray & Wegner, 2010).

The recent historical foundations of these practices in the United States can be traced back to the wartime experiences between Native Americans and Europeans during the colonial period and settlement of North America some 500 years ago (Knowles, 1940). During this time, the United States were settled and influenced by a mix of European cultures whose members explored Central and South America, the Caribbean, and ultimately North America. These early colonizers brought with them not only the customs and traditions of their own unique cultures, but also a historical and experiential understanding of the techniques used in gathering information from captives of war and ensuring the pacification of conquered individuals (Knowles, 1940; Ruiz, 2002). These information gathering practices were proven and well known, as they had been used to facilitate the consolidation of power in Europe over the past 1,000 years. Imported to the

Americas and used by both Spanish and French missionaries, these techniques were instrumental not only in the exploration and settlement of the New World, but also in the sometimes forceful conversion and assimilation of the natives (Ruiz, 2002). These practices exemplify the role of religion in generating the political authority of the time, not through the humanitarian concerns of reformists, but through the exercise of power by force (Foucault, 1977). This exercise of power has been sustained today both symbolically and literally, ranging from the use of religious iconography and phrases to theocratic forms of government whose officials dole out punishment in accordance with religious law. Evidence of this can be seen in the United States as citizens are faced with persistent images and reports of violence inflicted upon individuals from around the world as a result of both natural and manmade disasters and wars, some of which are directly or tacitly attributed to the application of religious doctrine.

In contrast to the reported drop in religiosity that occurred in the 1990s, over the last decade more and more people in the United States have been turning to religion for answers (Russell, 2013). Hassner and Horowitz (2010) recognized in their research a growing increase in the relevance of traditional religion worldwide that is “rooted in the past” (p. 207) and “destined to shape the future” (p. 207), representing the far reaching and tenacious appeal of religion.

The influence and growth of religion in the United States have expanded and contracted as a result of social, cultural, and personal desires over the past several decades (Lipka, 2013). As a result, there has been an increase in the volume of political activity both in defense of and in opposition to the use of the enhanced interrogation from conservative nonprofits, religious based groups, and others. Identified groups of interest

whose members consider themselves nonreligious and unaffiliated are known as the *Nones*, indicative of individuals with no ties to a traditional religious group and individuals who collectively or independently practice “spirituality.”<sup>2</sup> Some scholars hypothesize that those who are not religious would be more inclined to make enhanced interrogation policy decisions based on an evolutionary moral compass guiding their opinion as to what is right and what is wrong, leaving religion out of the decision making process (Churchland, 2011). However, other researchers conclude that “it is dubious to distinguish religion from spirituality, and that spirituality cannot be universally defined as a set of particular values or motivations, in the same way that other value types can” (Pargament, 1999, p. 168). While these views may be generalized to a major religion, they are also linked to the culture, which, in turn, is governed by the laws of the society. The religion of the culture may or may not be that of the majority, and as such a distinct corollary between the religious population and subsequent law and policy support for the use of enhanced interrogation cannot be established (Johnson & Grim, 2013).

Some might assert that semantically, religion and spirituality are the same. Those without a religion who consider themselves as spiritual do so apart from the organized religious establishment. This is characterized not as a rejection of belief in a divine power, but as a rejection of belief in the interpretation of the divine power from an intermediary whose views they may or may not share. Research into the influences on enhanced interrogation policy that includes the views of the *Nones*<sup>3</sup> may prove

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<sup>2</sup> Spirituality was not surveyed as part of this study. See the definition of terms section in this chapter for full definition.

<sup>3</sup> The first use of the term *Nones* to collectively describe individuals who claim no religious affiliation on religious identification surveys is credited to Dr. Barry A. Kosmin, the founding director of the Institute for the Study of Secularism in Society and professor at Trinity College (Russell, 2013).

challenging. Individual beliefs, taken without doctrinal guidance from an ordained religious leader, might not provide an accurate indication of the beliefs of a group as a whole if the source of foundational motivation is not accounted for (Pargament, 1999). Therefore, understanding the importance placed on the religious or spiritual tradition by an individual results in an understanding of the impact that this association can have on motivation, which was an essential consideration in the development of this study. This was a concern not only because of the impact on the individual's perception and understanding of interrogation policy as related to a higher power, but also because of the universal nature of the motivation. Individual motivations such as these are described in Locke's theory of moral motivation and moral permissibility and Kant's universal law of nature and critique of practical reason. The constituent parts of highly spiritual, devout, or intense religious beliefs coalesce and make up the whole of the person; therefore, it is indeed the individual's opinion, as a constituent part, that matters most and is a foundational premise that this study explored (Hommel & Colzato, 2010).

While for some the concepts of religion and spirituality are axiomatic, there is no comprehensive definition of religion or spirituality, nor is there a common methodology for studying them that is universally accepted (Swatos & Kivisto, 1998). For the purpose of this study, the following definitions meet the spirit and intent of their use in terms of responsible social policy and enhanced interrogations.

The most generally accepted definition of *religion* in the literature comes from Geertz. Religion is defined by Geertz as a system of symbols that acts to establish powerful, pervasive, and long lasting moods and motivations in men and women by formulating conceptions of a general order of existence and clothing these conceptions

with such an aura of factuality that the moods and motivations seem uniquely realistic (Geertz, 1973, p. 24).

Defining *spirituality* also has its challenges. In *Spirituality: A Glowing and Useful Term in Search of a Meaning*, the use of this term is said to have been a more “recent invention,” with no historical references to the term prior to the 1980s (Bregman, 2006, p. 8). According to Yob (2011), spirituality is identified as a component of religion in that “religion has shaped and been shaped by the spiritual experience but religion does not have exclusive rights to spirituality and in fact must work diligently to prevent losing it” (Yob, 2011, p. 5). Furthermore, evidence is offered in support of the motivational premise of this study by from Abraham Maslow’s *Religions, Values, and Peak Experiences* as a corollary. In this work, Maslow concludes that “spirituality was not a possession of the church but a natural phenomenon” (Yob, 2011, p. 5).

As an intuitive premise of this study, it is obligatory for policy makers to heed the interplay of religion as an influence on personal decision making and a motivator toward positive social change. An example of the impact from this interplay was quantified in a 2003 report by the Fetzer Institute’s National Institute on Aging Working Group entitled *Multidimensional Measurement of Religiousness/Spirituality for Use in Health Research*. This report identified 12 domains of religiousness and spirituality that were essential and had positive impacts on both physical health and social wellbeing that resulted in changing the community studied. The domains of religiousness and spirituality in this study were chosen based on “the strength of their conceptualization and theoretical or empirical connection to health outcomes” and positive social change that resulted (Fetzer, 2003, p. 10). The domains measured in the report included daily spiritual experiences,

meaning, values, beliefs, forgiveness, private religious practices, religious/spiritual coping, religious support, religious/spiritual history, commitment, organization religiousness, and religious preference and were used to develop of the Brief Multidimensional Measure of Religiousness/Spirituality (BMMRS; Fetzer, 2003; Masters, 2013). The evidence in this report has “elicited considerable attention from researchers in other fields,” and for policy makers, the results provide evidence of the potential impact that religious and spiritual affiliation have on issues of social and political significance such as enhanced interrogation policy (Fetzer, 2003, p. 10). The influence and impact of these domains of religious influence were recognized early in 2001. As a result, in 2001, the Bush administration created the White House Office of Faith Based and Neighborhood Partnerships (Executive Order 13199), and later the Obama administration amended the executive order to change its name to the *White House Office of Faith Based and Community Initiatives*, which served the additional purpose of ensuring continuity with the constitutional separation of church and state (Bush, 2001; Obama, 2009). Discussion of spirituality and the “Nones” phenomenon is included as anecdotal evidence of other potential influences in addition to religiosity that were not measured in this study.

While the individual’s decision on enhanced interrogation remains personal, the decision is motivated by something. As such, it can be a challenge to quantify and apply the same motivation to a larger group. While there is research in the literature indicating that attempts to isolate and measure motivation have been a challenge, it is not impossible. One of the challenges in measuring an individual within a group is the influence of group sentiment on the individual, a phenomenon studied by social

psychologists. Sources of influence on groups include sermons, politically motivated rallies, public speeches, and other group events and can result in crowd phenomena. As this study involved a convenience sample of U.S. Armed Forces personnel as a group consisting of a diverse collection of individuals who shared membership, obligations, and benefits, the results were not individualized.

This crowd phenomenon can create spontaneous ambivalence in otherwise resolved conflicts within the individual based on the general mood of the moment and susceptibility of the individual to change. Speakers (religious, political, media, or otherwise) can knowingly use this to their advantage and purposefully influence sentiment on public policy in this manner. For religious leaders, the call to service results in individuals joining an organization in order to potentiate and pontificate the spiritual and religious teachings of that group. The intent is to improve the lives of individuals, promote the functioning of society, and achieve the betterment of mankind. The message is typically conveyed through a prepared sermon or individual counsel. Each religious denomination or spiritual following comes with its own propensity toward social issues, including enhanced interrogation policy, which slant members' orientation toward motivation to action in one direction or another. As an example, Weithman, in *Religion and the Obligations of Citizenship*, argued that the impact of this influence on religious commitment and civic participation is profound and politically influential, "extending beyond the narrower political realm in which decisions about the use of coercive state power are made," indicating that religious doctrine should always trump state policy (Kunzman, 2005, p. 160). While this may seem an extreme example of religious influence on social policy, it demonstrates the consistent and tenacious nature of religion

and how it can influence an individual's decision making process. In the book *Under God? Religious Faith and Liberal Democracy*, the author cautioned against blind devotion and encouraged introspection while encouraging a thoughtful melding of religion and politics (Perry, 2003).

Acknowledging the presence of religion in government and respect for the political separation of church and state, a representative premise in the literature concerning decision making grounded in religious teachings, was summarized by Kunzman (2005) as follows: "a citizen would not violate the morality of liberal democracy if her only reason for advocating or voting for policy that restricted others' freedom was her interpretation of religious scripture" (p. 163). The influence of group affiliation and where it exists on the religious spectrum is a necessary consideration in quantifying its influence on individual motivation. This exemplifies how individual support for social policy may be acceptable if literally influenced by religiously guided politics.

Upon completing an overview on the impact of religious and spiritual influences from the perspective of an organized group, it is necessary to consider those who fall within the realm of religious and spiritual as individuals. These individuals who reside outside of traditional institutions are referred to as *unaffiliated*. According to a Pew Research Center 2012 report, the growth of the religiously unaffiliated in the United States continues to rise. The report indicated that large segments of the population are "less religious than the public at large on many conventional measures," with 33 million

people reported as having no affiliation.<sup>4</sup> This report includes data on a growing segment of the military whose members do not identify with a particular religion. As reported by the *Navy Times*, citing a Department of Defense report, 1 in 5 active duty service members do not identify with a particular religion (Myers, 2014). These results parallel those in the 2008 Pew Research report *Religious Affiliation: Diverse and Dynamic*, which also stated that 1 in 5 Americans report no religious affiliation. However, these reports do not take into account the findings of the *American Piety* survey conducted by the Baylor Institute for Studies of Religion. In this study the researchers found errors in their methods. The Baylor study reported an “undercounting of evangelicals” and “a fair number of those who claimed no religion” in the sample surveyed who “were actually active, engaged affiliates of Evangelical congregations” suggesting bias and errors in the literature (Dougherty, Johnson & Polson, 2007, p. 25). Due to this reported bias in the data concerning the growth of religion and the errors and omissions in reporting religiosity, data should be reexamined. The data should be considered within the context of the entire U.S. population and not solely on the reports provided by the religious denominational leaders, whom the Baylor report implies the results were skewed in their favor. According to the Hartford Institute for Religion Research: Fast Facts about American Religion, Gallup polls consistently report 40% of Americans attend church on a weekly basis, however less than 20% actually do adding further indication of the need for more research on the matter (Hadaway & Marler, 1998).

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<sup>4</sup> The U.S. Census Bureau’s August 2012 Current Population Survey estimated 234,787,000 adults in the United States.

Taking all these factors into consideration and in seeking emphasis for a strategically selected cohort, the target population for this study were U.S. citizens, 18-34 years old, with current or prior military service. There are several reasons for this exclusion criteria, most importantly are uniqueness and relevancy. They represent Millennials or Generation-Y cohort, who were identified in the report *Millennials in Adulthood: Detached From Institutions, Networked With Friends* as those who range in age from 18 to 33. The high end of this range was rounded up to 34 in this study to account for variances in the upper age limit as referenced in other sources (Pew Research Center, 2014, p. 4). The intent of the study was to generate data specific to this group that would be relevant to future study of this cohort in similar or related social or policy context. This group has spent the majority of their childhood living in and subsequently serving in the military during the longest war in the history of the U.S. There have also been a myriad of unique and powerful social influences on this generation that make them an interesting cohort. These include being exposed to around the clock media coverage of events in real time, such as coverage of the terrorist attacks of 9/11/2001, the ubiquitous political debate surrounding the use of enhanced interrogation, as well as television and radio broadcasts of religious services. Lastly, the importance of this cohort was emphasized by researchers in a study conducted by Life Way Christian Resources. In that survey, 1,200 18-29 year olds revealed that they were less likely to participate in organized religion and were skeptical of religious institutions, with 72% of these individuals self-described as being “more spiritual than religious.” This provides further indication of a move away from organized religion as an institution and as such validates the longitudinal findings of the PEW Research Center on the matter (Pond, Smith, &

Clement, 2010). The research has shown a trend among the members of this generation away from affiliation with the larger religious traditions, and in fact away from any affiliation at all. Collectively, they self-report a propensity toward embracing a nonspecific spirituality. As this trend of moving away from religiosity grows, the data related to their support for the use of enhanced interrogation are likely to follow in one direction or another. For example, a survey conducted by the American Red Cross showed that 59% of American youth and young adults validated their support for enhanced interrogation. Furthermore, 41% of respondents stated that it was “permissible for American troops to be tortured overseas,” indicating a possible shift away from the widely held concept of American exceptionalism by this group (Rose, 2011, p. 204). While this survey’s focus was on what Americans think of international humanitarian law, the researchers stated, “one phenomenon that has surprised many observers has been that of the opinions expressed by Americans about torture over the past decade,” which have “demonstrated a significant disparity between the perceptions of Americans’ support for torture as presented by journalists and politicians and the conclusions reached as a result of polling data analysis” (Gutierrez, DeCristofaro, & Woods, 2011, p. 1014). This disparity provides fertile ground for research into how the traditional influence of religion affiliated organizations on public policy may result in positive social change. For example, some of the more prominent religion affiliated organizations that may be influential in this regard include Focus on the Family, the Jerry Falwell Ministries, Liberty University, the Christian Broadcasting Network, the Alliance Defending Freedom, the U.S. Conference of Catholic Bishops, the American Family Association, the Family Research Council, Concerned Women for America, the Faith and Freedom

Coalition, and the Council for National Policy, all of which will be impacted in the future by this cohort who make decisions regarding policy support from the outside of these organizations.

It is clear from this research that motivation concerning what moral and ethical reference should be used as the basis for decision making in the absence of traditional religious guidance is unclear. What is clear is the movement away from the traditional influence these organizations have on the youth of today when compared to the youth of 50 years ago. This movement is in contrast to the relative growth in congregational size, which has instead been largely attributed to the growing immigrant population in the United States (Hadaway, 2011). Researchers have long explored the effects of religion and its association with the development of attitudes toward torture and political preferences (Malka & Soto, 2011). What has been shown by this research is that active participation in a religion and/or practicing spirituality results in positive outcomes for a person's overall health and social engagement and leads toward positive social change. However, research on how individuals' religious beliefs influence their position in debates on interrogating captives for information is still lacking. This is because measuring religious belief is complex and subject to change depending on the context of the survey used (Davidson, 1983; McAndrew & Voas, 2011).

The use of physical pressure to obtain information from captives is well documented throughout history from a military, social order, and religious perspective. The literature addresses the military use of and consequent conventions against abuses such as the Geneva Conventions and the United Nations Conventions Against Torture. To maintain social order and as a method of obtaining confessions, the use of

imprisonment, public ridicule, and the prospect of death have been prevalent throughout history. The influence of religion on the use of such methods was found to be understudied in the literature from the perspective of this study, although it was well represented as a force behind moral decision making. Being properly acquainted with the impact of religion on the decision making processes regarding enhanced interrogation at the individual level promotes a deeper understanding of why one is either for or against such views and is why this study is needed.

### **Problem Statement**

The purpose of this study was to explore religiosity in the context of how it may influence individual support or opposition to the use of enhanced interrogation on terrorists and members of the U.S. Armed Forces captured by enemy soldiers or fighters. A unique dimension of significance to this end can be understood by recognizing that the age group studied here represents the largest segment of those serving in the uniformed military services. By virtue of this service, they act as proxies of the state within the auspices of the *Uniform Code of Military Justice* and *Laws of War*. Despite the fact that the U.S. Armed Forces is an all-volunteer force that entices individuals to service through patriotism, vocational training, and other incentives, all males in the United States between the ages of 18 and 25 are required by law to register with the Selective Service System, which would make military service compulsory in times of dire need. For those who serve, their status as service members has the potential of increased exposure to terrorism and terrorist activities by those who oppose U.S. foreign policy. Furthermore, some service members assigned as security and enforcement forces are faced with the

task of applying enhanced interrogation techniques, whether they serve as part of the reserve component on active duty or not.<sup>5</sup>

This research focused on religiosity and how that may influence an individual's support or rejection of the legal use of enhanced interrogation as represented by a sample of current or former U.S. Armed Forces personnel. The PEW Research Center found a growing number of young Americans reporting no affiliation with traditional religious organizations along with simultaneous growth in religion worldwide (Barrett, 2001; PEW, 2012). However, there was no indication in this report of the same trend being reflective of armed forces personnel of the same age cohort. Furthermore, reports of sentiment among youth in the United States concerning the use of torture do not identify those who are armed forces personnel. As the Reed College report (2008), the Huffington Post Poll (Swanson, 2012), and the Red Cross survey on public opinion regarding torture indicate between 47% and 51% of young Americans believe that torture is acceptable, it is important to explore what is generating this motivation and whether it is influenced by religion. While there has been much confusion concerning the role of religion in the carrying out of terrorist attacks, the failure of relevant studies to assess the influence of religion is significant. None of the studies reviewed reported data correlating opinions with religiosity on this matter. Consideration of the religious dimension in decision making on the use of enhanced interrogation by this cohort is absent from the research reviewed and represents an opportunity to address a gap in the

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<sup>5</sup> 5 USC § 3328—Selective Service registration states that “(a) An individual—(1) who was born after December 31, 1959, and is or was required to register under section 3 of the Military Selective Service Act (50 App. U.S.C. 453); and (2) who is not so registered or knowingly and willfully did not so register before the requirement terminated or became inapplicable to the individual, shall be ineligible for appointment to a position in an Executive agency.”

literature. Through this study, I sought to add data to the existing body of knowledge on this difficult and important problem specific to this cohort.

### **Purpose of the Study**

The purpose of this study was to explore religiosity in the context of how it may influence individual support or opposition to the use of enhanced interrogation on terrorists and members of the U.S. Armed Forces captured by enemy soldiers or fighters. A quantitative correlational research design was used to collect results from 105 respondents using a self-designed survey instrument. Participants ranged in age from 18-34, were male and female, and had current or former service in the U.S. Armed Forces. A minimum of 82 respondents was deemed necessary for statistical significance to be determined. This number was intended to be the minimum number necessary for the results to be generalizable to all U.S. Armed Forces personnel between the ages of 18 and 34 (Office of the Deputy Assistant Secretary of Defense, 2014). The problem of inconsistent inclusion of quantifiable information concerning religiosity were addressed by gathering individual data through quantitative research regarding religiosity and a person's opinion on the use of enhanced interrogation techniques. A quantitative study design was determined to be most appropriate when collecting numerical data to determine whether a relationship exists between two or more variables (Cozby, 2007; Trochim, 2000).

The intent of this research was to enhance scientific knowledge concerning the dynamics of culturally and politically motivated behaviors, as well as the interaction between them, in order to promote positive social change. This correlational study was designed to determine whether a relationship exists between religiosity and support for

the use of enhanced interrogation on captured enemy soldiers or fighters, as well as captured U.S. Armed Forces personnel. The independent variables of religiosity, age, and gender with the dependent variables of support for or opposition to enhanced interrogation techniques and religion were compared to determine whether a correlation exists. Survey questionnaires composed of 10 Likert type questions were administered via the Internet using a built in online survey application feature of the Survey Monkey website, which was available for 30 days. The use of surveys to measure opinion is reliable if the questions strictly adhere to the topic and allow for unambiguous answer choices (Wikman, 2006). Internet based surveying was appropriate for this study, as this method has been shown to yield higher response rates and lower response bias over other forms of sampling (Sax, Gilmartin, Lee, & Hagedorn, 2003). A self-designed survey instrument was used after a pilot study to ensure reliability and validity of the questions. Although the survey was self-designed, the individual questions in the survey were taken from three different validated instruments after obtaining permission from the owners. The original questions came from the Public Religion Research Institute—Religion News Survey (PRRI-RNS), the Duke University Religion Index (DUREL), and the American Red Cross Survey on International Humanitarian Law (ARC-SIHL). Specific validated questions were taken from these instruments in order to successfully qualify respondents' responses on their perceptions and as a measure of religiosity on a question by question basis within the unique context of the self-designed survey. The self-designed survey was not meant to validate previous findings but determine new ones.

Past researchers have demonstrated that religion influences personal as well as national decision making on domestic and foreign policy (Malka & Soto, 2011).

Religion has also historically been known as a paradoxical inspiration for peace and justification for aggression. The discussion concerning how much influence religion has on society begins with how it influences individuals. The information gained from this study may be useful to individuals, researchers, and governments in understanding the outcomes that result from the complex interplay between religion and support for enhanced interrogation among those who are or have served in the U.S. Armed Forces. Moreover, the issue is important because it involves the values of Homeland Security, Domestic and International Law, the promotion of the image of the United States, and global humanitarianism (Malka & Soto, 2011).

### **Nature of the Study**

Advocates of enhanced interrogations have suggested that pain is a powerful tool and is effective when used in determining the truth, as the guilty are forced to confess their secrets (Gray & Wegner, 2010). Meanwhile, 63% of churchgoers are reportedly more likely to pay closer attention to the opinions and views on the matter expressed by their ministers, pastors, and other church leaders (Lipka, 2013). The study is a quantitative correlational design, the goal of which was to determine a relationship between religiosity and personal perceptions on enhanced interrogations among young adults serving in the military. This design was chosen because it was appropriate to the goal of determining whether there is a relationship between two or more specific variables (Cozby, 2007). A correlational approach was considered appropriate for the study, as it allowed the respondents to answer the survey questions within the context of their natural state (Creswell, 2009). Furthermore, the study focused on individual demographic characteristics and their relationship to opinions on the use of enhanced

interrogation on both enemy soldiers and U.S. Armed Forces captured by enemy soldiers or fighters. This perspective was explored by Gutierrez, DeCristofaro, and Wood in the *International Review of the Red Cross* on “What Americans Think of International Humanitarian Law” (2011). According to Creswell (2009), a qualitative research design requires personal interviews with the participants as means of extracting data and requires personal experiences to be used in the data analysis. Because the nature of the study was to explore the relationship between two variables using numerical measurements and analysis, not observational analysis, a qualitative research design was not used.

After the data are gathered from the survey responses, the analysis process ensued using a descriptive statistical approach. Pearson’s correlation analysis, independent sample *t*-testing, and regression analysis were used to validate whether a relationship existed between the response variables from each question. Pearson’s correlation analysis was used to measure data in this study of the variables that were continuous. An independent sample *t* test was conducted to determine the relationship of the dichotomously measured independent variables of gender and religion with the dependent variable of use of enhanced interrogation on terrorists, suspected terrorists, and members of the U.S. Armed Forces captured by enemy soldiers or fighters. The *t* test was conducted to determine whether the dependent variable was continuous with the selected independent variables with dichotomous responses. The self-designed survey instrument consisted of 10 questions using a Likert type response scale.

This data collected from this study adds to the existing body of knowledge and provides insight into the complex interaction among religion, policy, and how they create positive social change. All items asked of the respondents can be found on the self-

designed survey instrument (Appendix D). Questions were pilot tested following Walden University Investigational Review Board (IRB) approval and prior to administration of the full survey to the study sample of respondents (Appendix B). Because it can be difficult to obtain answers to sensitive questions, a self-designed instrument was created for precision, relevance, and brevity. Short, simple questions usually result in higher completion rates. It was first deployed as a pilot study with the limitations of no more than 10 participants and for a period not to exceed 15 days in order to test the hypotheses and validity and reliability of the tool within a reasonable amount of time. It was not necessary to amend the instrument based on feedback from the pilot study. Specific questions used to elicit feedback were:

1. Are the questions clear and easy to understand?
2. Do the questions lead you to choose one answer over another?
3. Was there enough variety in the answer choices offered for you to easily provide a response specific to you?

### **Research Questions and Hypotheses**

The following research questions and hypotheses guided this study:

RQ1: Is religious affiliation associated with support for the use of enhanced interrogation on terrorists and suspected terrorists?

H<sub>0</sub>1: There is no statistically significant relationship between religiosity and support for the use of enhanced interrogation on terrorists and suspected terrorists.

- H<sub>a</sub>1: There is a statistically significant relationship between religiosity and support for the use of enhanced interrogation on terrorists and suspected terrorists.
- RQ2: Is religiosity associated with support for the use of enhanced interrogation on members of the U.S. Armed Forces captured by enemy soldiers or fighters?
- H<sub>0</sub>2: There is no statistically significant relationship between religiosity and support for the use of enhanced interrogation on members of the U.S. Armed Forces captured by enemy soldiers or fighters.
- H<sub>a</sub>2: There is a statistically significant relationship between religiosity and support for the use of enhanced interrogation techniques on members of the U.S. Armed Forces captured by enemy soldiers or fighters.
- RQ3: Are demographic variables, particularly age and gender, associated with support for the use of enhanced interrogation on terrorists and suspected terrorists?
- H<sub>0</sub>3: There is no statistically significant relationship between age and support for the use of enhanced interrogation on terrorists and suspected terrorists.
- H<sub>a</sub>3: There is a statistically significant relationship between age and support for the use of enhanced interrogation on terrorists and suspected terrorists.
- H<sub>0</sub>4: There is no statistically significant relationship between gender and support for the use of enhanced interrogation on terrorists and suspected terrorists.

- H<sub>a4</sub>: There is a statistically significant relationship between gender and support for the use of enhanced interrogation on terrorists and suspected terrorists.
- RQ4: Are demographic variables, particularly age and gender, associated with support for the use of enhanced interrogation on members of the U.S. Armed Forces captured by enemy soldiers or fighters?
- H<sub>05</sub>: There is no statistically significant relationship between age and support for the use of enhanced interrogation on members of the U.S. Armed Forces captured by enemy soldiers or fighters.
- H<sub>a5</sub>: There is a statistically significant relationship between age and support for the use of enhanced interrogation on members of the U.S. Armed Forces captured by enemy soldiers or fighters.
- H<sub>06</sub>: There is no statistically significant relationship between gender and support for the use of enhanced interrogation on members of the U.S. Armed Forces captured by enemy soldiers or fighters.
- H<sub>a6</sub>: There is a statistically significant relationship between gender and support for the use of enhanced interrogation on members of the U.S. Armed Forces captured by enemy soldiers or fighters.

The null hypothesis of the correlation would be valid if there were no significant relationship between support for the use of enhanced interrogation techniques and religiosity. The results might support or oppose the importance of religion in the decision to support the use of enhanced interrogation techniques on terrorist subjects and members of the U.S. Armed Forces.

## **Theoretical Framework**

This study used motivational analysis as a theoretical framework built upon the classic concepts and theories used to explain the fundamental motivations that influence one person's beliefs and how motivating factors vary from person to person, as well as internal and external intervening influences. The major theoretical foundations of this study included Milgram's theory of doctrinal obedience, Maslow's theories of motivation, Erikson's theories of social development, the doctrine of just war theory, Kant's universal law of nature, and Locke's moral motivation theory, the foundations of which are thoroughly examined in Chapter 2.

### **Obedience Doctrine and the Media**

The mass media, which propagate the ideas and priorities of those who are in direct control of information or have the capital to purchase the media, can use outlets to motivate more people in more ways and in less time than has been the case over the previous three millennia (Hanson, 2013). This ability has grown significantly as a consequence of the growth of satellite television, cable television, and the Internet as facilitated by the elimination of the Fairness Doctrine (1949) in 1987, which removed restrictions on how broadcast media can be used.<sup>6</sup>

As investigated by Milgram in the 1960s, the concept of doctrinal obedience as a motivator let him to conclude that authority figures can influence individuals' behaviors. This authoritarian concept could be similarly characterized in the context of religious orthodoxy in regard to individual decision making (e.g., the influence of the laws

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<sup>6</sup> The act was formally repealed on August 22, 2011. See also H.R. 501 (109<sup>th</sup>): Fairness and Accountability in Broadcasting Act.

contained in the Ten Commandments on individuals' decisions). However, in the original experiment, Milgram was attempting to determine whether it was justifiable for soldiers in Germany during World War II to inflict torture on prisoners if they were ordered to do so by an authority figure of significance in the culture, as was the argument made during their trials. This was known as the *Yale Experiment* and was conducted using a number of randomly selected participants who inflicted a graduated level of increasingly painful electric shocks on a student as part of their role in the experiment. Between 61% and 66% of those who applied the maximal lethal level of electrical shock did so under the insistent verbal direction of an authority figure (researcher) with complete obedience. When the subjects did question the efficacy of the electrical shock on compliance, the researcher responded to the teacher (the subject's defined role in the experiment) by stating, "Please continue or please go on; the experiment requires that you continue; it is absolutely essential that you continue; you have no other choice, you must go on" (Milgram, 1963, p. 374). Through perceived authority, and as delegated from the university to the researcher, many of the teachers in the experiment chose to follow the direction of the institution, and as such placed the desires of the institution above their own personal values as a just cause for the continued application of the shock therapy on the students. The results of the experiment subjectively validated the response from the German prison guards who were following the direction of the state propaganda stating that "the Jews are guilty of everything" (Herf, 2006, p. 183). Therefore, motivation to support enhanced interrogation or not must be independent of insistent governmental demands for compliance without moral reasoning. As a result, consideration of the individual's motivations and moral justification for these motivations is indicated. This

is a very significant to this research, as a direct correlation can be made between the students in the study and members of the U.S. Armed Forces with regard to following lawful orders. Even in light of a sworn devotion to duty taken by all members of the U.S. Armed Forces, violation of a lawful order (such as the prohibition on torture) has both occurred and resulted in legal penalties. Numerous classic theories, such as those developed by Piaget, Kohlberg, and Bronfenbrenner are used to explain the origins of individual moral development and were explored for this study. These studies posit that starting shortly after birth and progressing throughout childhood, the development of what is right and wrong is nurtured, tested, and guided by adult parents, caretakers, and ultimately society. Therefore, with all things being equal, an individual's ability to distinguish between right and wrong is assumed. However, it is the government's responsibility to ensure the integrity of institutional morality, including that enacted by the U.S. Armed Forces and in turn through its personnel. Therefore, it is incumbent upon the government, military leadership, and individual members of the U.S. Armed Forces, religious or not, who have taken the Enlistment Oath or Oath of Office to recognize when a violation of the law is taking place and report it to a higher authority.

The blurred lines between substantive guidance, entertainment, and news media interpretations also affect a person's motivation. For example, U.S. Brigadier General Patrick Finnegan, who teaches several courses on the law of war at West Point, stated, "it had become increasingly hard to convince some cadets that America had to respect the rule of law and human rights, even when terrorists did not." When asked why, he stated, "one reason for the growing resistance was the misperception spread by '24,' (TV series 2001-2010) which was exceptionally popular with his students (at the time)." He

explained, “The kids see it, and say, ‘if torture is wrong, what about *24*?’ The disturbing thing is that although torture may cause Jack Bauer (the protagonist in *24*) some angst, it is always the patriotic thing to do” (Mayer, 2007, p. 3). This point is further sustained by the architect of the same military law program taught by General Finnegan: Gary Solis. He observed that some students had adopted the same attitude as the lead character in *24*, in that “his students were particularly impressed by a scene in which Bauer barges into a room where a stubborn suspect is being held, shoots him in one leg, and threatens to shoot the other if he doesn’t talk.” He tried to convince the students otherwise: “I tried to impress on them that this technique would open the wrong doors, but it was like trying to stomp out an anthill” (Regan, 2007, p. 1).

Other examples have preceded *24*, and many television and movie spin offs continue with similar plot lines that justify the use of torture while simultaneously promoting a wholesome, all-American hero. The death-before-dishonor image cannot be ignored as a motivational influence shaping opinions on the use of torture. This is especially apparent in light of the ambiguous religious nature of the character in *24* who emulates the traditional American nationalist sentiment associated with the Protestant faith while simultaneously taking solace in the comfort of an Islamic Imam by asking for absolution of his sins from his deathbed in the final episode of the season.<sup>7</sup> Entertainment media, with their ability to take art from imitating life to representing how life is or should be, constitute a powerful motivator and should be recognized as such. Continuing with this example, consideration should also be given to the underlying history of the

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<sup>7</sup> For further discussion on the uses of religion in the popular media and how it relates to the program *24*, see <http://www.conservativewordsmith.com/2009/12/will-24-hero-jack-bauer-be-muslim.html>

main character's prior military service, which is referenced periodically throughout the series.

In general terms, terrorists also use obedience doctrine and the media to spread threats or actual images (and the aftermath) of their activities to create fear, often linking their actions to religion (Perl, 1997). They also use the media to generate support for their cause by exposing actual or fictional weaknesses in their enemies' defenses and by portraying their comrades as martyrs when they are killed or captured. Furthermore, contrary to what one would expect, the information gleaned from the intentional and unintentional disclosure by the government and media, as well as through dramatic representations by the entertainment industry concerning when torture is appropriate provides further justification to terrorists who would spin it to support their cause (Beu & Buckley, 2004). Consequently, the media can also be used to create a reactionary and sympathetic response in people, which manifests itself in the form of overt anger, anxious frustration, or even the motivation to seek vengeance within an individual or group far removed from the immediate situation. The members of the viewing public, according to the A. C. Nielsen Company, watch an average of 250 billion hours of television per year or spend 20% of their day watching television, and they are keenly aware of terms such as *breaking-news* and *news alert* (Herr, 2012, para. 2). For some, these news stories create a surge of emotion in anticipation of what is likely bad news, especially if terms commonly associated with terrorism are used. In the post-9/11 era, when being prepared for the next attack is frequently emphasized, the media, as a moderator for reacting to the news presented, do not offer a viable substitute for personally comprehending the events of the day or facilitating how individuals should deal with them. There is a need for

social change with regard to bias control in the U.S. media. With the spread of inexpensive cellular phone technology and Internet accessibility in the United States, the variety of options for news and social media access is virtually unlimited. The same is true for global consumers of media information, which is not realized or recognized in the English language literature, and as such the accuracy of the information is relegated to those who translate it into their native tongue who may not appreciate the context. This may (or may not) be subject to the translator's bias or governmental censorship. As a result the media have a profound effect on the perceptions of religion and enhanced interrogation by individuals who are exposed to it, including U.S. Armed Forces personnel.

### **Maslow's Theory of Motivation**

In 1943, Maslow identified five levels of human needs arranged in a stair-step progression demonstrating how humans are inherently motivated to ascend to higher levels of functioning as lower needs are met. In his paper "A Theory of Human Motivation," the journey begins at the lowest step, progressing "up" in the hierarchy as successive needs are met. This progression upward represents sequentially increasing levels of complexity in cognitive functioning and decision making. They are arranged from lowest motivational needs to higher levels, starting with physiological needs and progressing to safety, love and belonging, esteem, and respect and concluding with self-actualization as the pinnacle of human needs. This concept serves as the basic outline for this project when translated to the influence of religion as a motivator that alters the individual's decision-making process. As stated by Maslow, there are "multiple classes of motivation that determine behavior," and this study focused on the influence of

religion as one of these classifications of motivation (Maslow, 1943, p. 370). While not a requirement for survival, religion can be seen as an interest that serves as a means to an end; “if we have a right to the objects of our vital human needs, then we also have a right to at least some means that could enable us to satisfy our human needs” (Garrett, 2004, p. 1).

### **Erikson’s Theory of Social Development**

Erikson’s theory of psychosocial development indicates that young adults (19-40 years) are resolving the task of *generativity vs. stagnation*. Because of this, they attempt to make decisions that will help move society forward by creating positive social change (Erikson, 1950). The cohort in this study is significant to social and behavioral scientists because its members are attempting to resolve Erikson’s identified developmental challenge by exercising their own independent ability to make a significant contribution to society.

### **Just War Theory**

The theory of a Just War is attributed to Saint Augustine as a doctrine to ensure that going to war is the right thing to do and that the participant’s conduct in prosecuting war is moral. Specifically related to the use of enhanced interrogation under this theory is the application of Augustine’s criterion of *Jus in Bello*, or the law of conduct in waging war. Specific features of this theory include the distinction between combatants and non-combatants, the use of restraint and proportionality in the severity of action, an emphasis on limiting collateral damage to civilian property while focusing efforts on military targets, description of mistreatment of enemy combatants, and prohibition of the use of uncontrollable or evil weapons (Guthrie & Quinlan, 2007). This theory is significant to

this study due to its impact on military justice, which the cohort studied is obligated to abide by.

### **Kant's Universal Law of Nature**

The moral philosophy of Kant emphasizes the individual and how moral decisions are made autonomously (Saurette, 2005). Furthermore, the social authority of reason and the religious boundaries established by society were regarded by Kant as a measured hope of combating “the evil of which human beings are capable,” requiring “the public use of reason” in regard to respect for what constitutes an “ethical commonwealth” in the way society respects its members (Rossi, 2005, p. 13). This requires what Kant considered to be actions of the highest moral standard and principles in decision making as moral imperatives to include not only knowing what is right and just, but also doing it as if it were a universal law of nature (Guyer, 2007, p. 345). Therefore, the application of the laws of nature as described by Kant should be reflected upon for moral decision making and positive social policy on enhanced interrogations.

### **Locke's Moral Motivation Theory**

The philosophy of Locke concerning moral motivation resulted from his consideration of the decision-making process weighted against the concepts of good and evil. This philosophy includes consideration of the impact on human moral decision making and law, in that “law is to no purpose without punishment,” and good resulting in reward and evil resulting in punishment are practical applications of what he described as obedience of divine moral rules (Goldie, 1997; Locke 1663–1664, p. 113). Therefore, adherence to the law of nature, according to Locke, is a motivation to do well while maintaining social good order and peace and being ever mindful of the concept of

reasonableness in its application as an obligation to follow the “Golden Rule” (Locke 1680, p. 278; Waldron, 2002, p. 101). While simultaneously supporting equal and fair treatment, Locke insist that there is a need for sanctions against those who resist authority and disobey the laws. His statement that “those who refuse to be led by reason in the matter of moral and right conduct may be constrained by force and punishment” links the liberal moral philosophy of equality with repercussions for antisocial behavior and divine guidance, all of which have a role in moral decision making concerning the topic of this study (Locke 1663-1664, p. 117; Waldron, 2002, p. 147).

### **Motivational Analysis**

Problems associated with moral decision making and public opinion in policy making concerning enhanced interrogation fit appropriately within the theoretical framework of motivation. Public opinion on the use of enhanced interrogation was found to meet the definition posed by the Greek philosopher Aristotle for equals to meet equally (Gosepath, 2011). This implies the respondents agree that that it is acceptable to interrogate captured U.S. Armed Forces personnel in the same manner in which U.S. personnel interrogate detainees. This situation is in contrast to Aristotle’s moral question of unequal treatment being met with unequal treatment (Gosepath, 2011), indicating that the problem with interrogation policy is that is discriminatory in its application. Therefore, using the same logic, policy that discriminates is neither fair nor just.

Human beings need rules and laws to guide those principles that will enable their civilizations to be prosperous and just. Conversely, political policy that discounts actual public opinion on the matter of social significance does not provide for the common good. Maintaining social norms in order to protect the common good and live in

harmony with one another is essential. Establishment of norms and adherence to them are necessary in order to preserve the function of any global society that must enforce what is good and right while opposing what is not. Considering and applying these theories to the development of positive social policy on the use of enhanced interrogation by adhering to the concepts of liberty, equality, and justice is the desired course (Nussbaum, 2001). Therefore, the actual opinions of the citizens should be considered by expanding and addressing the ethical perspective on enhanced interrogation policy to meet the criteria of the theoretical framework discussed here.

### **Definition of Terms**

Definition of key terms used throughout this study is important in order to provide a clear understanding of these terms within the context of this study. The goal is to avoid ambiguity and prevent misinterpretation while adhering to standards set by the professional community. What follows are accepted definitions of key terms used throughout this study as taken from subject matter experts. It is important to present these terms in a clear and concise manner with their accepted definition in order to prevent confusion over their meaning as used in this study. Additionally, it is of paramount importance to define *religion*, *religiosity*, and *spirituality* in the context of a discussion on enhanced interrogation to demonstrate their interconnectedness. This demonstrates how religious motivation can move an individual toward positive social change when made clearer through concise definitions. By understanding the definition that follows without identifying the associated term, “the infliction of severe pain or suffering, intentionally inflicted, by a public official” can result in its having multiple interpretations (UN Convention Against Torture, 1984, part I; article 1). In this example,

the interconnectedness has deep roots in religious scriptures and parallels the struggles of those key figures in history who endured religious persecution at the hands of political figures such as King Nebuchadnezzar, King Herod, and the Pharisees.

The definition for the term *torture* is taken directly from the first page of Article 1(1) of the United Nations General Assembly's *Convention Against Torture and Other Cruel, Inhuman, or Degrading Treatment or Punishment* (10 December 1984, part 1, article 1). This description, coincidentally, fits the reported treatment of Jesus as accounted for in the Gospel of Matthew in the New Testament of the Holy Bible. Although these religious corollaries might not be readily apparent to some, they are intended to facilitate an understanding of its historical relevance and why an individual's attitude toward enhanced interrogation policy might lean toward or away from supporting it.

*Enhanced interrogation:* For the purposes of this study, any interrogation technique or approach, or any treatment related to interrogation, that is authorized by and listed in Army Field Manual 2-22.3 and prior to release of Executive Order 13491 (January 22, 2009). This includes the following six techniques reported by the American Broadcasting Company News (ABC News) as disclosed by an unnamed Central Intelligence Agency source:

- (1) The Attention Grab: The interrogator forcefully grabs the shirt front of the prisoner and shakes him
- (2) Attention Slap: An open-handed slap aimed at causing pain and triggering fear
- (3) The Belly Slap: A hard open-handed slap to the stomach
- (4) Long Time Standing: Prisoners are forced to stand, handcuffed and with their feet shackled to an eye bolt in the floor for more than 40 hours
- (5)

The Cold Cell: The prisoner is left to stand naked in a cell kept near 50 degrees and is doused with cold water (6) Water Boarding: The prisoner is bound to an inclined board, feet raised and head slightly below the feet. Cellophane is wrapped over the prisoner's face and water is poured over him. (Ross & Esposito, 2005, p. 1)

*Interrogation:* “Logical idealization of the process of cooperative information exchange which makes stiff demands on the witness” (Groenendijk, 1999, p. 110).

*Religion:* “(1) A system of symbols that acts to (2) establish powerful, pervasive, and long-lasting moods and motivations in men and women by (3) formulating conceptions of a general order of existence and (4) clothing these conceptions with such an aura of factuality that (5) the moods and motivations seem uniquely realistic” (Geertz & Banton, 1966, p. 90).

*Religiosity:* Religiosity is perceived as the degree of psychological and physical commitment to one specific religion and is often measured through one’s frequency of certain religious behaviors (Malka & Soto, 2011).

*Spirituality:* As individually stated, or any and all combinations of the following: “relationship to God, spiritual being, higher power; not of the self; transcendence or connectedness unrelated to belief in a higher being; existential; meaning and purpose in life; life force of the person ” (Unruh, Versnel, & Kerr, 2002, p. 8).

*Terrorism:* “Terrorism is the commission of any act by means that are per se liable to create a public danger with the intent to cause a substantial terrorizing impact upon the population or a significant group thereof” (Ambos, 2011 p. 664).

*Torture:* As defined in Part 1: Article 1(1) of the United Nations General Assembly's Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (10 December 1984):

For the purposes of this Convention, the term "torture" means any act by which severe pain or suffering, whether physical or mental, is intentionally inflicted on a person for such purposes as obtaining from him or a third person information or a confession, punishing him for an act he or a third person has committed or is suspected of having committed, or intimidating or coercing him or a third person, or for any reason based on discrimination of any kind, when such pain or suffering is inflicted by or at the instigation of or with the consent or acquiescence of a public official or other person acting in an official capacity. It does not include pain or suffering arising only from, inherent in or incidental to lawful sanctions (Meeting no. 93, 10 December 1984, A/RES/39/46).

### **Assumptions, Limitations, and Delimitations**

#### **Assumptions**

The following assumptions were made in this quantitative correlational research: (a) the participants were honest in answering the survey questionnaire, (b) the participants were aware that the data would be anonymous aside from their demographics, and (c) answers derived from the sample population could provide insight into individual political reasoning that could be the foundation for future research.

Restrictions inherent to this study included its being limited to a target population of individuals who were between the ages of 18 to 34 with current or past military service. This is of significance due to their implied proxy enforcement role of U.S.

policy. No other demographic restrictions were considered. The survey questionnaire consisted of self-developed questions adapted from three validated instruments on religion and enhanced interrogations. Data for this study were collected not through random sampling, but through convenience sampling that was preceded by a pilot study. The sampling procedure used to select participants was applied through a purposefully designed computer application via the Internet. The rapid increase in Internet usage over the past several years presented the opportunity to have increased access to potential participants through this medium (Nielsen-McKinsey Incite, 2012). Assumptions were necessary within the context of this study due to the intrinsic nature of man to do good and seek justice. With justice being the first virtue of social institutions, I optimistically assume that man and society should be in accord with the natural order and that this would be reflected in human works. Therefore, with all things being equal, human nature, religious passion, and the social impact of the topic the data collected are considered to be true and accurate reflections of the respondent's opinion.

### **Scope**

The study was bound by populations both younger and older than the target cohort and excluded those without service in the U.S. Armed Forces. While the input of everyone would be valuable, there was greater specific relevance for me in studying the 18-34 year old age group because they represent those in the U.S. Armed Forces who would be most affected by policy matters on this issue.

Other theories and conceptual frameworks related to these areas of study that were not investigated include moral and ethical relativism. This concept provides the theoretical premise that religion (in this case) teaches one practice while society might be

otherwise inclined to argue against it due to conflicting root ideology. This can then lead to moral disengagement and tolerance (e.g., stagnation). Also of interest is Luhmann's *Theory of Autopoietic Social Systems*. This concept of a social system indicates that, through its functioning, the system recreates itself (autopoietically) from within itself, such that it tolerates enhanced interrogation techniques, inflicts torture, and is morally founded, creating systems within itself that are ethical.

A goal of this research was for the data to reflect a dimension of human nature that changes from generation to generation. This was identified as a missing component in the research that should be considered as part of a larger social dynamic being generalizable to all armed forces personnel.

### **Limitations**

The demographic requirements of the study were a limitation. The instrument was limited to individual participants who ranged in age from 18-34 years and had current or prior military service. The medium used to disseminate the questionnaire was a limitation. The instrument was distributed through the Survey Monkey application on the Internet and was only available to individuals who had access to the Internet. Individuals who were not on the Internet were not able to complete it. As a result, the study was further limited to the participants who were made aware of the instrument on Survey Monkey. As a consequence, participation was limited, and the study may not offer a representative view of all 18-34 year olds with current or prior military service; however, it may provide insight into the larger segment of the cohort. An additional limitation of the study was its narrow focus. The study's focus was determining a relationship between religiosity and support for enhanced interrogation. The results provided

evidence in support of enhanced interrogation of terrorists and terrorist suspects but not for enhanced interrogation of captured members of the United States armed forces not did establish a link between support and religiosity, age, or gender. However, the study may be expanded upon through future research that addresses these limitations. Lastly, the use of a convenience sample was a necessary limitation due to logistical, financial, and academic constraints.

Certain biases might have influenced the study outcomes if left unmitigated. Design bias could have resulted if responses were in conflict with my own beliefs. The questions chosen for the self-designed instrument were adapted from multiple valid and tested preexisting survey instruments in an attempt to reduce this bias. There is also the potential of a measurement bias influencing the study if subjects provided answers they felt were or were not socially acceptable. To mitigate this, survey questions were taken from preexisting instruments and were self-designed to include an additional ambivalent answer choice option with the goal of allowing for full participation by reducing participant stress. Conducting a pilot study was also an attempt to identify whether bias controls built into the questions were effective. The last bias of significance to be discussed is sampling bias. This might have influenced the research if the population had been limited by unforeseen circumstances and could have resulted in over-representing or under-representing individuals within the sample group and the ability to generalize the results. This was addressed by using a popular and proven deployment platform for a reasonable amount of time to collect the results. While the elimination of all bias in an instrument would be ideal, it is also impossible to achieve. As a researcher, I have

attempted to minimize bias to the lowest level possible by identifying its existence and reducing or preventing the misuse of the findings that resulted from this research.

### **Delimitations**

Specific aspects of the research problem that encompass the scope of this study include the historical foundations which the enhanced interrogation techniques at issue today are based upon. This is important to include because of the lessons learned that have helped to identify what has been done in the past. Good or bad, these historical examples serve to define our individual (personal history) and society (social history) that can impact the internal validity of the study. This specific focus was chosen due to the ubiquitous nature of a guiding entity that is associated with development of moral judgment. Having guidance from religion, spirituality is closely associated with moral behavior. However, not having a religion does not necessarily mean that the individual does not have a morally based approach to the development of an opinion on enhanced interrogation. This is why a clear and concise definition of terms (*torture, terrorist, etc.*) was necessary to ensure that the focus remained on the issue and did not stray into the realm of the immeasurable. The study was delimited to focus on religiosity and the influence it may have on individual opinions concerning enhanced interrogation.

This study was not intended to determine the applicability of enhanced interrogation or any other variable. The Likert-type questions in the survey questionnaire were adapted from three specific instruments—(a) the Public Religion Research Institute Religion News Survey (PRRI-RNS), (b) the Duke University Religion Index (DUREL), and (c) the American Red Cross Survey on International Humanitarian Law (ARC-SIHL)—which have been shown to appropriately quantify the variable of religiosity and

respondents' perceptions of enhanced interrogation. Other candidate questions and instruments were excluded to preempt confusion, promote clarity, and maintain relevance. Populations outside the 18-34 years of age cohort were not considered for study due to the intent to relate the findings to the specific cohort represented and peer advice. The collection of data via other means was considered and rejected in favor of using the Internet platform selected.

### **Significance of the Study**

The nature of the problem explored here demonstrates the difficulty involved in attempting to standardize an approach to interrogation that is both productive and morally acceptable. In the effort to improve business practice across multiple organizations, the significance of religion must be taken into consideration to create positive social policy.

The goal of the literature review for this project was to research, review, and assess the differing opinions and conclusions regarding the influence of religion on enhanced interrogation policy through survey questioning. The topic of the study was relevant to my interest and involvement in government, education, and interpretation of ethical policy in an organization that serves a culturally diverse population with many religious beliefs. Modern secular influences on popular opinions that are deeply rooted in religious beliefs can simultaneously be influenced by popular political movements. The objective is to create increased awareness of the effects that religion has on decision making and the ethical dilemmas that may result. Through the application of evidence-based knowledge and critical examination of the results, insight gleaned from this study may provide a perspective on the social, popular, and religious factors that influence

enhanced interrogation policy. Lastly, the study produced substantial information that may be useful for future in-depth research in the field on this unique cohort.

The lines between the real and ideal in the shaping of an individual's opinion regarding a controversial religious or political idea will change based upon many motivating factors. These may include the frequency at which information is delivered, as well as the context in which it is presented, if it is intended to appeal to both the religious and the secular. This information helps to motivate individuals to collectively form opinions. Despite the motives and the influences that shape public opinion on enhanced interrogation, U.S. citizens remain divided when it comes to treatment of suspected terrorists (Malka & Soto, 2011). While some view enhanced interrogation as a means of extracting information, others think of it more as a means of asserting power and control (Carlsmith & Sood, 2009). In a December 14, 2014 interview concerning enhanced interrogation techniques that, according to NBC Television host Chuck Todd (interviewer) was what most of the rest of the world calls torture former Vice President Dick Cheney (interviewee) stood firm on the distinction between the enhanced interrogation and torture and offered justification for the use of the former, stating that the techniques used were authorized by the President and deemed legal by the Justice Department and could be used without being considered torture (Todd & Cheney, 2014). Further support for the justification and distinction between enhanced interrogation and torture came from President Barack Obama's Director of the CIA, John Brennan, who defended the use of enhanced interrogation as lawful and appropriate (Brander, 2014). Public opinion on the matter offers support for the use of enhanced interrogation techniques, as reported in a December 14, 2014 poll ( $n = 1001$ ) in which 51% indicated

that the agency's methods were justified and 56% indicated that they believed that intelligence gained had prevented terror attacks (PEW, 2014).

The information derived from this study provides some insight as to religiosity and its influence on the perceptions and opinions of individuals regarding their support for the use of enhanced interrogation. The results should be considered in determining whether further modifications to policy addressing the use of enhanced interrogation are needed.

Individuals are unconsciously influenced by religious beliefs, which often justify contrasting views on major social and political issues. This is also the case with spiritual beliefs, as the terms *religious* and *spiritual* are often used synonymously (Malka & Soto, 2011). In the past, controversies surrounding the use of enhanced interrogation were either opposed or supported by mainstream religious groups. This was often dependent upon the level of conservatism or liberalism the individuals in that group possessed (Malka & Soto, 2011). In addition to the results from this study, more data on the matter collected over time may lead to other factors and determinations to be reached concerning whether or not a relationship exists between religion and opinions on enhanced interrogation. As a result, an increase or decrease in support for policy from these groups can be inferred. This may effect positive social change through targeted leveraging of constituent support for fulfillment of political promises into substantive changes to policy in the future. The more frequently the relationship between enhanced interrogation and religion is established, the greater the chance to embrace social change by "identifying whose rights are being violated" and not merely using policy as an

instrument of social justice for the “privileged,” instead using it to seek equal justice for all (Gushee, Zimmerman, Zimmerman, & Hickman, 2010, p. 150).

Despite the waxing and waning war on terrorism, there is renewed emphasis on persistent religion-based violence around the world. Along with this is a growing potential for the unabated use of enhanced interrogation, as the United States is viewed by many as setting the standard on the matter. Information revealed through research on enhanced interrogation and the religious dimensions will serve to guide future policy only if it is thoughtfully considered and widely disseminated. This is an opportunity for U.S. policy makers to set the standard by focusing their efforts toward understanding the implications of religiosity and the legal use of enhanced interrogation when crafting future domestic and foreign policy.

### **Summary**

Chapter 1 has introduced the concept of religion and how it has functioned throughout history as a cultural guide for human behavior related to values, feelings, attitudes, and belief systems. Religion as a motivating influence on personal decision making has been shown to be an underemphasized component of public policy research and development. This lack of consideration is in direct contrast to its mass appeal throughout history and ubiquitous presence in daily life. With growth in the “Nones” (those without a religious affiliation) identified by Pew Research (2012), it is relevant and necessary to determine to what extent religion will or will not guide the direction of future policy for the Millennial (Generation Y) cohort with current or prior military service. The purpose of this study was to explore religiosity in the context of how it may influence individual support or opposition to the use of enhanced interrogation on

terrorists and members of the U.S. Armed Forces who are captured by enemy soldiers or fighters. The study was a quantitative analysis of a series of responses to validated questions on the use of enhanced interrogation with consideration of data on religiosity, age, and gender as taken from a convenience sample of 18-34 year olds with current or prior service in the U.S. Armed Forces.

Chapter 2 provides a review of foundational and current literature from multiple sources on the interplay among individuals, religion, enhanced interrogation, and torture. Numerous books, articles, journals, and multimedia reports were consulted to provide a comprehensive presentation of the problem, competing sources of motivation, and summary conclusions of the literature. The culmination of these findings is then tangentially linked to the individual in terms of influences that affect the decision-making process and how scientific appreciation of this is what drives the problem explored through this research.

## Chapter 2: A Review of the Professional and Academic Literature

### **Introduction**

This research is a continuation of the review, analysis, and assessment of ideas on religion, enhanced interrogation, and torture as found in numerous books, articles, opinions, and media reports. In addition to these, numerous statements, declarations, and conventions prohibiting the use of torture were examined, including examples from throughout the recent history of mankind. Over the course of this review, there were many corollaries that were also considered for inclusion due to the connection to and influence they have on religion and policy development.

Conducted in an attempt to gauge public sentiment on the use of enhanced interrogation techniques as a means of collecting intelligence, a longitudinal study by Reed College (2001-2009) indicated that reports of public support for or in opposition to enhanced interrogations failed to include “references to the actual state of public opinion on this matter” (Gronke et al., 2010, p. 437). This resulted in a false-consensus effect where the beliefs of the few were presented as representative of the majority public view on enhanced interrogation. These concerns exemplify how an identified gap in knowledge can undermine positive social change by influencing unaware policy makers into assuming that the vast majority of the public support or oppose the use of enhanced interrogation based on limited sampling or biased reporting.

This review also included topics from the fields of psychology, sociology, philosophy, anthropology, and medicine. Over the course of this review, I researched numerous legal rulings and interpretations of United Nations conventions and U.S. Code, as well as a multitude of human rights groups’ position statements identifying various

violations of the same from around the world. Additionally, many ethical corollaries concerning empathy, fairness, justice, and self-determination were examined. However, it was difficult to find any substantive conclusions concerning these in the literature. One example is the United Nations annex to the Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment, submitted under article 19 of the convention (addendum). This addendum, entered by the United States, introduced numerous factors and considerations concerning sweeping exceptions from the Convention against Torture and Other Forms of Cruel, Inhuman or Degrading Treatment or Punishment as originally published. Such practices as forced feedings and solitary confinement have been challenged in court by the Center for Constitutional Rights (May 2012), which indicated that the “devastating psychological and physical effects of prolonged solitary confinement ... is torture” and demonstrated both the significance and complexity of the issue (Center for Constitutional Rights, 2013, p. 1). The power of investigation and enforcement on these matters is left up to the international community, and the international community defers enforcement to its member states. By virtue of this dilemma, an opportunity for positive social change is presented to the international community.

As previously discussed, both former Vice President Dick Cheney and current director of the CIA John Brennan have publicly defended the use of enhanced interrogation while consistently stating that it is not torture and legal, based on a review by the United States Department of Justice. This position is further recognized or supported by historical documents such as those of the 1878 U.S. Supreme Court. The court provided examples of what the drafters of the Eighth Amendment to the U.S.

Constitution meant by cruel and unusual punishment when upholding the case of *Wilkinson v. Utah*. The court's examples of cruel and unusual punishment identified at that time were—(a) drawing and quartering, (b) public dissecting, (c) burning alive, and (d) disemboweling. As late as the 18<sup>th</sup> century, these practices were accepted as the status quo and not considered contrary to societal expectations of the time. Modifications to the way punishment is applied have been adopted in response to changes in perceptions, attitudes, and values in society. The changes may have been established because of a greater appreciation for moral, ethical, and religious values. In deciding whether the Eighth Amendment could be used to ban the death penalty by firing squad as cruel and unusual punishment in a 1978 case, the court found that the capital punishment laws had been revised in 1972 to include two phases—an innocent phase and sentencing phase—and as such did not qualify as cruel and unusual punishment. This decision by the court was the result of their agreement to apply the facts of the case to a four-step test. The elements of this test that must be met are the following: The “essential predicate” is (a) “that a punishment must not by its severity be degrading to human dignity,” especially in cases of torture; (b) that a punishment must not be a severe punishment that is obviously inflicted in wholly arbitrary fashion; (c) that a punishment must not be a severe punishment that is clearly and totally rejected throughout society; and (d) that a punishment must not be a severe punishment that is patently unnecessary and begs the question of whether or not capital punishment actually deters serious crime, a question that persists today (*Furman v. Georgia*, 1972).

The literature reviewed was examined and assessed by focusing on types of motivation that influence a given individual's decision-making process. This was

narrowed to how great an influence religion would be in the context of enhanced interrogation literature concerning motivating factors that steered individual support toward or away from the use of enhanced interrogation. The goal of the research was to identify a potential link between internal and external influences about decision making as it relates to enhanced interrogation. These collective links among social, political, and ethical values as presented by religious leaders, philosophers, politicians, and the media through various outlets were scrutinized. The significance of establishing this link between religion and support for enhanced interrogation involves the impact a given religious doctrine has on a significant public policy over other competing influences.

The strategy for this literature review was to first identify historical accounts of religion and torture as the articles and publications indexed by both these terms were used. The next step in the process was to establish a relationship among traditional religion, spirituality, government, and individual action by identifying competing influences that shape decision-making processes within these dimensions. The research included a review of scholarly literature on religious doctrine, international conventions against torture, and philosophical and human rights literature. In addition to this, policies and procedure, social experiments, and public opinions from a variety of public policy peer-reviewed journals and not-for-profit groups were examined. A conscious effort was made to include the perspectives of both proponents and opponents of enhanced interrogation as well as identification of strengths and weaknesses of the existing literature.

When available, primary sources were reviewed in the context of secondary presentations in relevant meta-analyses, book reviews, and direct quotes. Great effort

was expended in seeking out primary sources from original and secondary bibliographies (the bibliographies listed in the secondary sources sometimes referenced new original material). Themes that emerged as strongly influencing the direction of the literature review were individual values and religious culture as it relates to motivation. Also, definitions and examples of terrorism, torture, and enhanced interrogation techniques were abundant in the literature and provided some context to the review (Ross & Esposito, 2005). Lastly, the U.S government's role and its relationship with relevant geopolitical entities and human rights laws and conventions were also examined. Potential issues that arose during the course of the review were identified as biases, errors, or gaps in the literature related to religiosity and enhanced interrogation that may provide fertile ground for future research. No single terrorist group, government, or religion was intentionally singled out to represent any particular point of view. The bulk of the literature reviewed focused on the interaction among religion, motivation, and torture from a historical perspective. The literature and research were scrutinized to ascertain how well they addressed the research questions regarding influential behaviors, social change, policy making, religious standards, scientific support, and other policy concerns. The review included perspectives from other social sciences and the public policy sectors in order to gain insight into existing theories and current research. The conclusions and methodologies reviewed in these studies validated the complexity and relevancy of the religious influence and enhanced interrogation policy, which continues to be of great academic interest and has undergone parallel growth as an area of concern in all social and behavioral disciplines.

### **Growth of Religiosity Over the Last Decade**

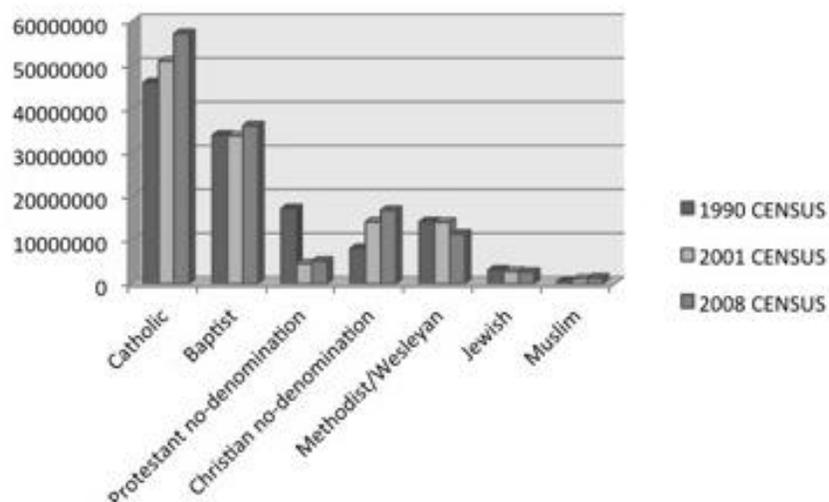
Over the past decade, there has been a sustained amount of growth in religious membership across all denominations and faith groups that has been a direct function of population growth, an enhanced global communications network, and increased interest (Barrett, 2001). Contrary to this growth in religion is a segment of society addressed in the U.S. Religious Landscape Survey on Religion and Public Life, which showed that in the United States, 71% of those between the ages of 18 and 49 reported no religious affiliation (Pew Forum, 2008; 2012).<sup>8</sup> Additionally, some religious organizations and governing bodies have been moving toward stricter adherence to their doctrinal roots and away from the secularization of the mid- and late 20th century with the goal of retaining their unique political and cultural identity (Orridge, 1981; Riesebrodt, 2000). The rejection of secularization and western influences that are economic, cultural, and political in nature appear not to be exclusive to a democracy because changes are occurring across a broad spectrum of religious and political systems. For example, there was a significant resurgence in regional culture and religion after the fall of communism during the dissolution of the Soviet Union into 15 independent states. This resurgence has been recognized as a growing global trend among former European colonies, along with emerging Third World countries in Africa. Collectively, they are seeking to return to or retain their traditional social and political identity while simultaneously moving toward a more theocratic form of governance (Beeman, 2000). In the late 20<sup>th</sup> century, growth in religious fundamentalism was spawned, and its origins have been associated with the Iranian revolution of 1979. This new religious fundamentalism has been

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<sup>8</sup> Aggregate data from surveys conducted by PEW Research Center for the People & the Press (Pew Forum, 2012).

characterized as embodying “both principles of absolute religious orthodoxy and evangelical practice by calling for believers to extend action beyond religion into political and social life” (Beeman, 2000, p. 1). Further evidence of this return to fundamentalism can be found in the United States, as the number of Islamic places of worship has grown by 74% since 2000 (Grossman, 2012). Incidental to this return to doctrinal roots is a more noticeable shift away from western styles of clothing. Wearing business suits and dresses has given way to the donning of traditional robes, gowns, and head covers that had been worn for centuries in countries that, until recently, were subject to influences from Europe and the United States through colonization and trade (Boulter, 2012). Other religions have also grown closer to the teachings of their faith, as evidenced by the spread of Christian evangelical values reaching deep into communities across the United States. For example, in the 1980 United States presidential election, groups such as the Moral Majority and Concerned Women for America spread their conservative political influence among voters to try to influence the outcome. This was cultivated and sustained by “mega communicators who built massive media empires” such as the *700 Club*, which had “a lot of political power,” making “it easier for the conservative political movement to mobilize many people rapidly.” These forces were credited with influencing the presidential election of Republican candidate Ronald Reagan in 1980 (Kintz & Lesage, 1998, p. 43).

While the number of Muslims in the U.S. has risen, Islam as a religion is neither the fastest in growth nor the largest in size (Pew Forum, 2011).



*Figure 1.* U.S. Census data on reported religious affiliation.

As the graph in Figure 1 shows, the largest growth in religious identification among the people surveyed was actually among Catholics. However, due to growing media exposure over the last decade on Islam along with the international attention given to European legislation targeting public display of Islamic traditions it should come as no surprise the perception is the growth and spread of Islam is outpacing all other religious traditions which are not the reality. As a reaction to this perceived growth of religious diversity, the governments of Belgium, France, and Switzerland passed laws to ban any new construction of religious edifices and the wearing of certain religious symbols and clothing in public (LOIS 2004-228, March 15, 2004 and 2010-524 September 14, 2010). This illustrates how reactionary policy in Europe has been influenced as a result of passive growth and infiltration of religion into the established culture of these countries.

### **The Changing Face of Religion**

Religious growth has seen an increase in the number of individuals who participate in one religion or another and not necessarily along traditional doctrinal lines. During the years 1995-2000, the report *World Population to 2300* (United Nations, 2004,

p. 8) indicated that 6.3 million immigrants entered the U.S. for the first time, bringing with them their Cultural and religious preference. This was followed by the United States Census Bureau survey findings that were released in March of 2005 which revealed a five-fold increase in immigration of over 35 million people (over 10 years). The increase resulted in a large shift in United States Census data from “protestant no-denomination” to “Christian no-denomination” between 1990 and 2001. This cultural shift in religious preference was also reflected in other lesser well known groups. These groups included: The Church of Jesus Christ of Latter Day Saints (LDS), The Watchtower Bible and Tract Society (Jehovah’s Witnesses), the Baha’i Faith, Christadelphian, Schism from Orthodoxy, Paulicianism, Swedenborgian, Theosophist, and the Unitarian Church that demonstrated growth in popularity and membership (Barrett, 2001). As a result, the collective perceptions of Americans are broadening beyond Protestantism and Catholicism alone. In parallel with this was the global growth of both the Sunni and Shia Islamic faith groups by nearly 22% over the same time period where countries of the Middle East and Asia are or have begun refocusing on theocratic rule of law (Barrett, 2001, p. 16). The governments are rejecting the adopted customs and traditions of the societies who once claimed many of them as colonies by embracing “traditionalism” and some overtly renouncing western religious and cultural influences which includes: Iran, Mauritania, Pakistan and Afghanistan as Islamic republic under Shi’a law along with 31 countries in Africa, two in the Americas, and 29 in Asia, and four in Europe as examples (Sedgwick, 2004, pp. 21-38).

The traditional rule by Islamic law has a shared lineage that can be likened with that of both Judaism and Christianity. The literature suggests that in opposition to these

traditional foundations of religious law there has been the emergence of newer religious movements. The followers of these religions see their faith practices as equals to these traditional religions in concept and practice and continue to grow in membership. This includes everything from the obscure to the arcane which may have far different teachings than those of the traditional religions (Kaufman, 1995). For the purposes of this study, how these systems differ in tradition is not as important a question as is how the belief in them and offered guidance to the individual is a motivating force towards political action.

The resurgence of traditional religion over a short period of time changes the cultural landscape of the world and is reflected in the United States. Additionally, the ethnic diversity helps to reshape the religious majority and consequently strengthens the ability of religion to influence public policy. Understanding this dynamic will increase political insight into the power of cultural influence, religiosity, and the need for social justice when contemplating enhanced interrogation policy.

### **Influences of Religion**

There are five identified types of political religious experiences in the literature that play a role in the development of a personal or political belief. These beliefs are based on personal: (1) lingering or historical religious identity, (2) adopting a new religion or religious belief, (3) using traditional religious affiliation in a nontraditional way, (4) possessing and practicing a religion but showing preference for political motives when in conflict with religion, and (5) religious beliefs guide every aspect of the person and precludes the individual from political involvement (LaMothe, 2012). The five types of religious experiences found in the literature are reflective of the many great schisms of

the past. Some examples include the councils of Ephesus and Chalcedon, the Great Schism of the middle ages and the Reformation. As a result, Christianity has been divided but to the disintegration or breakdown of negotiations and agreements related to religious doctrine and this has not been limited to Christianity. Several other religions have also been subject to this phenomenon. For example, Islam divided into two types Sun'i and Shi'a while Judaism separated completely into Rabbinic Judaism and Christianity. Religion remains a powerful political force, the impact of which is applied to both the institution itself as well as effecting the secular establishment.

### **Understanding the Impact on Democracy**

Individual citizens, politicians and military leaders have engaged in substantial debates over whether “enhanced interrogation techniques” should be labeled as torture. This debate was clearly articulated in the annex to the United Nations Convention on Torture from the United States. Many citizens have a limited understanding of the definition of enhanced interrogation and/or torture which can pose a challenge to elected officials. Moreover, the definition has changed throughout the literature review which could be a contributing factor to the general public’s misunderstanding and misinformation. The literature substitutes the definition of enhanced interrogation for torture most often when presented in the context of the treatment of prisoners or detainees.

Although the U.S. and U.N. have laws against torture the literature sometimes leaves the impression that torture and enhanced interrogation are indistinguishable methods used to obtain desired information and as such should be treated the same under the law. To appreciate the difference and how enhanced interrogation can be used to gain

a political end an understanding of a classification system may help put it within the appropriate context.

The three models of political influence significant to this study are: National Security Model, the Civic Discipline Model and the Judicial Model (Denton-Borhaug, 2008). The national security model is the framework that is predominately applied by government and will be the focus pertinent to enhanced interrogation. The national security model is purposefully used out of “a ‘political necessity’ ...because of a perceived national emergency and/or because the national security bureaucracy overwhelms those democratic systems put in place for restraint” (p. 218). The use of this model was implemented in the Philippines (Spanish-American War, 1898) and more recently in the Vietnam conflict from 1965 to 1972 during what was known as the Phoenix Program, During the 7 years of the program, “methods of interrogation were developed such as electro torture, water torture, stress positions, sleep deprivation, and confinement in a freezing refrigerated room...” among others that were developed and used in an effort to disrupt the infrastructure of the National Liberation Front (NLF) of South Vietnam. (p. 218). The Phoenix Program was considered a relative success in terms of disrupting the NLF and it now serves as a case study of how the national security model is applied.

### **Reporting and Human Rights**

Along with the move to a more cultural or theocratic governance by nations, there has been a stern interpretation of the religion-based laws governing criminal punishment and the treatment of prisoners often to the exclusion of human rights that accompanies this change. This vigorous increase in the application of fundamentalism has been made

apparent through the media (news and entertainment) by sensationalizing the use of amputation, stoning, hangings, and beheadings with the accompanying religious scripture readings or repetitive chanting soundtrack (“Google Removes 640 Videos From YouTube Promoting Terrorism,” 2012). This is not limited to social media or personal blogs, YouTube, and Facebook, but also in the main stream new media such as FOX, ABC, and MSNBC often times without any consideration of editing.<sup>9</sup> Add to this the public opinion poll results from the Huffington Post which revealed that 47% of Americans felt that torture “...is always or sometimes justified” finding support for these punishments seems almost effortless (Swanson, 2012, p. 1).

The admitted or self-reported use of enhanced interrogation techniques by the U.S. has diminished in the media seemingly as a result of overt public and political focus on the matter. In the 2009 book *Getting Away with Torture*, Christopher Pyle wrote about the interrogation practices he discovered while serving as an Army Intelligence Officer in the Bush-Cheney administration. More recently in the book *The Obamians* (2012), author James Mann provides insight as to how the political bureaucracy that remains constant from one administration to the next helped thwart the closure of the detention facility at Guantanamo Bay while maintaining the status-quo for methods of gathering intelligence from human sources. There is a long history in the free press of post administration disclosure of what happened as seen through the eyes of the author and is almost always critical of the political power in charge at the time. Although torture is explicitly prohibited by law the methods and practices for gaining human

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<sup>9</sup> On October 22, 2013, *The Denver Post* reported, “Facebook banned beheading videos in May but recently lifted the prohibition—a development flagged by the BBC on Monday. A few groups have since condemned the social network for potentially exposing users to the violent content” (Satter, 2013).

intelligence continues to be implemented and fruitful when carried out in accordance with Executive Order 13491 (Mann, 2012).

The Bush Administration argued that the "unlawful combatants" were not subject to the protection of the Geneva Conventions for treatment of prisoners of wars (POWs) (Yoo, 2004, p. 135). The detainees were only subjected to interrogation tactics as provided for in the Geneva Convention (Geneva Convention (III) Relative to the Treatment of Prisoners of War, Aug. 12, 1949, 6 U.S.T. 3316, T.I.A.S. 3364 ["GPW"]). The legal advisers of the Bush administration argued that the individuals were *unlawful* because they are considered terrorists under the law of the United States as well as the International law and asserted that they only conducted enhanced interrogation techniques because they had information that posed an immediate national security risk (Yoo, 2004; Brander, 2014).

Enhanced interrogation has been cited as being vital to national security while also remaining objectionable to those who consider it torture. The origin of the word torture as a noun can be traced back to 1540's as a derivative of the middle-French word for twist. The term Enhanced Interrogation has been used to describe the interrogation process as being something other than torture despite being considered by some as a euphemism for the same (Prasow, 2011). During the May 3rd, 2011 televised interview with NBC news correspondent Brian Williams, the former CIA Director Leon Panetta supports the use of enhanced interrogation, specifically "water boarding" as an interrogation technique that led to Bin Laden's location (NBC, 2011):

BRIAN WILLIAMS: 10:49:07:00 so finer point, one final time, enhanced interrogation techniques, which has always been kind of a handy euphemism in these post-9/11 years. That-

LEON PANETTA: 10:49:16:00 Right.

BRIAN WILLIAMS: 10:49:17:00 – in – includes water boarding?

LEON PANETTA: 10:49:20:00 that's correct.

The summary differences between enhanced interrogation and torture (from the definitions of Chapter 1) may be understood in this context as being at the level of political and popular support for the action more than defining the action itself. This distinction remains intensely debated and unclear. While the definition of what is permissible in terms of interrogation practices is presented as the clear and legal position of the United States, as taken directly from Executive Order 13491-Ensuring Lawful Interrogations (January 22, 2009), there remains significant moral and ethical questions as to its legality.

As a consequence, some believe the legal rights of Habeas Corpus and Due Process have been eroded despite classified Department of Justice review and approval of lethal Drone strikes that knowingly killed 4 American Citizens outside the contiguous borders of the U.S. (United States Department of Justice, 2013). The national and global dangers of this are further exemplified in the current engagement between U.S. forces and the Islamic State militant group known as the Islamic State of Iraq and the Levant (ISIL). The culmination of this is the international community's perception of the U.S. pursuit of airstrikes in Syria without concurrence from the United Nations or NATO by facilitating limited participation of regional allies (Baron, 2013).

It is difficult for the public to argue in terms of literal results credited to the use of Enhanced Interrogation. However, the road to those results has been fraught with disagreement between who will take the credit and who will take the blame. This ranges from a former interrogator who reported to congress the enhanced interrogation techniques being used were “ineffective, slow, and unreliable...” to the repeated CIA briefings to Congress between 2001 – 2007 that touted the successes of the program, it continued unabated, unchallenged, and deemed legal by the U.S. Department of Justice (Cooper, 2014; Judicial Watch, 2014). Additionally, with Congressional job approval ratings hanging in the balance there are indications of a need for guidance to create positive social change that is moral, ethical and considerate of religious matters concerning Enhanced Interrogations. The potential benefit from change is apparent not only in the research presented here in but in the persistent news reporting linking global policy to religious doctrine of various faiths. Furthermore, in the case of this research, the importance of religious convictions to members of the U.S. Armed Forces who prosecute this national policy on a daily basis, through the discriminating eye of religious doctrine they hold sacred, is vitally important in the success of this or any policy. The subject’s responses to the questions in the survey underscore the need for significant positive social change.

Enhanced interrogation is considered by some to be vital to national security while also remaining objectionable to others; although, it is argued that, “if a democratic society is going to torture, it should at least be done under the cover of law” (Lauritzen, 2010, p. 93). This statement implies persistent acceptability and defensibility under

common law with the support of the all branches of the U.S. Government (McCoy, 2007).

### **Moral Justification**

The moral justification for enhanced interrogation has been sustained by its supporters based on their interpretation of religious law while simultaneously being condemned by human rights groups (Taiwo, 2008, p. 195). For the rest of the world, prohibitions on the use of intimidation, torture, corporal, and capital punishment on noncitizens have come as a result of media coverage of wartime atrocities, genocide, or other crimes against humanity that are chiefly regulated by the United Nations through local organizations and Nongovernmental Organizations (NGO). A relevant exceptional fact is capital punishment in the U.S. and other countries. Capital punishment is still a constituent part of the sentencing process in 32 states with 1,722 death sentences being imposed by 58 other countries in 2012 (Amnesty International, 2013). While the most treasonous threats to national security have resulted in the application of the death penalty (e.g. Oklahoma City Bombing), use of the death penalty at the state level has not been the result of a threat to state security. Additionally, capital punishment at both the federal and state level is inextricably linked to the U.S. Constitution. So much so that any state prohibition on capital punishment is self-imposed as a result of popular political support. For example, in states where there is a large religious base that object to the use of capital punishment on moral grounds, the state yields to this force for social change (Garland, 2012).

Despite this comparison by some between torture and the death penalty, there are ongoing discussions among international organizations concerning the adoption of a

Universal Jurisdiction. This jurisdiction would allow the enforcement of law in international cases of interest that involve citizens all concurring nation states beyond the borders of their homeland. The challenges and rejection by the U.S. concerning this, if support continues to grow, the world community could indeed establish common criteria for administration of capital punishment in addition to defining prohibited acts of torture, genocide, and the like (Graefrath, 1990; Addis, 2009). The concept of a Universal Jurisdiction comes by way of some profound historical events. The intention of this concept was founded in a culmination of the earliest record of human rights to include: (1) the Cyrus Cylinder (539 BCE) which declared freedom of religion; (2) the Petition of Rights (1628) which provided protection from false imprisonment; (3) the U.S. Declaration of Independence and Bill of Right (1776, 1787, and 1791) which, among other things, prohibited the establishment of a state religion; (4) the Declaration of the Rights of Man and the Citizen (1789) which was subsequent to the French revolution and guaranteed the natural-rights of man and (5) The Geneva Convention (1864) which ensured the humane treatment of wounded prisoners of war (United for Human Rights, 2013). From these beginnings, and out of a desire to prevent future wars, the United Nations was formed in 1945, and through it the Universal Declaration of Human Rights (1948) established the baseline upon which human rights would be recognized around the world (United for Human Rights, 2013).

Given this view of the concept of Universal Jurisdiction, one could conclude that it would be the next best or logical step but the policy has not been adopted as of 2015. A Universal Jurisdiction comes with some unique challenges of its own, which are exemplified by the experiences of Belgium, who was first to exercise the concept in 1993

to which political forces in the U.S. immediately opposed and was subsequently repealed in 2003 (Reydams, 2003). Consequently, it became necessary to repeal their current version of the law and introduce a truncated version. While it continues to be supported by many, the arguments against Universal Jurisdiction may cause some anxiety and concern for others. The arguments came from critics like Benjamin Barber, Michael Kirby, and Henry Kissinger who cited the potential for abuse by political leaders in powerful positions warning that liberal interpretation by international judges made legislation such as this reminiscent of the “inquisition and witch-hunting that occurred during the Middle Ages” (Addis, 2009, p. 131). With limited participation due to limitations on the freedoms that may be placed on U.S. citizens by the International Criminal Court (including the military) universal jurisdiction exists as a theoretical construct with limited applicability (Elsea, 2002). Finally, this and other sentinel agreements and decisions are included in appendix (c) as a chronological list of United Nation’s actions associated with human rights issues.

These conventions and agreements not only serve as examples of the challenge, complexity, and breadth of the global issue but are also representative of the level of international cooperation among the U.N. member nations in appreciating and addressing the many facets of the problem. For example, the religious complexity involved in these agreements can be seen in the response from the Organization of the Islamic Conference in 1990 when it adopted the Cairo Declaration on Human Rights in Islam. The conference was a direct response for the expressed failure of the U.N. to consider traditional religious and cultural values that had previously been adopted in the United Nation’s Declaration of Human Rights. Specifically, the right to freedom in religion as

specified in Islamic law (Tadjdini, 2012, p. 42). While different countries lobby to adopt policy that supports their cause, the debate process and venue should provide for common ground on the issues without unfairly singling out or sheltering member nations. By reporting such things as compliance with international treaties and conventions, these groups note that policies do not always reflect the spirit and intent of the agreement adding yet another condition for concern:

Each State Party shall take effective legislative, administrative, judicial or other measures to prevent acts of torture in any territory under its jurisdiction. No exceptional circumstances whatsoever, whether a state of war or a threat of war, internal political instability or any other public emergency, may be invoked as a justification of torture such as an order from a superior officer or a public authority may not be invoked as a justification of torture (United Nations Convention Against Torture, 1984, Part I: Art. 2).

While some in the literature claim violations of this remain unresolved or selectively enforced, collectively they serve as a guide for future action which may be led by the example set by U.S. in future policy. In 2011, the U.S. State Department reported more that more than 12,500 deaths and 45,000 injuries occurred as a direct result of torture or related to terrorism (U.S. State Department Country Reports on Terrorism 2011, 2012). This concern for public safety has led to ever increasing levels of physical security at public venues as well increased demands on social infrastructure, transportation, and entertainment resulting in higher costs and increased anxiety. Despite the actions and allegations that were discovered during the “War on Terrorism,” some 30 years since ratification of the Convention Against Torture, many believe international

influence on this matter led by the U.S. has declined. This decline is considered the result of the American people's waning interests in international affairs while paradoxically many domestic policy concerns mirror international ones (Pew, 2013).

Evidence of this influence can be found in the collective move away from traditional conservatism towards secularism. The transition has been described as a "generation shift in the USA, with a significant number of young evangelicals turning away from partisan politics of the cold-war generation and showing greater interest in social justice issues" (Vik, Stensvold, & Moe, 2013, p. 9). As a result, a global ripple effect has ensued resulting in fewer new religious NGOs lobbying groups seeking entry into the United Nations Department of Economic and Social Affairs (Vik et al., 2013).

However, numerous challenges emerge when considering policy enforcement or changes in a country that was founded by congregational Protestants without a state affiliated church based on the principals of tolerance and suspicion towards the government who emphasize individual achievement as the path to salvation. With so many influential religious groups inspiring their members to action in support of policy that most closely meets their religious doctrine, appeasement for one group can come at the expense of the others. While the use of physical and mental punishment is considered on the surface to be repugnant and detestable, its universal abolishment by governments around the world remains elusive, despite the efforts of the U.N. and the numerous relatively positive outcomes that have resulted. On January 22, 2009 President Barack Obama issued Executive Order 13491 to ensure lawful interrogations were carried out from this date forward and were in compliance with U.S. Army Field Manual 2 22.3 (Obama, 2009). The presidential executive order was in response to highly publicized

abuses, such as those at the prison in Abu Ghraib and public concern over the methods and practices at the detention facility in Guantanamo Bay, Cuba with the stated goal being that of improving the effectiveness and lawfulness of the interrogations. The administration has not cited any of the interrogations as being unlawful as they had been reviewed by the U.S. Department of Justice and numerous Congressional briefs occurred from between 2001-2007, which were attended by former Speaker of the House Nancy Pelosi (Judicial Watch, 2014, p. 1). Although they were not considered unlawful, their usefulness was in doubt, as was expressed by the CIA in the December 2014 Senate report. However, other positive outcome qualifiers of this sustained policy include data posted by the Federal Bureau of Investigation (FBI). The FBI posted information claiming there were 78 major terrorism preventions, disruptions, and on-going investigations to their highlights Internet webpage documenting their successful mitigation was the direct result of information yielded during lawful interrogations (“Ten Years After: The FBI since 9/11,” n.d.). Therefore, in light of these recorded successes, the use of enhanced interrogation on suspected terrorists remains a politically justifiable option for use by both secular governments and those who are religion-based, when carried out within the boundaries of their law.

Despite the historical flaws in information transfer between the FBI, CIA, and all three branches of government there appears to be potential support for the use of enhanced interrogation across governmental agencies. However, as of now there remains a deficit in the literature about the role religion plays on an individual decision making process related to enhanced interrogation. Over the years, the U.S. public has received greater exposure to increasing interagency ambiguity concerning government support,

religious support, and even their personal support for the use of enhanced interrogations which remains strong and continues to grow (Miller, Gronke, & Rejali, 2014; Zegart, 2014). A policy relevant question is that of the reliability in the information the general public receives. This concept, which is absolutely pertinent to this study, seeks to determine the presence of religion as an influence for positive social change and marks a challenge for the public in light of contradictory information and the discounting of public opinion on the matter. A manifestation of this was identified by Joe Kernan and John Harwood on December 17, 2014 when discussing how a New York Times article on *America and the Torture Debate* failed to recognize 51% of the public supports the use of enhanced interrogation and 28 % opposed it, but instead focused on Congressional condemnation of the interrogators for using it (Kernan & Harwood, 2014). While the political focus on enhanced interrogation policy can shift from administration to administration the intent of this study is to give relevance to the individual dimension and the moral influences that may affect their motivation. This phenomenon within this context may translate over to other issues of significance to the politician and political process.

Growing acceptance of enhanced interrogation has been influenced by a steady stream of terrorist attacks in places such as Bali in 2002, Madrid in 2004, London in 2005, the U.S. embassy in Libya in 2012, and the Boston Marathon of 2013 (Josiger, 2009; Waxman, 2011). These attacks all serve as not only reminders of the global threat, but also of the need to prepare for future attacks through intelligence gathering activities while simultaneously ensuring the U.S. government and military preserve the values of justice and liberty.

At the root of this confusion over the use of enhanced interrogation are the arguments made by political pundits and the media. At the height of popular discussion concerning the closing and relocation of prisoners held in the military prison at Guantanamo Bay, Cuba it was revealed that “interrogation techniques intended only (for prisoners at) Guantanamo Bay came to be used in Afghanistan and Iraq” over the past 10 years (Department of Defense, 2004, p. 68). This was the case during the 2008 elections when it was promised that there would be an end to the “abuse and torture” that was ubiquitously reported in the media to have been occurring at the military prison in Guantanamo, Cuba. These reports were in contrast to what the candidate from the opposing political party, led by the highly decorated former military officer and presidential candidate Senator John McCain found. His assessment of the situation was contrary to the reported finding on the use of torture at Guantanamo Bay, Afghanistan and Iraq and was based on his actual experiences with torture as a prisoner of war for nearly six years during the Vietnam War (Dobbs, 2008). While Senator McCain supports the lawful use of interrogation methods by the CIA he opposes any methods not outlined in the military manuals for conducting enhanced interrogations, specifically waterboarding. Meanwhile, public support for the use of enhanced interrogation measured in 2014 remains remarkably close to the level of support recorded in 2009 (Resurgent Republic, 2014).

The problem of obtaining an accurate assessment of political terrorism has been a challenge and remains a gray area due to data coding and source material. In a review of 5,904 articles from the years 1976-2010 using the Political Terror Scale (PTS) along with averages of all available scores from Amnesty International and U.S. State Department

reports, there were 81,866 individuals identified from 40 countries that had experienced torture. This was confirmed after medical examinations and evidence of “higher rates of reported prevalence of post traumatic shock disorder and depression” as a result of exposure to torture and other traumatic events (Steel, Chey, Silove, Marnane, Bryant, & Ommeren, 2009, p. 537). The results of this analysis may be used to predict the negative outcomes of support for enhanced interrogations. The congressional report released in December 2014 confirmed that the measures instituted during the interrogations were ineffective at getting compliance or information from detainees (Meissner, 2014).

Scientific evidence suggests there are always consequences that result from actions or inactions when faced with a dilemma. In the case of enhanced interrogation, there are consequences not only for the individual that receives the mistreatment, but also for the person(s) administering, ordering, and sanctioning enhanced interrogation. These consequences can come in the form of any number of physical, mental, and behavioral ailments, and affect all parties involved, despite how well trained or well-conditioned the individuals might appear to others. In a post-conflict systematic review and meta-analysis on the effects of Post-Traumatic Stress Disorder (PTSD) after a serious event such as being terrorized by an attack or sharing the incident vicariously through the media, a team of scientists confirmed through the research that “exposure to torture and other potentially traumatic events account for higher rates of reported prevalence of post-traumatic stress disorder and depression” (Steel et al., 2009, p. 537). These results are marked by the fact that the physical and mental manifestations of symptoms are predominant in countries where “torture is endemic” and “conflict is pervasive” (Steel et al., 2009, p. 547). Therefore, the analysis shows that enhanced interrogation may likely

result in an individual's having symptoms of PTSD. While the later examples of torture are discussed, the most commonly reported response to a traumatic event according to the Institute of Medicine study is PTSD. This is relevant to the target population of this study because an estimated 2.6 million U.S. service members who fought in Iraq or Afghanistan since 2001 may have undiagnosed PTSD. In order to help identify this potential medical diagnosis, each and every service member should be evaluated by a qualified licensed medical provider (National Academy of Sciences: Institute of Medicine, 2012).

### **Spirituality and the Social Sciences**

The resurgence of religion over the last decade has led to a greater awareness of the influence of religiosity on various social and political topics. For example, with an average four out of five Americans claiming some form of "religious identity" in the 2008 *American Religious Identification Survey (ARIS)* (Kosmin & Keysar, 2009). They also indicated membership in one of the 270 large religious groups or, as in the case of Christian groups which included, "the over 34,000 unaffiliated congregations" (World Christian Encyclopedia, 2001). Religion remains a significant force that guides these individuals; as such, these should be accounted for in the research. Professor John D'Arcy May of the Irish school of Ecumenics, Trinity College Dublin, Ireland discussed the role of the state and politics as influenced by religion by arguing that the impact of religion on politics has increased over the past 40 years; more succinctly put, the tolerance and acceptance of it. In the modern world, Professor May suggests that religion is "fundamental to modernity" (p. 9) and will play a greater role in governance of the "coming global civil society" (p. 11), therefore bolstering the argument of a growing link

between religious beliefs and political decision making on a multinational level. As a challenge to this premise, Professor May acknowledged the tension existing between political groups from within a similar culture as a source of conflict. Examples of this tension arose after the division of India by British forces in the 1940s. The division of India along religious lines was a consequence of British reluctance to oppose the Indian Independence movement and subsequent to riots in the city of Calcutta between Muslims and Hindus, opting instead to succumb to political pressure and divide the country along religious lines. The goal of preventing civil war was not achieved. This resulted in the deaths of hundreds of thousands and a partitioning of the country that caused a shift of refugees between the regions and perpetuated the conflict between Hindus, Sikhs, and Muslims albeit now somewhat contained by borders (Kumar, 1997). Furthermore, within the Islamic faith there are political differences between the Shia and Sunni branches as well as within the Christian faith around the world. Although this discussion is of a global nature, it is relevant and applicable to the situation within the U.S. due to the diversity and freedom to express both religious and political beliefs. As such, creating a similar type of tension on a relatively smaller scale, as a microcosm that exemplifies how this tolerance can influence popular decision making. An example of this is the changing religious and associated denominational boundaries that had defined partisan politics in the past. With the growth of secularism in the Democratic Party and religion in the Republican Party over the past several decades there remains a challenge to strike a balance between secular and religious influences in Congress (Dionne & Green, 2008). The paradigm has recently been challenged within the Republican Party by the Tea Party movement. Growth of the Tea Party resulted in the mobilization of likeminded

individuals focused on government reform and conservative values with the stated mission, "...to bring awareness to any issue which challenges the security, sovereignty or domestic tranquility of our beloved nation, The United States of America" (Tea Party, 2015). Formed in response to the expansion of government during the Bush Administration and (the TARP Bank Bailout) and the Obama Administration (the 2009 Stimulus Bill and 2010 Health Care Bill) touting a return to Constitutional and American values (Somin, 2011).

The tea party movement exemplifies how positive social change can arise through grassroots actions when it is focused on party politics while moving away from secular and religious values. A 2010 study by the Social Science Research Council focused on the need for social change as a result of this grass roots phenomenon. Their findings indicated a need to study religiosity and its influence on political decision making as a topic of focus in the social sciences, a focus of which has doubled in volume over the past 20 years. Conversely, its influence as discussed in political science journals only grew by little more than three and a half percent indicating the need for more published research on this subject (Kettell, 2013; Jaschik, 2010).

### **Religious Shaping of Secular Trends**

Essential to the project is the linking of grounded scientific research based on demographic data which is reflective of the increasing influences religion has on one's political views and opinions. Religious influence continues to shape popular support for public policy although the relationship is not well understood.

The conflict between one's sexuality and one's belief systems, a subject with an extensive political and religious history that remains controversial, is an example of how

this shaping and reshaping of public support occurs. Modern secular influences on popular opinion related to various topics such as this and the issue of torture can be deeply rooted in religious beliefs, but can also simultaneously be influenced by the popular political movements of the period (Spalek & Imtoul, 2008). For example, recent homosexual political activism with the intention of gaining the same rights under Federal law and State law regarding the recognition of marriage in the U.S. now has the implied support of Pope Francis, who indicated "...gay people should not be marginalized" (Baig, 2013, p. 93). As the data presented indicate, "(certain) aspects of religion are still influential" in secular decision making (Baig, 2013, p. 95). The existing research provides insight into what is needed for the development of a comprehensive study. In addition, verification of the data needs to occur in order to ensure the highest level of quality and corresponding validity within the research. Such considerations to be used include those that reach beyond their religiosity and include socioeconomic status, age, and gender, concluding that "new themes ... emerge or old themes to be (are) rediscovered, while quantitative data can test emerging hypotheses" (Baig, 2013, p. 104).

### **Political Influences of "Nones" and Nontraditional Beliefs**

Family, education, the media, religion and even the intrinsic forces of government can shape the way one perceives and reacts to political problems. These sociocultural aspects of influence have been changing with regards to religious influences as shown in the PEW Forum report '*Nones*' on the rise as a growing number of individuals report no affiliation or disenchantment with traditional religions (PEW, 2012). Compared to this, a growth in Spirituality and the seemingly purposeful avoidance of even the term 'religion' in order to not be categorized alongside a traditional belief system is growing as well

(Janis, 2011; Elliott, 2009). The result of this disenchantment with traditional Religion has resulted in “distrust and disenchantment with institutions” along with an “awareness of commonalities in the different human cultures, expressed in terms like ‘global consciousness’” in some communities by embracing Spirituality or belief in an abstract wonder (Spalek & Imtoul, 2008, p. 163, 164.).

This growth in spirituality is reflective of a growing collective consciousness that seems to be factored into the political decisions involving religious beliefs to justify actions of the state. How can one religion’s practice be permissible to one religious group, while seemingly not to another? How can it be justifiable only under certain specific circumstances? It is hypothesized that those who are not religious would be more inclined to make decisions based upon a collective opinion or horizontal collectivism regarding what is right and what is wrong but they might just all share some fundamental stimulus response attitudes without being aware of it in regard to nationalist/patriotic behavior. A meta- group conformity studies originally conducted by Solomon Asch of Swarthmore College showed that the majority of ‘in-group’ members had a greater effect on individual conformity with in the group as opposed to those who were outside of the ‘in-group’. As a result, members of organized religions (or the U.S. Armed Forces) show higher rates of conformity when surrounded by like-minded individuals, which may or may not correspond with their actual judgment on the matter in question (Hadaway, 2011; Bond & Smith, 1996; Asch, 1951). This dynamic as it relates to psychosocial dimensions of group influence brings into view a psychosocial dimension of group influence, whereby the subscribers to a belief system outside “traditional” can

demonstrate how their political opinions on issues related to torture are founded on such principals as spirituality instead of religiosity relevant to this study

### **Types of Torture and Their Relationship to Enhanced Interrogation**

In order to preserve the integrity of this project, great care has been taken by the researcher to distinguish between torture and enhanced interrogation. In contrast, for those whom have not studied the differences between the two, a challenging situation will linger when discussing or debating what is and is not torture, personal choice, and the law. The following examples emphasize the difficulties involved in independently discriminating between the two. A student paper submitted to the Harvard University Kennedy of Government in 2010 presented evidence of a shift in how *The New York Times* and *the Los Angeles Times* reported ‘waterboarding’ in terms of torture since the 1930s. The report indicated the direct association of waterboarding with torture from 81.5% to 96.3% of the time from 1930 to 2004 ((Desai, Pineda, Runquist, Fusunyan, 2010, p. 7). However, this shifted from 1.4% to 4.8% from between 2002 to 2008 (Desai et al., 2010, p. 8). Moreover, when waterboarding was associated with a country other than the U.S. it was called torture 85.5% to 91.3% of the time (Desai et al., 2010, p. 11). The information below intends to scientifically clarify the differences between torture and enhanced interrogation for the purpose of this study.

The most well-known types of torture include: judicial or evidential, punitive, interrogational, dehumanizing, terroristic/deterrent, and sadistic (Wisnewski & Emerick, 2008, p. 7). In addition to types there are also specific torture models which are: economic, phenomenological, dramaturgical, and communicative. The economic model of torture is one where the application of torture is used to extract information by

overcoming resistance to provide the information. In the phenomenological model of torture, the torture systematically interferes or disrupts the normal flow and interactions an individual has within the context of their own world. The dramaturgical model is representative of the industry or business of torture and the roles individuals play within the process as part of its application. As a result of modern society and the preponderance of specialized media coverage that favors the extreme, unique, and controversial, the most commonly discussed rationale given is that it is necessary to prevent future terrorist attacks. Since the 1980s, society has been inundated with live continuous television media coverage from satellite capabilities that favors the extreme, unique and controversial broadcasts. This is a foundational component of what is referred to as the economic model because of the economy scale is used to justify its application. Lastly, the communicative model is used to represent the direct interactions between the tortured and the torturer, as well as what is communicated, expected, and ultimately delivered (Wisnewski & Emerick, 2008). Succinctly put, the needs of the many justify the suffering of the few and the torture models put this in context. The justification for this philosophy can find its roots in the modern interpretation and application of the Just War theory and Jeremy Behtham's *Principal of Utility*. This theory attempts to present the argument as to how best to apply force that will result in lasting peace while minimizing human suffering and promoting happiness (Perry, Bratman, & Fischer, 2007; Oredn, B., 2008). The result has been a moving away from the philosophical grounds of adherence to the categorical imperative to a more utilitarian stance where the selective or economical use would serve as a justifiable means to an end (Ellington & Ellington, 1993; Allhoff, 2005).

The literature supports the historical use of communication mediums to provoke emotions, sway beliefs, and move the public to action on the question of using enhanced interrogation or torture on suspected terrorists. In contrast, the medical research into the mind and body's ability to comply with the motives of enhanced interrogation (e.g. elicit information to prevent terrorism or facilitate justice) has suggested the sensitive chemical make-up of the human mind to fail the subject in such endeavors.

### **Obedience Doctrine and the Media**

Aside from opinion and guidance from religious leaders individuals also rely on different sources of credible information such as media. People focus on the news presented by media outlets as the 'authority' on different important topic, to include facts surrounding the occurrence and perceptions on the usage of enhanced interrogation (Snow, 2007, p. 6). Sometimes, it provides differing information that subconsciously influences the audience's belief on whether or not enhanced interrogation must be implemented in interrogation (Sturken, 2011, p. 1). It also has embedded itself into the American culture certain perceptions of enhanced interrogation and their unique response on the decision to exercise it (Sturken, 2011, p. 2). Reports have documented that although enhanced interrogation is prohibited because it violates human rights, it is still essentially used in times of war and when it is justified to serve a noble cause, such as extracting vital information for the protection of the country's people (Graber & Holyk, 2009, p. 221). Graber & Holyk researched media reports that covered torture stories from the period of April 2006 until October 2006. Reporting coverage has been said to vary widely as time and moments change as well as the amount of breaking news available for broadcasting or reporting (Graber & Holyk, 2009). Additionally, media is also subject to

filtering of information and omission of negative comments on the use of enhanced interrogation and the inability to divulge the complete story to its spectators (Graber & Holyk, 2009). This content editing can influence the opinions of the viewers on the use of enhanced interrogation techniques. Ultimately, it is vital to understand that the law strictly follows the importance of morality and carefully treads by the imposed human rights, in order to instill protection on the human rights of the public (Wendel, 2009, p. 59). Some lawyers have used an objective view on the use of enhanced interrogation, stating that it is important to exercise it, in spite of its violations on the convictions of morality (Wendel 2009, p. 60). Although not completely assessed in this research study, the ubiquitous nature of the television media has an ability to spread information rapidly which has not been ignored over the past 30 years. Future inquiry should be considered especially since the potential news gathering techniques of the digital age are changing some of the television broadcast networks agenda just as radio and newsprint did in the past. Laws are not timeless or infinite in their scope and therefore should change when circumstances mandate. Since the political system in the US has the tacit support of most people, TV entertainment which makes the US government and specifically its state agents look good are more likely to be profitable. The media produces what it thinks people want to see.

### **Targeted Drone Strikes as Psychological Torture**

In conjunction with the efforts of the Obama administration towards removal of U.S. forces from direct combat operations in the war on terrorism, there has been a reflexive increase in the use of unmanned aerial vehicles (UAVS), also known as drones which are remotely piloted aircraft. This relatively new military machine used in the war

on terrorism by the United States have basically two purposes which are reconnaissance and the application of precise munitions in order to kill suspected terrorists or disrupt suspected terrorist activity. In contrast to other historical military planning and strategy measures utilization of these remotely controlled devices represent a move away from the past mission imperatives with the goal of capturing and interrogating terror suspects. The former Deputy Assistant U.S. Attorney General John Yoo, a staunch support of enhanced interrogation for the President George Bush administration, suggested the use of drones by the Obama administration “violates personal liberty far more than the waterboarding of three Al Qaeda leaders ever did” indicating the loss of opportunity to lawfully obtain information that would mitigate future terrorist attacks (Yoo, 2013). Hence, this highlights legal concerns surrounding the use of targeted drone strikes with respect to collateral damage and death. In the United States, a confirmed death of a citizen results in the loss of due process under the law whether or not the victim is a suspected of terrorism or associates with them.

In a U.S. Department of Justice White paper obtained by the National Broadcasting Company (NBC) news, the authority given to the executive branch of the government to undertake air strikes (using drones) is done only after the terrorists are determined to represent a serious threat against the U.S. and can be taken against terrorists who are citizens and noncitizens outside the U.S. without trial (United States Department of Justice, White Paper, February 4, 2013). According to the DOJ White Paper, the use of drones is in compliance with the laws of war, used only against an imminent threat, and where capture is not feasible. While precise data are not given by the White House or the Intelligence community, the numbers of those killed by drones

has been reported by Senator Lindsey Graham to be as high as 4,700 at the beginning of 2013 when the DOJ White Paper was released (Zenko, 2013). Freiberger's *Just War Theory and the Ethics of Drone Warfare* indicated the use of drones has creates "unnecessary suffering" and a sense of dread that can be likened to psychological torture (Freiberger, 2013). The claims of mass trauma is also reported in a recent study that indicated nonterrorist mourners and families are fearful to gather to attend funerals in large numbers because "...funeral have been struck by drones," which has been likened by those critical of U.S. drone policy liken to the State sponsored terrorism they are trying to defend against (Drones, 2012, p. 92). Employment of drone aircraft has become the standard in the war on terrorism as the Obama administration determined their use outweighs the political cost of detention and utility of any intelligence gained through interrogation (Boyle, 2013).

### **Analysis**

The literature reviewed over the course of this project revealed conflicting evidence on the strength and value of religion as a consideration in the formation of policy concerning the use of enhanced interrogation techniques. The examples studied during this review ranged from anecdotal evidence of tacit support to government approved guidelines and prohibition on the use of legal Enhanced Interrogation techniques. The theoretical framework was examined through practical research and analysis that demonstrated the interplay of numerous philosophical perspectives on justice, value, self, and morality. This, in addition to the nuances of the translated and interpreted meanings of religious texts, when coupled with the predictability of human nature provided insight as to the complexity of the problem with enhanced interrogation

and the influence religion can have when addressing it. Each of the themes presented here serves to explain both the interaction between the theory and observations as well as various interpretations of the problem.

### **Summary**

Chapter 2 provided an extensive discussion on topics related to religion and its influence on the use of torture compared to enhanced interrogation. The subject of religion was discussed to convey its core foundation with regard to morality and perceptions of the use of enhanced interrogation. Enhanced interrogation was thoroughly reviewed to provide important facts on its use in times of war. The aim of discussing torture, in detail, was to show its historical significance related to extracting valuable information that could prevent future attacks or conflicts in involving the U.S. The major theoretical foundations of this study include Maslow's theories of motivation, Erikson's theories of social development, the doctrine of Just War theory (a soldier and serve God and country honorably), Kant's universal law of nature and Locke's moral motivation theory.

Milgram's theory of doctrinal obedience, places emphasis on conforming to social norms at all costs which can negatively influence the application of individual moral decision making. This concept originates from Milgram's research into obedience to authority that arose during the 1961 Trials of German Nazi war criminal Adolf Eichmann. The major hypothesis revolved around the question of culpability that might exist as a result of blind obedience to orders without consideration of the moral implications. Similar research has been conducted by Philip Zimbardo at Stanford University (1971) on behalf of the military while researching the causes of conflict

between military guards and detainees. The rationale for this choice of theory is based on its corollaries to military service and the performance of military duties under duress.

Maslow's theories of motivation postulates that as human needs along the continuum are met, achievement of higher levels of functioning and social engagement become intrinsic motivations. This theory was developed as an attempt to explain how some individual could achieve greatness while others did not. He found that as individual's needs were met, they were motivated to move to higher levels of functioning. The rationale for choosing this theory is due to its translatability to enhanced interrogation. Moving up the continuum, or pyramid, as needs are met is influenced by circumstances which makes it possible to influence either a citizens support or opposition to policy on the same, but is also an example of dynamics that exist between the interrogator and interrogated.

Erikson's theories of social development suggest that as humans develop and grow there are specific achievement milestones that must be met. Failure to achieve these milestones may result in an increase in individual and social stress. This theory continues to be a cornerstone of psychological education and research as it provides an accurate and convenient way to cluster group behaviors. The rationale for using this theory is multitier. First, the cohort identified by Erikson is attempting to resolve conflicts related to their impact on positive social change. Therefore, this age group is attempting to do the right and just thing on a larger scale by focusing on society instead of themselves. Furthermore, the rigid societal controls placed on individuals in this age group can confound their attempts at resolving the conflict of overlapping milestones of Intimacy, Isolation, Generativity, and Stagnation. Therefore, its relationship to both the

religious component and enhanced interrogation policy and could be reflective of their adaptation to society.

The Just War theory was also considered during the literature review. This theory, a classical theory of the conduct of war, implies a war is just if it is conducted justly and the participants are just in their actions as long as they are honorable. The concept is generally attributed to St. Augustine, as developed by Thomas Aquinas. This theory has been the topic of reflection and opinion for as long as there has been human conflict and is still applicable in the study and application of warfare today. This theory is important because it sets the moral limits on warfare itself and those who engage in it. This is a recurring theory throughout the literature and overlaps the other theories. Just War theory is foundational to this research and because of its link to philosophy, law, and religion. Over the course of this study it has served as guide in the quest of obtaining thought provoking and meaningful data.

Kant's universal law of nature is a morals based concept based on what Kant calls the universal laws of nature. These laws guide human actions towards doing what is good and avoidance of doing what is wrong or evil. Kant's philosophy reinforces the need for justice to ensure those who fight wars ought to do so morally. Kant's referencing justice and the concept of a higher-power make it an appropriate and meaningful theory to include in this research.

The last theory considered during this literature review is Locke's moral motivation theory. This theory presents moral decision making as arising from a higher power and as such requiring adherence to the law. Locke believes the failure to do so should be met with sanctions to maintain social order. Locke, just as Kant, provides

insight and explores the interactions between motivation, maintaining societal norms, and adherence to the influence and intent of a higher power. The moral motivation theory relate to this study of enhanced interrogation through application of Freud's pleasure-principle, i.e., an individual will choose the moral path as long as it is the least painful and most rewarding.

Chapter 3 discusses the methodology used throughout this research. The elements regarding population, design, and analysis methods will be explained to disclose how the researcher will gather and the data and process the results. The development of the survey instrument will be discussed to include the rationale behind the use of questions from three different validated tools and how the instrument was tested and utilized. The culmination of this will be how the collected data were collected and processed to ensure accuracy and validity.

## Chapter 3: Methodology

### **Introduction**

The purpose of this study was to explore religiosity in the context of how this may influence individual support or opposition to the use of enhanced interrogation on terrorists and members of the U.S. Armed Forces captured by enemy soldiers or fighters. An individual's decision-making influences come from multiple factors that are both intrinsic and extrinsic in nature. An individual adopts certain beliefs and ideas based on these sources, which consequently influence his or her decisions (Hunt & King, 1971). Religion continues to define and direct expected human behavior and interactions (Streib & Hood, 2011). Therefore, whether it is a conscious part of decision making or not, religion is a foundational component of value-based judgments (Barrett, 2001). Consideration of the religious dimension was absent from the results of the U.S. Public Opinion study on torture from 2001-2009 (Gronke et al., 2010). The reported factors that influenced responses in this study were found to be cited as being a matter-of-fact decision without any consideration of moral or religious beliefs as a potential influence on their responses. This indicated a gap in the data based on an omitted variable and a subsequent opportunity to determine how influential religious beliefs are, or are not, involved in the decision-making process regarding the use of enhanced interrogation.

McAndrew and Voas (2011) reported that measuring religiosity using surveys is complex and multidimensional. They also found that the reliability of data collected for measuring religiosity, reported as "static" over time, is subject to change as a result of social phenomena. This third-person effect can persuade or dissuade individuals from basing their answers on how they internalize the question and postulate the response.

Instead, these individuals direct their attention elsewhere in order to influence what is perceived as the majority opinion on the matter when indeed it actually is not (Davidson, 1983). Additionally, on two recent occasions, the news media discounted public opinion poll data on enhanced interrogation, instead focusing attention on the partisan political struggle to assign blame based on unrealistic interpretations of the data (Brander, 2014; Gronke, 2010; Judicial Watch, 2014).

The information derived from this research is necessary due to the failure to account for the influence of religion in the debate on enhanced interrogation (Gronke et al., 2010). These research data should be used to address the unequal distribution of religiosity among age groups, as well as U.S. citizens' tolerance for the use of enhanced interrogation techniques on captured U.S. Armed Forces personnel (Lippman & McIntosh, 2010; ORC International, 2011).

The remaining sections of this chapter outline the methods used to conduct the study, particularly the study design, data collection process, and data analysis methods. This includes a discussion of the conceptual framework and scientific methodological basis of the study. The research questionnaire design is discussed later in this chapter, as are the pilot study questions used to validate the final survey model.

### **Research Design and Rationale**

The study's goal was accomplished using a quantitative, correlational study design. The study used data collected from the participants to determine the existence of a relationship between religiosity and an individual's opinion on the use of enhanced interrogation. The study examined subjects' opinions on when the use of enhanced interrogation is justifiable and where it is appropriate based on levels of personal

importance and religious commitment. The use of a quantitative correlational design was determined to be the most appropriate based on the objective of the study. Quantitative studies are conducted to determine the existence of statistically significant relationships between variables (Cozby, 2007). In this particular correlational study, the relationship between religiosity and support for the use of enhanced interrogation was examined. The study's attempt to reveal the existence of a relationship between a subject's demographic characteristics and support for the use of enhanced interrogation was successful for Research Question 1 and inconclusive for the remaining questions (2, 3, and 4). The demographics studied included gender, age, and religion among the unique group of 18-34 year olds with current or previous military service compared with their opinion on the use of enhanced interrogation on enemy soldiers and U.S. Armed Forces members captured by enemy soldiers or fighters. The independent variables were the gender, age, and religiosity reported by the subject, while the dependent variable was the use of enhanced interrogation. The inspiration and motivation for this study was a hypothesis stating that dimensions of religiosity are overlooked, misrepresented, and discounted by some in the research, media, and public opinion polls. This research has a specific targeted audience and is an original document. The knowledge gained in this project may contribute to understanding for students, politicians, and researchers with regard to social policy making.

In this study, the variables mentioned in the previous paragraph were quantified using numerical data. The quantification of these variables allowed for the use of different statistical procedures to determine the associations between the variables (Burns & Grove, 2005). To examine the variables of religiosity and support for enhanced

interrogation in the study, independent sample *t* tests and correlation analysis were done to assess the extent of influence the intervening variables of age, gender, and religiosity had related to participants' opinions on the use of enhanced interrogation techniques in interrogation processes. Independent samples *t* tests were used to determine whether the intervening variables account for differences in the respondents' support for the use of enhanced interrogation techniques for terrorists, suspected terrorists, and members of the U.S. Armed Forces captured by enemy soldiers or fighters. The statistical analysis was also used to determine the relationship of the categorically measured independent variable of gender to the continuous measured dependent variable of use of enhanced interrogation for terrorists, suspected terrorists, and members of the U.S. Armed Forces captured by enemy soldiers or fighters. Additionally, the results of the correlation analysis were used to determine the existence of a relationship among age, religiosity, and support for the use of enhanced interrogation on terrorists, suspected terrorists, and members of the U.S. Armed Forces captured by enemy soldiers or fighters.

To complement the results of the previously mentioned analysis procedures, regression analysis was conducted to investigate the predictive relationship between the independent variables of religiosity, age, and gender and the dependent variables of individual support or opposition to the use of enhanced interrogation, both on terrorists and members of the U.S. Armed Forces captured by enemy soldiers or fighters. Linear regression was used to determine the individual effect of each of the independent variables of religiosity, age, and gender on the dependent variable in one model. The use of a linear regression model allowed for the comparison of each independent variable.

A qualitative research design was considered, but it was not congruent with the study's purpose (Creswell, 2009). A qualitative study on this subject would focus on how religiosity or religious beliefs affect perceptions on the use of enhanced interrogation. The use of the correlational design was optimal for this study, as it allowed me to investigate the existence of a linear relationship between the variables of religiosity and scores ascribed to opinions on the use of enhanced interrogation in various instances (Burns & Grove, 2005). The design choice was also appropriate because it allowed the subjects to respond within the context of their natural state or milieu, as the survey was completed anonymous over the Internet, which is an appropriate method for social research (Knapp & Kirk, 2003; Meyerson & Tryon, 2003; Stanton, 1998). The subject matter studied is important due to the relationship between this public policy research and antiterrorism efforts in the United States as they relate to the Office of Homeland Security. An advantage of this design for future research is that it reveals data that are worthy of further research by expanding the population.

A sample size of at least 82 respondents, based on G\*power computation, was appropriate for the testing that was conducted to validate the research questions and hypotheses. While the goal was to obtain a sample that is truly representative of the population, data collection was done using a convenience sampling technique. The use of convenience sampling techniques involves selecting readily available individuals to participate in the study and continuing recruitment until the appropriate sample size has been met or exceeded (Cohen, Manion, & Morrison, 2013). The sampling strategy was chosen based on my financial, logistical, and academic time constraints. Because this convenience sampling strategy did not represent any group apart from itself, I cannot

claim to have a representative sample of the population being studied, and as such, the results are not a concise representation of the group.

Due to the complexity of designing a relevant survey instrument, a Likert-type survey instrument with 10 self-designed questions was created after the pilot study was evaluated. The survey questionnaires were administered online, using an online survey application. The survey was available 24 hours a day for 30 days. The time limit on the availability of the survey was a self-imposed time constraint necessary to ensure the conclusion of the study. The data were analyzed using *t*-test, correlational analysis, and regression analysis to determine whether a relationship exists among the variables. Testing to expose and determine the effects of the demographic data in relation to the correlational data for inclusion was assessed. Sufficient technical writing throughout this paper includes final charts, graphs, and figures to ensure that exact, step-by-step replication of the results is possible. These are discussed in further detail in the succeeding sections of this chapter. The data collected for this study used a Likert-type scale which was appropriate due to the validity and reliability in allowing respondents latitude to temper their agreement or disagreement in response to a question. A neutral answer was not deemed appropriate for this research study or questionnaire. This allowed for responses to be a closer reflection of participants' genuine attitudes toward the questions, which might not have been possible with fewer response options.

### **Restatement of Research Questions and Hypotheses**

The purpose of the study was fulfilled through the resolution of the following research questions and hypotheses:

RQ1: Is religiosity associated with support for the use of enhanced interrogation techniques on terrorists and suspected terrorists?

H<sub>0</sub>1: There is no statistically significant relationship between religiosity and support for the use of enhanced interrogation techniques on terrorists and suspected terrorists.

H<sub>a</sub>1: There is a statistically significant relationship between religiosity and support for the use of enhanced interrogation techniques on terrorists and suspected terrorists.

RQ2: Is religiosity associated with support for the use of enhanced interrogation techniques on members of the U.S. Armed Forces captured by enemy soldiers or fighters?

H<sub>0</sub>2: There is no statistically significant relationship between religiosity and support for the use of enhanced interrogation techniques on members of the U.S. Armed Forces captured by enemy soldiers or fighters.

H<sub>a</sub>2: There is a statistically significant relationship between religiosity and support for the use of enhanced interrogation techniques on members of the U.S. Armed Forces captured by enemy soldiers or fighters.

RQ3: Are demographic intervening variables, particularly age and gender, associated with support for the use of enhanced interrogation techniques on terrorists and suspected terrorists?

H<sub>0</sub>3: There is no statistically significant relationship between age and support for the use of enhanced interrogation techniques on terrorists and suspected terrorists.

- H<sub>a3</sub>: There is a statistically significant relationship between age and support for the use of enhanced interrogation techniques on terrorists and suspected terrorists.
- H<sub>04</sub>: There is no statistically significant relationship between gender and support for the use of enhanced interrogation techniques on terrorists and suspected terrorists.
- H<sub>a4</sub>: There is a statistically significant relationship between gender and support for the use of enhanced interrogation techniques on terrorists and suspected terrorists.
- RQ4: Are demographic independent variables, particularly age and gender, associated with support for the use of enhanced interrogation techniques on members of the U.S. Armed Forces captured by enemy soldiers or fighters?
- H<sub>05</sub>: There is no statistically significant relationship between age and support for the use of enhanced interrogation techniques on members of the U.S. Armed Forces captured by enemy soldiers or fighters.
- H<sub>a5</sub>: There is a statistically significant relationship between age and support for the use of enhanced interrogation techniques on members of the U.S. Armed Forces captured by enemy soldiers or fighters.
- H<sub>06</sub>: There is no statistically significant relationship between gender and support for the use of enhanced interrogation techniques on members of the U.S. Armed Forces captured by enemy soldiers or fighters.

H<sub>a6</sub>: There is a statistically significant relationship between gender and support for the use of enhanced interrogation techniques on members of the U.S. Armed Forces captured by enemy soldiers or fighters.

### **Population**

The target population for this study included U.S. citizens of both genders who were between the ages of 18 and 34. The selection of this particular group was made in consideration of the fact that despite the growth in religiosity from within the population as a whole, research shows a growing trend among the younger generations, aged 18 to 34, away from affiliation with the larger religious traditions and even from any affiliation at all (Rose, 2011). In addition, a survey conducted by the American Red Cross showed that 59% of American youths and young adults showed support for the use of torture, including practices described as “gruesome interrogation techniques”, while 41% indicated that it is permissible for American troops to be tortured overseas. Because this survey did not delineate the responses from among those with current or previous military service self-designed questions will be used. This age cohort is also in line with Erikson’s (1959) theory of psychosocial development, the period between the ages of 19 and 40 is known as the period of Generativity vs. Stagnation, wherein human beings attempt to make decisions to help society move forward by creating positive social change. This target population provided a pool for sampling that will allowed me to compare the subjects and their opinions on the use of enhanced interrogation techniques in relation to their age, gender and religiosity. Individuals from all possible religions were included in the target population, and no cultural and/or racial restrictions were implemented. This population has self-identified as both having a computer and

accessing the Internet 82% of the time (United States Census Bureau, 2013, p. 4). The percentage of those using computers with Internet access is high which makes the use of online survey a feasible mode for data collection.

### **Sampling and Sampling Procedures**

Sampling was accomplished using the Internet-based Survey Monkey application. Once sampling is conducted using this application, the respondents who meet the inclusion criteria and are interested in participating in the study will be guided to a webpage where the informed consent and study instrument is located. Based on the power analysis conducted, a minimum number of sample of 82 respondents is optimal for this study (See Appendix F for the G\*Power results). This power analysis was conducted using G\*Power 3.1 on an *a priori* basis, and considered the following factors: a medium effect size (0.3), a significance level of  $p = 0.05$ , and a desired power of 0.80. The estimated power of the study will be set at 0.80 because this is considered adequate for research studies (Ellis, 2010). The 82 sample requirement is the minimum based on the power analysis. However, the study obtained 105 samples for inclusion into the data set. However, exceeding the optimal sample size was possible but did not occur.

The power analysis conducted is considered a correlational analysis. The statistical testing for correlations included all study variables to determine the relationships between continuous measured variables, while the t-tests will be used to determine the correlation of continuous measured dependent variables and categorically dichotomous independent variables of the demographic characteristics. The regression analysis will use age, gender and religiosity as the independent variables which influence

support for the use of enhanced interrogation as the dependent variable. Data analysis will reveal any linear or nonlinear relationships, degree of variability in their distribution, and differences between the groups.

### **Data Collection**

As stated in the previous section, sampling was conducted using the Survey Monkey Internet based survey service. I decided, based on the purpose of this study, the only inclusion criteria that need be fulfilled are age, gender, and religiosity. Since this study is focused on examining the views of U.S. citizens with current or prior military service aged 18 to 34, sampling was focused on a convenient segment of society. Demographics information collected from the participants were gender, age, race, military branch, religion, and U.S. state or territory. It is recommended that demographic information be solicited at the conclusion of the survey (Axinn, 2009).

To reach the survey, interested individuals were asked to click on a link that directed them to the Survey Monkey page containing the survey instrument. Each survey will display an electronic copy of the self-designed survey instrument along with a letter of information and consent to participate in research. In this manner, informed consent was obtained through a “read-and-acknowledge” statement that precedes the survey. Consent was obtained prior to allowing the participants to access the survey on the survey application website. Participants were issued a number corresponding with the order in which their completed surveys were received. Participants could exit the survey at any time by clicking the “Exit” button on the upper right side of the screen or by closing the Internet browser window. No follow-ups will be required for this study.

As human participants were part of the study, it was ethically vital that I protect the participants throughout the study. It should also be noted that prior to any form of recruitment or data collection, approval from the Institution Review Board (IRB) was obtained for both the pilot study and the final study. All ethical concerns were addressed and all human rights were observed during the entire course of conducting this study. All responses are and remain anonymous.

For this study and as required by Walden University, the participants were and will remain protected through the informed consent form and confidentiality clause. The informed consent form was used to ensure the participants are aware of their rights and role in the study as well the conditions of the study. A description of the rationale of the study, purpose of the study, and premise of the study, were included in the informed consent and the informed consent preceded the on-line survey. Moreover, the informed consent states that the participants have the right to withdraw from the study without any penalty at any time by exiting as described above, which some took advantage of during the survey. Participants who met the criteria and requirements of the study were assured that their identities and personal information will be kept confidential all throughout the study and post-research. Lastly, the participants were informed that in the interest of maintaining anonymity, no personally identifiable information, addresses, or names will be used at any point in the study.

### **Instrumentation and Operationalization of Constructs**

Declining response rates to surveys have led methodologist to explore innovative way to collect needed data (Axinn, 2009). In keeping with this innovation, a self-designed instrument (See Appendix D) was used to collect the data for the study variables

in order to quantify their perceptions of enhanced interrogation. In particular support for the use of enhanced interrogation techniques on terrorists and suspected terrorists, and support for the use of enhanced interrogation techniques on members of the U.S. Armed Forces captured by enemy soldiers or fighters.

Items 1, 2 and 3 on the self-designed instrument asked the attitudes regarding the utility of enhanced interrogations. These three items measured the dependent variable of support for the use of enhanced interrogation techniques on terrorists and suspected terrorists. Items 4 and 5 asked for opinions regarding the use of enhanced interrogation. These two items will directly measure the dependent variable of support for the use of enhanced interrogation techniques on terrorist and suspected terrorist and members of the U.S. Armed Forces captured by enemy soldiers or fighters. Lastly, items 6 to 10 asked about religiosity. Summary and individual scores on the group items in the questionnaire were analyzed using the Statistical Package for the Social Sciences (SPSS) version 22.0 to measure and analyze the data.

Since a self-developed questionnaire will be used, the research methods suggest that it is necessary to implement a pilot test to assess the survey questions. Therefore, samples from 16 participants from the target population were collected. The reliability and validity of the pilot study questionnaire was assessed to ensure the constructs are measured properly by the study questions. Using a four step measure, the results were tested to gauge the validity and reliability of the questionnaire. The first step will be to test external validity, including face and content validity. In this step, participants in the pilot testing asked the participant to examine the whole questionnaire for overall comprehension, clarity, perceived ambiguity, and potential difficulty in responding.

Specific questions to elicit feedback were asked to gauge this. The steps were as follows:

- 1) Are the questions clear and easy to understand, 2) do the questions lead you to choose one answer over another, and 3) was there enough variety in the answer choices offered for you to easily provide a response specific to you?

The second step was to examine internal validity. A correlation matrix was used to determine whether calculations could be made to determine if two items could be correlated. Question items reflecting a low correlation with other items will be reviewed for their theoretical importance and removed if they offered no additional distinct domain of interest. In the third step, reliability was determined through testing and retesting the survey, also known as test-retest reliability. In this step, the questions were asked twice; in the case of a survey questionnaire this study will be using, the participants are given the same questionnaire on two different occasions, in succession. If the correlation between separate administrations of the test is high (0.7 or higher), then it has good test-retest reliability. The goal of the test is to determine if the score of participants taken at one time, when tested again later, has changed. Furthermore, if the test is deemed reliable, it will show that no matter when the participants take the test, they will provide the same answers. Finally, the fourth measure of validation was assessment of scale reliability. Cronbach's alpha coefficient was used to determine reliability in terms of internal consistency or the average correlation. The results of the pilot study were integrated into the final set of survey questions.

### **Data Analysis**

Responses from the surveys were numerically coded based on date they are each received. Once the data collection was complete all encoded data was input to SPSS 22

for statistical analysis. All of the digital data results will be encrypted and saved for a period of at least 5 years.

As a form of preliminary analysis, descriptive statistics were derived. Measures of central tendency, in particular, the mean, standard deviation, kurtosis and skewedness, were calculated for age and the scores from the study instruments, which are continuous variables. For the categorical variables of gender and religiosity, frequency and percentage statistics were derived. Additionally, a reliability analysis was conducted to validate the reliability of the survey instruments used for this study. Cronbach's alpha was used on the data gathered from the Likert-type questions answered by the participants on the pilot study to determine the internal consistency of the scale used in the study (Gliem & Gliem, 2003).

To address the research questions and hypotheses of the study, a correlational analysis, independent samples *t*-tests, and a linear regression analysis between correlated samples will be used. Correlation analysis was used as it will help determine how strongly the variables of the study correlate with each other. Correlation analysis procedure using Pearson's correlation test will address Hypothesis 3 and 5, which examine the relationship between age and support for the use of enhanced interrogation techniques on terrorist and suspected members; and between age and support for the use of enhanced interrogation techniques on members of the U.S. Armed Forces captured by enemy soldiers or fighters.

The results of the correlation analysis was also be used to address Hypotheses 1 and 2 to determine the existence of a relationship between the main variables of the study, religiosity, with support for the use of enhanced interrogation techniques on

terrorists and suspected terrorists, and between religiosity and support for the use of torture on members of the U.S. Armed Forces captured by enemy soldier or fighters. Pearson's correlation analysis was conducted on the variables that are continuous. If the  $p$ -value of the correlation coefficient is greater than 0.05, then the null hypothesis is validated and no further interpretation is needed. If the  $p$ -value of the correlation coefficient is less than 0.05, then this indicates a statistically significant relationship between the variables. Interpretation of the data involved an assessment of the relationship between the variables (direct or inverse, as exhibited by the positive or negative sign of the correlation coefficient), and the strength of the relationship, which is quantified by the numerical value of the correlation coefficient.

Independent sample  $t$ -tests helped to identify whether there is a statistical difference between two variables/groups and this analysis was used to address Hypotheses 4 and 6. The research questions and hypotheses are focused on determining whether the gender of the respondents account for statistically significant differences in their support for the use of enhanced interrogation for terrorist and members of the U.S. Armed Forces captured by enemy soldiers or fighters. T-test was conducted on the dependent variable when it is continuous and when the independent variable is categorical with dichotomous responses only. Gender (male or female) qualified for use as the independent variable as compared with the dependent variables of support for the use of enhanced interrogation techniques on terrorists and suspected terrorists and support for the use of enhanced interrogation techniques on members of the U.S. Armed Forces captured by enemy soldiers or fighters. The respondents will be classified based on the demographic groupings of gender, and the mean scores of each group for the

variable of support for the use of enhanced interrogation will be compared. A statistically significant difference between the groups will indicate that the demographic characteristic of gender account for the differences in the perceptions of these groups on the use of enhanced interrogation. If the  $p$ -value of the t-test is less than 0.05, then this indicates a statistically significant difference in the support for the use of enhanced interrogation techniques on terrorists and suspected terrorists and support for the use of enhanced interrogation techniques on members of the U.S. Armed Forces captured by enemy soldiers or fighters between the two gender groups.

The first and second research questions focus on the individual perceptions between religiosity and support for enhanced interrogation. This is followed by the third and fourth research questions which focus attention on demographic components, the association of age and gender to support for the use of enhanced interrogation techniques on terrorists, suspected terrorists, and members of the U.S. Armed Forces captured by enemy soldiers or fighters.

To further investigate the relationships between the variables, linear regression analysis was conducted. The linear regression analysis used age, gender and religiosity as the predictor variables to measure the support for the use of enhanced interrogation techniques on terrorists and suspected terrorists and support for the use of enhanced interrogation techniques on members of the U.S. Armed Forces captured by enemy soldiers or fighters, respectively, as the dependent variables. Separate regression models were created for each of the scores for support for the use of enhanced interrogation techniques on terrorists and suspected terrorists and support for the use of enhanced interrogation techniques on members of the U.S. Armed Forces captured by enemy

soldiers or fighters. The linear regression analysis tested the model to determine if age, gender and religiosity could predict support or opposition for the use of enhanced interrogation on terrorists and suspected terrorists and members of the U.S. Armed Forces captured by enemy soldiers or fighters. The results of the linear regression analysis serve as the basis used to determine if age, gender or religiosities are statistically significant predictors of the dependent variable, or the support for the use of enhanced interrogation techniques. Results of the analysis are presented in Chapter 5.

### **Threats to Validity**

Avoidance of single group threats is possible, as the limitations involve the 18 to 34 age group as part of the requirements in order to become a participant; multiple group threats were also possible considering dimensions of the study include demographics and religious groups (affiliations), which vary widely and may be generalizable in terms of exposure to and consistency of religious doctrine (e.g. golden-rule). Social-threats to internal validity on this topic can change in an instant due to the level of information the participant has on the subject matter, which can impact the influence of religiosity on their decision to support using enhanced interrogation techniques as a means of gaining compliance during information gathering operations. Depending on when the survey reached the participant and what exposure they had to news reports (as well as their own personal experience), supposing a terrorism related story is not being revisited or visited for the first time would all likely affect their opinion on the matter.

Determining a relationship between religiosity and unconditional support for enhanced interrogation techniques is a limitation of the study and may be influenced by intervening variables, a variation that might be explained by gender, race, or sex.

Arguably, this study could not be generalizable to other issues or constructs due to the relationship between the variables. In addition, it should be noted that the sampling strategy used may have hindered my obtaining a truly representative sample. However, due to constraints of time and resources, the convenience sampling strategy was determined to be the most effective means for recruiting respondents. The failure to obtain a truly representative sample from 18-34 years old who have current or previous military service will be discussed as a limitation of the study. Despite this limitation, the findings of this study will be the first step towards examining the critical role played by religiosity in influencing public beliefs on enhanced interrogation with this unique group.

Lastly, using the Survey Monkey Internet based survey application is considered a limitation because of its limited accessibility to those without computer and Internet access. Additionally, some respondents skipped questions and exited the survey early which limited the accuracy and significance of the study in some areas. The respondents may not have provided accurate information as well as giving a false age, gender, and other personal information may compromise the validity of the data provided by them. With this in mind, this may cause the data results to become inaccurate.

### **Ethical Concerns**

Institutional Review Board (IRB) approval was obtained prior to my conducting any recruitment or data collection for the study. It should be noted that the data collection procedures discussed in the previous section were implemented. The data were scrubbed in an attempt to maintain anonymity and stringent measures taken to ensure confidentiality through password protection and no release of data or access beyond myself unless required by Walden University. Apart from age and gender, no

personally identifiable information was collected from the participants. No one shall have access to the protected data except for me. Similarly, I will be the sole administrator of the Survey Monkey website that will be used to collect data. All electronic copies of the data are encrypted and password protected while in use and a back-up copy of all the files will be saved on a flash drive and secured in the locked filing cabinet with any hard copies of the data that remain. Strict adherence to the physical security of data via encryption technology and password use will be maintained until the data collected is destroyed. After 5 years, all remaining paper files will be shredded and all digital data will be permanently deleted.

### **Summary**

The purpose of this study was to explore the correlation between religiosity in the context of how this may influence individual support or opposition to the use of enhanced interrogation on terrorists and members of the U.S. Armed Forces captured by enemy soldiers or fighters. To achieve this purpose, I explored the question of how religion may influence an individual's support for or opposition to the use of enhanced interrogation techniques on terrorists or members of the U.S. Armed Forces captured by enemy soldiers or fighters. The data were collected from a convenience sample using the Survey Monkey application using a self-designed instrument. The collected data were analyzed using SPSS v22.0 for correlation, independent sample *t*-tests, and regression analysis.

## Chapter 4: Results

### **Introduction**

The purpose of this study was to explore religiosity in the context of how this may influence individual support or opposition to the use of enhanced interrogation on terrorists and members of the U.S. Armed Forces captured by enemy soldiers or fighters. This quantitative study drew a convenience sampling of the U.S. population from the Survey Monkey Internet survey application using a self-designed instrument. The study's focus was limited to adult male and female citizens of the United States between the ages of 18 and 34 with current or prior military service.

The data were collected from the website using a self-designed instrument. I initially conducted a pilot study using the responses from 16 participants to test the intended instrument. The pilot study included three evaluation questions that tested the validity and reliability of the self-designed questionnaire. Participant feedback on the 10 study questions was provided upon completion of the pilot survey. The responses from this feedback were evaluated using a four-step approach to measure threats to internal and external validity using correlation matrices and reliability through testing-retesting and strength of Cronbach's alpha score. The Cronbach's alpha score results proved to be an effective standard measure to use in evaluating the survey questions prior to implementing the final questionnaire. Based on the results of the pilot study, the questions were determined to be valid and reliable for the purposes of this study and were incorporated into the main study without any modifications or changes. The basis for calculations was derived from the SPSS v.22 program and assumed a model-based approach when making statistical inferences.

The following research questions and hypotheses were used to guide this study:

RQ1: Is religiosity associated with support for the use of enhanced interrogation on terrorists and suspected terrorists?

H<sub>0</sub>1: There is no statistically significant relationship between religiosity and support for the use of enhanced interrogation on terrorists and suspected terrorists.

H<sub>a</sub>1: There is a statistically significant relationship between religiosity and support for the use of enhanced interrogation on terrorists and suspected terrorists.

RQ2: Is religiosity associated with support for the use of enhanced interrogation on members of the U.S. Armed Forces captured by enemy soldiers or fighters?

H<sub>0</sub>2: There is no statistically significant relationship between religiosity and support for the use of enhanced interrogation on members of the U.S. Armed Forces captured by enemy soldiers or fighters.

H<sub>a</sub>2: There is a statistically significant relationship between religiosity and support for the use of enhanced interrogation techniques on members of the U.S. Armed Forces captured by enemy soldiers or fighters.

RQ3: Are demographic variables, particularly age and gender, associated with support for the use of enhanced interrogation on terrorists and suspected terrorists?

H<sub>0</sub>3: There is no statistically significant relationship between age and support for the use of enhanced interrogation on terrorists and suspected terrorists.

- H<sub>a3</sub>: There is a statistically significant relationship between age and support for the use of enhanced interrogation on terrorists and suspected terrorists.
- H<sub>04</sub>: There is no statistically significant relationship between gender and support for the use of enhanced interrogation on terrorists and suspected terrorists.
- H<sub>a4</sub>: There is a statistically significant relationship between gender and support for the use of enhanced interrogation on terrorists and suspected terrorists.
- RQ4: Are demographic variables, particularly age and gender, associated with support for the use of enhanced interrogation on members of the U.S. Armed Forces captured by enemy soldiers or fighters?
- H<sub>05</sub>: There is no statistically significant relationship between age and support for the use of enhanced interrogation on members of the U.S. Armed Forces captured by enemy soldiers or fighters.
- H<sub>a5</sub>: There is a statistically significant relationship between age and support for the use of enhanced interrogation on members of the U.S. Armed Forces captured by enemy soldiers or fighters.
- H<sub>06</sub>: There is no statistically significant relationship between gender and support for the use of enhanced interrogation on members of the U.S. Armed Forces captured by enemy soldiers or fighters.
- H<sub>a6</sub>: There is a statistically significant relationship between gender and support for the use of enhanced interrogation on members of the U.S. Armed Forces captured by enemy soldiers or fighters.

The remainder of the chapter covers the data collection process, starting with the pilot study and evaluation. Next, the participation and completion rates of the study are presented. This is followed by the statistical analysis procedures and presentation of the data.

### **Data Collection Process**

The instrument for data collection was a self-designed survey (see Appendix D). Prior to data collection, the self-designed survey was pilot tested (see Appendix B). The pilot survey consisted of 20 Likert-type scale questions to gauge agreement or disagreement with a question or statement and three instrument evaluation questions. The first 10 questions on the pilot instrument were the candidate questions for the final study, and the remaining 10 were included for reliability testing of the instrument. The answer options ranged from complete agreement to complete disagreement. The middle scale answers offered participants who leaned more toward or away from a total commitment answer the option of choosing a *mostly agree* or *mostly disagree* response. Additionally, response options were provided that allowed for a choice of either ambiguity (*I don't know*) or avoidance (*I prefer not to answer*). These answer choices were designed to reduce anxiety and allow respondents to bypass a question and move forward through the survey without being compelled to provide an inaccurate answer or no answer at all. In addition to these 20 questions, the pilot survey contained an additional three instrument evaluation questions. These were included as part of the four-step measure to gauge the instrument's questions for appropriateness, validity, and reliability. Finally, six questions were included in the questionnaire to capture the appropriate demographic data that were significant to the research study.

### Pilot Study Evaluation

The first step in evaluation of the pilot study was to test external validity by asking respondents three evaluation questions to concerning the instrument's comprehensibility, clarity, and ambiguity. The questions asked were the following:

1. Are the questions clear and easy to understand?
2. Do the questions lead you to choose one answer over another?
3. Was there enough variety in the answer choices offered for you to easily provide a response specific to you?

For each question asked, an array of response options were offered, including *definitely true, tends to be true, sometimes true, tends not to be true, definitely not true*, and a choice to not answer the question.

For the evaluation of the pilot study to be a reasonable representation of the final study, a response rate of 10% of the statically significant responses of 82 was needed. The results from at least 10 participants were needed to provide an acceptable evaluation of the pilot study. This requirement was exceed by the actual number of responses to the pilot, of which there were a total of 16. However, two of the respondents dropped out before completing the evaluation of the survey.

Of the 14 participants who did evaluate the instrument, 13 indicated that the questions were clear and easy to understand. Additionally, nine indicated that the questions were unambiguous while another nine agreed the variety of response options from which to choose as appropriate. In testing for internal validity, 14 respondents indicated that 92.85% of the time the questions asked about something they had formed an opinion on. Furthermore, 64.29% felt that the answers closely resembled what their

response would have been if they had postulated an answer on their own. The data indicated that the pilot tested survey questions were valid as taken directly from the source instruments: the DUREL, the PRRI/RNS, and the ARC Survey on International Humanitarian Law.

For the pilot study to prove reliability, two methods were used: test/retest and Cronbach's alpha coefficient. The two constructs measures were the opinions on the use of enhanced interrogation and the degree of religiosity. Because the questions were selectively taken from three different surveys, using three different types of coding it was impossible to calculate a combined Cronbach's alpha score for the instrument in its entirety. However, there were two sets of questions that were taken from the same instrument, the ARC survey (questions four and five) and the DUREL (questions 8, 9, and 10), which provided alpha scores of .347 and .700, respectively. The DUREL questions met the accepted minimum level of reliability; however, the ARC survey questions used did not. However, the results from the ARC remain consistent with the tested hypothesis as evidenced by the response choices made, which closely align with the ARC published results. The pronounced variance introduced by the self-designed instruments required inclusion of an option to not answer the question and move on to the next one, which is the accepted cause for this. The second test for reliability demonstrated an 87.8% correlation in responses. These tests of reliability, when examined within the context of the primary sources from which they were taken along with the results presented here indicated the scale reliability of the questions were valid. As a result of the data collected and analyzed, the instrument was determined to be within the acceptable limits of a valid and reliable instrument for a study of this nature. No

changes were made to the final set of survey questions. In the remainder of this section, I discuss the data collection process, considerations, and results of the statistical analysis.

### **Participation and Completion**

The study participants were conveniently recruited through social media on the Internet, in printed periodicals, on local bulletin boards and by word of mouth. This was accomplished by advertising through LinkedIn promotions (“impressions”), Facebook campaign postings, sheets of pull-tab bulletin board flyers, and a weekend run in both the local military base paper *The Signature* and the European/Pacific editions of the *Stars & Stripes*. All advertisements directed potential participants to the Survey Monkey application website, where the informed consent and survey instrument were found. Because of the wide variability in readership of circulated editions and online participation, an accurate response rate could not be calculated.

There were a total of 105 individual participants in the study, including the 16 from the pilot study. Of all the responses received, 100% provided an answer to the first question, 98% answered the second, 95% answered the third, 93% answered the fourth, and 92% answered the remaining six questions. This yielded a 98.3% survey completion rate. During completion of the demographics section of the study, the dropout rate was much higher. This occurred despite numerous indications in the literature that suggested that placing this section at the end of a survey would minimize the effects of respondent fatigue. As indicated above, for the remainder of the survey, eight participants remained out after question four. When asked to report their demographic information, 16 participants failed to make an age and race or ethnicity selection, while for gender and religious affiliation 10 participants did not provide an answer. The remaining two

demographic questions concerning branch of military service and state of legal residence received no answers from just 11 participants.

The time frame used to collect the survey data was not to exceed 30 days. There was a calculated threshold of 82 respondents needed to ensure statistical significance. This requirement is based on the reported number of U.S. Armed Forces personnel on active duty between the ages of 18-34 ( $n = 796,234$ ) with a calculated confidence interval of 95% (Office of the Deputy Assistant Secretary of Defense, 2014). While the survey was ended within the 30 day window, the threshold of respondents fell short in some demographic areas due to drop out and skipped questions. The survey ended at the 30 day point after which it will be closed and not accessible for data collection.

The remainder of this chapter will present data specific to each question and statistical analysis of the data. Out of necessity, the questions will be analyzed independently, in clusters, and as a whole. This is due to the three independent variables being measured independently against the dependent variable and the variances between the Likert-type scale between the groups. The analysis will include descriptive measures of Pearson's correlation, T-testing, and regression. Data will first be presented as most frequent responses to the question on the instrument followed by demographic frequencies, individual measures and measures in combined groups for correlations and statistical results.

### **Frequent Themes**

The most frequently selected answers to the questions are presented below. In terms of the scoring of the independent variables of age, gender, and religiosity and the dependent variable of enhanced interrogation, the sum of the individual questions for the

questionnaires measuring each variable were obtained will be presented later in this section.

1. *Completely disagree*: Using enhanced interrogation techniques against suspect terrorist in order to gain important information can never be justified.
2. *Critical information*: Thinking about how the U.S. was able to locate Osama Bin Laden, do you think the use of harsh interrogation techniques such as water boarding of suspect terrorist provided critical information, some important but not critical information, little important information or no important information?
3. *Statement 1*: Of the following two statements, which one is closer to your own views, even if neither is exactly right.
4. Statement 1: In these dangerous times, it is justifiable for our government to use methods against our enemies that we would not want used on American soldiers.
5. Statement 2: Even in these dangerous times, our government should follow unchanging principles like the Golden Rule. We should NEVER use methods against our enemies that we would not want used on American soldiers.
6. *Acceptable in some circumstances*: To what extent is it acceptable for soldiers and fighters to take the following action, please tell me if it is always acceptable, is acceptable in some circumstances, or if it is never acceptable: Using enhanced interrogation techniques on captured enemy soldiers or fighters in order to get important military information.

7. *Never acceptable*: From what you know, if an American soldier who has important military information is captured, is it acceptable for enemy soldiers to use enhanced interrogation techniques on the soldier to get that information? Would you say it is:
8. *Never*: Please answer the following questions about your religious beliefs and/or involvement. How often do you attend church or other religious meetings?
9. *Never*: How often do you spend time in private religious activities, such as prayer, meditation or Bible study?
10. *Definitely true of me*: The following section contains 3 statements about religious belief or experience. Please mark the extent to which each statement is true or not true for you: In my life, I experience the presence of the Divine (i.e., God).
11. *Tends to be true*: My religious beliefs are what really lie behind my whole approach to life.
12. *Definitely not true*: I try hard to carry my religion over into all other dealings in life.

### **Descriptive and Frequency Statistics of the Variables**

The descriptive statistics included the basic univariate analysis of frequency, percent, mean, standard deviation and coefficient of variance. The descriptive statistics of the independent variables of age, gender and religiosity, the dependent variable of enhance interrogation were obtained. These variables were essential in order to characterize the research questions and alternate hypotheses of this study in terms of the

sample studied. Reliability measure of central tendency and variability for each question were also calculated to determine the uniformity of the answer choices presented through the coefficient of variation ( $CV = SD/M$ ). This was used to determine if the results are closer to the ideal 0, or contain greater variability, being closer to 1. Questions 1, 4, 5, 6, and 10 showed the least variation while questions 2, 3, 7, 8, & 9 showed the most (see Tables 1 & 2).

Table 1

*Frequency and Percentages*

	Frequency	Percent
<b>Gender</b>		
Male	64	61%
Female	31	39%
Missing	10	9.5%
<b>Age</b>		
20	1	.9%
22	4	3.8%
25	5	4.8%
26	4	3.8%
27	2	2%
28	4	3.8%
29	8	7.6%
30	2	2%
31	4	3.8%
32	4	3.8%
33	4	3.8%
34	40	38.1%
Missing	23	22%
<b>Ethnicity</b>		
Hispanic or Latino	7	6.7%
Asian	3	2.8%
Black or African American	9	8.5%
Native Hawaiian or Other Pacific Islander	3	2.8%
White	70	66.7%
Race/Ethnicity Unknown	1	.9%
Prefer not to answer	2	1.9%
Missing	10	9.5%
<b>Religious affiliation</b>		
Protestant/Other Christian	48	45.7%
Catholic	19	18.1%
Other nonChristian	1	0.9%
No religious identity	26	24.7%
Prefer not to answer	1	0.9%
Missing	10	9.5%
<b>Branch of military service</b>		
Army	9	8.6%
Navy	65	62%
Air Force	10	9.5%
Marines	2	1.9%
Coast Guard	1	0.9%
None	7	6.7%
Missing	11	10.5%

Table 2

*Descriptive Statistics*

	<i>N</i>	Range	Minimum	Maximum	Mean	Std. deviation	Variance
Q1	105	4.00	1.00	5.00	3.6190	.12358	1.603
Q2	103	5.00	1.00	6.00	2.0874	.15738	2.551
Q3	100	5.00	1.00	6.00	1.7400	.11859	1.406
Q4	98	5.00	1.00	6.00	2.2245	.09679	.918
Q5	97	5.00	1.00	6.00	3.1443	.13979	1.896
Q6	97	4.00	1.00	5.00	3.0309	.15402	2.302
Q7	97	5.00	1.00	6.00	3.4227	.20032	3.892
Q8	97	5.00	1.00	6.00	2.6082	.16422	2.616
Q9	97	5.00	1.00	6.00	2.9897	.15335	2.281
Q10	97	5.00	1.00	6.00	3.1134	.15008	2.185

**Test of Normality**

Prior to performing the Pearson's correlation test, normality testing was conducted in order to determine the distribution characteristics of the data. Relevancy of the Pearson's correlation is dependent upon normal distribution of the data. Data will be examined for excessive skewness, being less than negative one or greater than positive one, or excess kurtosis, data that exhibits dramatic excursions from zero or show little variability in the data set spread out across a spectrum.

The skew and kurtosis values summarized in Table 3 indicated that the skewness (range between -.462 and 2.079) and kurtosis (range between -1.553 and 4.236) fall beyond three times the standard error for skewness (range between -.462 and 2.079) and for kurtosis (range between -1.553 and 4.236) indicating a nonsymmetrical curve of data towards the right and violation of the normal distribution curve.

Table 3

*Skewness and Kurtosis*

	<i>n</i>	Skewness	Kurtosis
Q1	105	-.462	-.771
Q2	103	1.577	1.339
Q3	100	2.079	4.236
Q4	98	1.111	1.997
Q5	97	.102	-.680
Q6	97	-0.17	-1.428
Q7	97	.180	-1.553
Q8	97	.465	-1.193
Q9	97	.203	-1.243
Q10	97	.038	-1.318

***t* Testing**

*t* testing of the means between the variables for significance was accomplished by comparing the independent variables of gender with enhanced interrogation. This was the only independent variable that consisted of two categorical, independent groups of female and male participants with a confidence interval of 95% (see Table 4).

Table 4

*One-Sample t Test*

	<i>t</i>	<i>df</i>	Sig. (2-tailed)	Mean difference	95% CI	
					LL	UL
Q1	29.286	104	.000	3.61905	3.3740	3.8641
Q2	13.263	102	.000	2.08738	1.7752	2.3995
Q3	14.672	99	.000	1.74000	1.5047	1.9753
Q4	22.982	97	.000	2.22449	2.0324	2.4166
Q5	22.493	96	.000	3.14433	2.8668	3.4218
Q6	19.679	96	.000	3.0393	2.7252	3.3367
Q7	17.086	96	.000	3.42268	3.0250	3.8203
Q8	15.883	96	.000	2.60825	2.2823	2.9342
Q9	19.496	96	.000	2.98969	2.6853	3.2941
Q10	20.745	96	.000	3.11340	2.8155	3.4113

The independent sample *t*-test results from the study found that the means between the females and males did not differ significantly ( $\leq .05$ ) on either of the research questions.

### Correlational Relationships

The Pearson's correlation was calculated to determine how well the independent variables of gender, age, and religiosity related to the questions asked. The data were analyzed within the context of the individual questions to determine effect size. A level of significance of 0.05 was used in the hypotheses testing and if the p-values was found to be less than or equal to this it was determined a relationship of significance exists between the variables. The Pearson's test also determined the magnitude and direction of the correlation (see Table 5).

Table 5

#### *Pearson's Correlation*

		Q4	Q5
Age	Pearson's correlation	-0.204	-.142
	Sig. (2-tailed)	0.64	.200
	<i>N</i>	83	83
Gender	Pearson's correlation	0.72	.136
	Sig. (2-tailed)	0.486	.187
	<i>N</i>	95	95
Religiosity	Pearson's correlation	.366*	.139
	Sig. (2-tailed)	0.000	.178
	<i>N</i>	95	95

\*Correlation significant at the 0.05 level (2-tailed).

The results of the Pearson's correlation test for age, gender, and religiosity and support for (Q4) the use of enhanced interrogation on terrorists or suspected terrorist, and (Q5) support for the use of enhanced interrogation techniques on captured U.S. Armed Forces personnel were summarized in Table 3.

The results for Q4 showed that for age ( $r(83) = -0.204, 0.64$ ) there was a weak negative correlation, for gender ( $r(95) = 0.72, 0.486$ ) there was a weak to moderate positive correlation, and for religiosity ( $r(95) = .366, 0.000$ ) there was a significant positive correlation. For Q5 the results show for age ( $r(83) = -0.142, 0.200$ ) there was a weak negative correlation, for gender ( $r(95) = 0.136, 0.187$ ) there was a weak to moderate positive correlation, and for religiosity ( $r(95) = .139, .178$ ) there was a moderate positive correlation. The most significant relationship from the data were between religiosity and Q4.

### **Multiple Linear Regression Analysis**

Multiple regression plots were generated using to determine the relationship between the research questions and the independent variables of age, gender, and religiosity. The assumptions of a continuous interval, linear relationship, no significant outliers, independence, distribution, and heteroscedasticity were considered in the performance of this test despite tenuous adherence to some and none to others. A level of significance of 0.05 was used in the hypotheses testing and if the p-values was found to be less than or equal to this it would indicate that the regression model predicts the dependent variable with a high degree of accuracy.

The multiple regression model indicated a less than statistically significant regression model in predicting support for the use of enhanced interrogation on terrorist and suspected terrorist at ( $r = .417$ ) with a total variation in the dependent variable of 17.4%. Furthermore, the regression model predicted the outcome of support for the use of enhanced interrogation on captured U.S. Armed Forces personnel with an even lower correlation ( $r = .212$ ) and predictability level of 4.5%. These results are indicative of the

uneven distribution of the independent variables and other assumptions that were not within acceptable parameters to achieve correlation. The SPSS v.22.0 includes an algorithm that automatically estimates the means of the top ten most significant effects from the data analysis.

### **Summary**

In conclusion, this quantitative study examined data collected to determine if a relationship might exist between the independent variables of age, gender, and religiosity with the dependent variable of support for enhanced interrogation. The data were collected from participants 24 hours a day from across the globe during a 30 day period and in order to ensure established IRB criteria and participant anonymity no specific date, time, or physical location information that could be associated with the participant were collected or retained. The demographic data from the survey presented in Table 1 reveals most respondents to be white, male, 34 years of age, belonging to protestant or other Christian religion, and having prior or current service in the U.S. Navy. Table 2 presents the raw data from the demographics questions while Table 3 presents the raw data calculated from the weighted responses, which was discussed in the frequent themes section of this chapter.

The descriptive statistics provide here characterized the participant responses through frequency and statistical analysis. This included correlation analysis through Pearson's correlation, T-testing, and linear regression. Prior to this, the data were tested for normality, skewness, and kurtosis. Of the six research hypotheses in this study, religiosity and support for the use of enhanced interrogation on terrorist and suspected terrorists received the most statistically significant support. While this survey measured

level of support for enhanced interrogation across a spectrum, the majority of support for the undefined circumstantial use of enhanced interrogation found that only 8 out of the 105 participants opposed it. However, when asked if they thought waterboarding a terrorist would result in information of value only 34.75% believed it would. As the political and academic interest in this subject has remained steady so have the polls and surveys of public opinion despite reports of past mismanagement by the government and collusion experts in psychology. The results from this study validated the prevailing mixed opinion between the value of information gained from enhanced interrogation while simultaneously showing overwhelming support for its use when compared with public support for the circumstantial use of enhanced interrogation at 51-59% in the American Red Cross survey and 67% in the Public Religion Research Institute survey (American Red Cross, 2011; Public Religion Research Institute, 2011).

Chapter 5 will include an overview, summary, and interpretation of the findings of the study and their implications for social change. As will be discussed, the model assumed a normal distribution of data and that one variable will function as another. Also discussed will be the limitations of the study, recommendations for future research, and conclusion.

## Chapter 5: Results and Conclusions

### Overview

The purpose of this quantitative study was to determine the relationship between a person's religiosity and his or her support for the use of enhanced interrogation. Current research in this area was found to be lacking information on a connection among the variables of religiosity, age, gender, and support for enhanced interrogations. As a result, the nature of this study involved exploring the relationship among these variables as collected from a convenience sample of participants aged 18-34 years with current or former service in the U.S. Armed Forces.

In Chapter 4, the population and data collected for the study were presented. Also presented were the results of the descriptive and analytical computations associated with the findings. The remainder of this chapter presents the summary and interpretation of the findings, the limitations of the study, and recommendations for future research. Along with this is a discussion concerning the study's implications for social change and a conclusion.

### Summary and Interpretation

The sample for the study was composed of 105 anonymous participants identified as having current or former service in the U.S. Armed Forces and being between the ages of 18 and 34. The demographic information presented indicated that a majority of the participants self-identified as being male (64%), were at the higher end of the age spectrum (34 years old), indicated a race/ethnicity of White ( $n = 70$ ), and had a Protestant/Other Christian religious affiliation ( $n = 48$ ). The duration of the study was not to exceed 30 days without limits placed on the number of participants who could

respond. The data analyses were conducted for the purpose of establishing a link between age, gender, and religiosity and enhanced interrogation. A level of significance of 0.05 was used in the hypothesis testing with a confidence interval of 95%. A significant relationship existed once the  $p$ -value was found to be less than or equal to the level of significance value. The key finding of the study was a statistically significant relationship between religiosity and support for the use of enhanced interrogation on terrorists and suspected terrorists. The data concerning the other questions asked in this study yielded insufficient statistical support to reject the null hypothesis. Reduction of the limitations that influenced the results of this study is recommended for future research. The remainder of this section contains an interpretation of the data analysis findings from Chapter 4.

### **Research Question 1**

The first research question concerned whether religiosity was associated with support for the use of enhanced interrogation on terrorists and suspected terrorists. The process of investigating this question involved creating a null hypothesis ( $H_0$ ) suggesting that there is no statistically significant relationship between religiosity and support for the use of enhanced interrogation on terrorists and suspected terrorists, as well as an alternate hypothesis ( $H_a$ ) suggesting that there is a statistically significant relationship between religiosity and support for the use of enhanced interrogation on terrorists and suspected terrorists. These hypotheses were tested using the Pearson correlation analysis.

The results of the Pearson's correlation test for religiosity and support for the use of enhanced interrogation on terrorists or suspected terrorist ( $r(95) = .366, 0.000$ )

indicated a significant positive correlation. This was the most statistically significant correlational relationship expressed in the data based on the  $p$ -value being greater than 0.05 level of significance. This provided evidence to support the rejection of the null hypothesis (H01): There is no statistically significant relationship between religiosity and support for the use of enhanced interrogation techniques on terrorists and suspected terrorists.

### **Research Question 2**

The second research question concerned whether or not religiosity is associated with support for the use of enhanced interrogation on members of the U.S. Armed Forces captured by enemy soldiers or fighters. The process of investigating this question involved creating a null hypothesis (H02) stating that there is no statistically significant relationship between religiosity and support for the use of enhanced interrogation on members of the U.S. Armed Forces captured by enemy soldiers or fighters, as well as an alternate hypothesis (Ha2) suggesting that there is a statistically significant relationship between religiosity and support for the use of enhanced interrogation on terrorists and suspected terrorists. These hypotheses were tested using Pearson correlation analysis.

The results of the Pearson's correlation test for religiosity and support for the use of enhanced interrogation on members of the U.S. Armed Forces captured by enemy soldiers or fighters ( $r(95) = .139, .178$ ) provided insufficient evidence to support an association between support for the use of enhanced interrogation on members of the U.S. Armed Forces captured by enemy soldiers or fighters and religiosity based on the  $p$ -value being greater than the 0.05 level of significance. This provided evidence to accept the null hypothesis, H02: There is no statistically significant relationship between

religiosity and support for the use of enhanced interrogation techniques on members of the U.S. Armed Forces captured by enemy soldiers or fighters.

### **Research Question 3**

The third research question concerned whether or not demographic variables, particularly age and gender, were associated with support for the use of enhanced interrogation on terrorists and suspected terrorists. The process of investigating this question involved creating null hypotheses, H03 and H04, and alternate hypotheses, Ha3 and Ha4. Null Hypothesis H03 stated that there is no statistically significant relationship between age and support for the use of enhanced interrogation on terrorists and suspected terrorists, and Null Hypothesis H04 stated that there is no statistically significant relationship between gender and support for the use of enhanced interrogation on terrorists and suspected terrorists. Conversely, Alternate Hypotheses Ha3 and Ha4 indicated that there is a statistically significant relationship between age and gender and support for the use of enhanced interrogation on terrorists and suspected terrorists. These hypotheses were tested using Pearson correlation analysis.

The results of the Pearson's correlation test for age associated with support for the use of enhanced interrogation on terrorists and suspected terrorists ( $r(83) = -0.204, 0.64$ ) provided insufficient evidence to support an association between age and support for the use of enhanced interrogation on terrorists and suspected terrorists. The results of the test for gender associated with support for the use of enhanced interrogation on terrorists and suspected terrorists ( $r(95) = 0.72, 0.486$ ) provided insufficient evidence in support of an association. For both age and gender, there was no statistical support for the use of enhanced interrogation on terrorists and suspected terrorists based on the  $p$ -value being

greater than the 0.05 level of significance. Acceptance of both Null Hypotheses H03 (There is no statistically significant relationship between age and support for the use of enhanced interrogation techniques on terrorists and suspected terrorists) and H04 (There is no statistically significant relationship between gender and support for the use of enhanced interrogation techniques on terrorists and suspected terrorists) is indicated.

#### **Research Question 4**

The fourth research question concerned whether or not demographic variables, particularly age and gender, were associated with support for the use of enhanced interrogation on members of the U.S. Armed Forces captured by enemy soldiers or fighters. The process of investigating this question involved creating Null Hypotheses Ho5 and Ho6 and Alternate Hypotheses Ha5 and Ha6. Null Hypothesis Ho5 stated that there is no statistically significant relationship between age and support for the use of enhanced interrogation on members of the U.S. Armed Forces captured by enemy soldiers or fighters, and Null Hypothesis Ho6 stated that there is no statistically significant relationship between gender and support for the use of enhanced interrogation on members of the U.S. Armed Forces captured by enemy soldiers or fighters. Conversely, Alternate Hypotheses Ha5 and Ha6 indicated that there is a statistically significant relationship between age and gender and support for the use of enhanced interrogation on members of the U.S. Armed Forces captured by enemy soldiers or fighters. These hypotheses were tested using Pearson correlation analysis.

The results of the Pearson's correlation test for age associated with support for the use of enhanced interrogation on members of the U.S. Armed Forces captured by enemy soldiers or fighters ( $r(83) = -0.142, 0.200$ ) provided insufficient evidence to support an

association between age and support for the use of enhanced interrogation on terrorists and suspected terrorists. The results of the test for gender associated with support for the use of enhanced interrogation on terrorists and suspected terrorists ( $r(95) = 0.136, 0.187$ ) provided insufficient evidence in support of an association between both age and gender. For both age and gender, there was no statistical support for the use of enhanced interrogation on terrorists and suspected terrorists based on the  $p$ -value being greater than the 0.05 level of significance. Acceptance of both Null Hypotheses H05 (There is no statistically significant relationship between age and support for the use of enhanced interrogation techniques on members of the U.S. Armed Forces captured by enemy soldiers or fighters) and H06 (There is no statistically significant relationship between gender and support for the use of enhanced interrogation techniques on members of the U.S. Armed Forces captured by enemy soldiers or fighters) is indicated.

The findings of this research confirm the findings from the peer-reviewed literature cited in Chapter 2. The majority view of the respondents in this study supported the following:

1. The majority of U.S. citizens support the use of enhanced interrogation on terrorists or suspected terrorists (Gronke et al., 2010).
2. Those who attend church more frequently are more likely to support the use of enhanced interrogation (PEW, 2009b).
3. There is a growing number of young adults who are unaffiliated with a religion yet report being spiritual (PEW, 2012; Spalek & Imtoul, 2008).

### **Limitations of Study**

The assumptions of a normal distribution, a structural relationship between the variables, and a cross-variable distribution made at the beginning of this study were chosen to allow for inferences to be made concerning the results. However, the lack of available participants and missing data from the participants who responded to only some of the questions proved these assumptions to be false. As discussed in subsequent sections, had more data been made available, the quality and accuracy of the calculations could have yielded results more appropriate to generalization to the population as a whole.

The study focused on a cohort with military experience; therefore, one could assume some bias in opinions that favor government policies. While anonymity was assured during this research, the responses from those who might have currently worked for the government might have differed from the responses that might otherwise have been reported by non-governmental employees under the same circumstances.

The demographical requirements of the study made obtaining participants who met the inclusion criteria a limitation. The age group composed of 18-34 year olds makes up the largest combined segment in the military; however, prospective participants from a broad spectrum of this age group remained elusive, as actual participation data were not a reflective sampling of the number of members in the U.S. Armed Forces.

Other limitations included the design of the instrument. The instrument's design made performing statistical calculations on the data gathered challenging, as the areas measured could not effectively be linked to each other. This limited the ability to delve more deeply into the data to detect subtle relationships in and amongst the demographics.

Efforts as mitigating participant anxiety and increasing response rates through placement of additional response choices did not prevent a significant number of skipped questions and participant elopements. Lastly, the uneven distribution in the reported ages of the participants, with a significantly large number of 34 year olds participating, indicated possible participation by those older than 34 years of age in the study who simply made a selection closest to their actual age. While these limitations did impact the results, they could be easily overcome through application of some modifications to both the instrument and the procedure.

### **Recommendations**

Consideration of the influence of religiosity on enhanced interrogation policy is recommended. As this study revealed, the majority of participants in this study agree that critical information is obtained through the use of enhanced interrogation. The majority also report their religious beliefs are what lie behind their whole approach to life. It is recommended that all government organizations responsible for development of policy related to enhanced interrogation consider the religious influences that might compete with its lawful application by members of the U.S. Armed Forces. This will result in greater compliance and prevent liberal-interpretation of enhanced interrogation policy, the absence of which has led to prisoner abuses in the past.

### **Recommendations for Future Research**

This research was conducted using a convenience sample for a period of 30 days with limited resources from a narrow segment of society. While this study was not confined by geography it did not have a broad advertising campaign or the support of the U.S. government that could have otherwise yielded a greater response rate. Therefore, it

is recommended that future research expand beyond these constraints in both scope and duration. This expansion could provide broader evidence of the relationship between age, gender, and religiosity with enhanced interrogation support and increase the generalizability of the data and conclusions to the public at large.

Also recommended is administration of a stand-alone study to each branch of military service. This may better determine unique differences in culture and opinions of those services for their similarities and differences when collectively analyzed throughout the entire organization.

While this study adhered to questions taken from previously validated instrument, it is recommended that future research questions be designed to make a more direct link between religiosity and enhanced interrogation within the context of the question and not through different questions as done in this study. Lastly, qualitative research into familial religious tradition with parallel military service and how each family member's opinion about the use of enhanced interrogation techniques may vary based on age, gender, religiosity and branch of military service is recommended.

### **Implications for Social Change**

The results of this study may affect social change by providing researchers, religious and political leaders, and educators with a new perspective on religiosity and the use of enhanced interrogation that has not fully been established in the current research. As the findings of this study suggest, there is evidence to support a correlation between the use of enhanced interrogation and religiosity. The value of this information is not only in identifying its existence but in the ability to generalize it across the largest and most impacted segment of the U.S. Armed Forces, the members that are 18-34 year of

age. Recognizing this influence will create positive social change through encouraging consideration of this early in the policy development process to help ensure enhanced interrogation policy is legal, moral, and ethical. The Military Leadership Diversity Commission discovered that among the youngest member of the military there are a greater number of nonreligious members serving than ever before (Military Leadership Diversity Commission, 2010). They also found that this mirrors the United States civilian population providing further evidence to support the administration's goal of a military that is reflective of the people it serves. Furthermore, this study validated the findings of the American Red Cross survey concerning majority support for enhance interrogation of terrorist and terrorist suspects by 18-34 year olds in the civilian population.

The application of this research to a military population with due consideration of religiosity is an innovative development that will shape the direction of future military interrogation training policy. Evidence of the need to consider this continues to emerge on a global scale as both state and non-state entities cite religion as the impetus for global violence (Barnett, Bob, Onar, Jenichen, Leigh, & Leustean, 2015). Therefore, it is imperative that the United States military lead the way through morally just enhanced interrogation policy.

### **Conclusion**

As the impetus for this study, the failure to consider religiosity was noted upon review of the U.S. Public Opinion on Torture, 2001 – 2009 study by Gronke et al., (2010) where the opinions were expressed without any reference to the significance of religion on support for enhanced interrogation. In 2009, President Barrack Obama assigned the

Military Leadership Diversity Commission (MLDC) to explore religious diversity in the United States Military to ensure the military diversity parallels the U.S. civilian population (Military Leadership Diversity Commission, 2010). The establishment of this commission demonstrates the administrations affirmation of the importance of religiosity and its impact on the military to include training policies for enlisted and officers on the laws of war and prisoner interrogations. In addition, print media commentary reports a continued lack of diversity in some branches of the military stems from selective recruitment of members from families with a tradition of conservative religious values and military service (Downs & Murtazashvili, 2012). However, Malka & Soto (2011) found religion to have both negative and positive effects on support for torture in that, “some highly religious individuals support the use of torture on terrorism suspects, whereas other, equally religious individuals oppose it” (Malka & Soto, 2011, p. 1198). The key finding of the study was the statistically significant relationship between religiosity and support for the use of enhanced interrogation on terrorist and suspected terrorists by current or former U.S. Armed Forces personnel, a result that is reflective of the sentiment of the U.S. population reported in the literature. This has been tracked and reported by the PEW Research Center research which shows an increase in support from 43% in July 2004 to 53% in August 2011 (PEW, 2011). However, the reported decrease in religiosity of individuals in the age cohort (18-34 years old) focused on in this study continues to expand. According to PEW Forum report *Nones' on the rise*, the number of Millennial generation (born between 1981-1996) who increasingly refuse to identify with a religious group (called ‘unaffiliated’ by PEW) continues to grow from the 15.3% in 2007 to 19.6% in 2012 (PEW, 2012). In the same PEW Forum report, this trend is

labeled as a change in religious behaviors and does not represent a change in religious beliefs or practices (PEW, 2012). These PEW Forum conclusions are consistent with the data collected for this study which showed a high level of religiosity as evidenced by the number of positive responses indicating participants experience the divine and base their approach to life on their religious beliefs.

The literature reviewed for this study support the ever increasing movement towards consideration of moral and religious values, with or without an affiliation to a traditional religious organization, along with recognition of a movement towards aligning these values with significant social policy. Among this literature, some studies have identified a link between religiosity and enlistment in the military. However, it was limited to those without college experience who identify as ‘highly religious evangelicals’ in early childhood. These isolates were not specified in the data collected due to the identified limitations of the instrument used. Despite the limitations of the study, the results of this studying indicate the views and opinions of current and former U.S. Armed Forces personnel as a microcosm of the U.S. concerning support for enhanced interrogation of terrorist and terrorist suspects run parallel to those who of the same age cohort who have not served in the military.

This quantitative research study advanced the finding on the relationship between religiosity, the military, and the use of enhanced interrogations. What this finding signifies is the unique tradition upon which the United States was founded, that remains firmly engrained, is that this is a country of both exceptional ideologies and contradictions. While this study specifically examined enhanced interrogations as an issue of moral concern, the United States remains uniquely apart from the rest of the

word concerning moral justification and the circumstantial application of it. This situation has been cited in the literature as arising from the tradition of American exceptionalism. This exceptionalism is said to be a modern manifestation of the moral codes and Puritanical ideology brought to this land by the Pilgrims in 1620. These moral codes are said to originate from within this individual and are not the result of an external force or agent acting upon the individual. This has become known as “protestant sectarianism,” and is considered the core individual influence on the national cultural community of the United States and an influence which was reflected in the results of this study (Lipset, 1997, p. 19). American exceptionalism, as it relates to this study, may explain why the United States paradoxically is one of the most religious nations in the world that express overwhelming support for international humanitarian laws against torture while simultaneously claiming exemption from certain aspects of it (Lipset, 1997; Ignatieff, 2009).

The findings of this study validate the premise that these higher levels of religiosity found in U.S. Armed Forces personnel will align with the intensely American nationalistic self-perceptions and attitudes held by the public at large as religiosity has steadily increased across the U.S. from 40.9 % in 2008 to 41.4% in 2013 (Newport, 2013). The results also indicate a correlation in composition and beliefs between the participants and the general population concerning enhanced interrogations despite a perceived decline in religious influence as a result of “demographic change and/or cultural assimilation” to the WASP core (Kaufmann, 2004). While not specifically teased out of the protestant majority from the survey results, yet they are the largest number of them in the world reside in the United States, Protest Evangelicals may be the

representative majority of who participated in the survey as they have demonstrated more willingness, even desirous, of asserting their core American identity and overt support for national security policy (Eskridge, 2012).

A majority of the participants indicated enhanced interrogation can be justified, has obtained critical information, is acceptable under certain circumstances, but is never acceptable for use on United States Armed Forces personnel. While this study measured the level of support for enhanced interrogation across a 5-spectrums (Appendix D), support for the circumstantial use of enhanced interrogation stood at 51.4% (n = 105). This corresponds with the with circumstantial support measure of 53% reported by the PEW Research Center and the 50% from Associated Press Center for Public Affairs Research group (PEW, 2011; AP-NORC, 2013).

Since political party preference was not a measure of this survey, no direct relationship can be established to any one particular political party. However, responses to this study were predominantly from 34 year old white males who strongly self-identify with 'Judeo-Christian' traditional values. This correlates to the core "common western religious outlook" that defines the basic or typical/modal American patriot/nationalist and is a classic feature common to the Republican Party (Silk, 1984, p. 65).

Historically, these core features have been associated with the White Anglo-Saxon Protestants (WASP) who maintained social and political dominance for most of the 20th century. During most of the 20th century, military service had traditionally been an institutional tool used to assimilate poor American youth and minorities into the core of traditional American values associated with the White Anglo-Saxon Protestant establishment. As a result, there has been a shift in national political party affiliation,

most notably in the South, with states embracing the Republican party core after decades of democratic momentum on civil rights from 1954-1968 (Jones, 2014). This sociopolitical shift has implications for the all-volunteer military force as well. This is significant since the military is recognized as both a focal point for American nationalism and route for social mobility and economic stability for many young Americans, a majority of which come from the Southern United States (Bender, Kiersz, and Rosen, 2014).

The sociopolitical influence of an all-voluntary force when compared with the historical example of compulsory service provides further evidence of the influence this religious shift has on national security policy. Mandatory military service was eliminated in 1973 due to the growing size of the eligible population, increasing costs in maintaining the military, as well as moral and economic arguments raised during the height of the democratically led civil rights movement (Rostker, 2006). Since then, there has been a shift in the military toward incentives, benefits, and opportunities that will allow volunteers to improve their lot in life as an impetus to join. These benefits are substantive for those who are eligible and take advantage of the opportunity (e.g. college tuition, vocational training, healthcare, travel, retirement, etc.). As a result, volunteers are then more likely to reciprocate through self-identification with the U.S. political system and its policies. Furthermore, there may be personal, professional, or cultural pressure not to think negatively of the U.S. national security policies that are the reason why the U.S. military exists in modern times. Evidence of this shift was revealed in this study and the literature. From 2004-2013, the makeup of the all-voluntary military force is increasingly religious, educated (with more than 92% of the new accessions being high school

graduates), and the majority self-identify with the Republican Party (Office of the Deputy Assistant Secretary of Defense, 2014).

Those who are not intellectually, socially, or emotionally prepared may have avoided all or part of the survey. Even despite protections and assurance conveyed in the informed consent, because the issue generates uncomfortable psychological conflicts that he or she would rather just avoid, especially since there is no tangible benefit from completing the survey. Beginning with the section of the survey concerning religiosity eight participants dropped out. Of those remaining who completed the survey, 71% indicated religion was an important part of their lives with 59.7% indicating their religion influences the decisions they make in everyday life. This corresponds with the results of the Duke University sub-categorical finding of 67.3% (n = 306) from the Duke University Religion Index (DUREL) of a normalized population from between 18-90 years of age. Statistical analysis of the data indicated strong statistical support for enhanced interrogation by this population but did not correlate this support with religiosity, age, or gender. While the majority of respondents were Christians, those who represent the threat most closely associated with the use of enhanced interrogation are not white nor are they Christian. This may be why it is easier for military members to adopt the traditional White Anglo-Saxon Protestant core philosophy and policies in support of American nationalism and in parallel with other preexisting religious beliefs they may hold to address the threat. Other implications of this research include consideration of those whose race and ethnicity are of African, Hispanic, Asian, or other backgrounds that may not assimilate into traditional core of support for the output of the US policy process. This may account for the variances in selection choices and the number of dropouts from

the study, despite being a demographic group that is aggressively targeted for service in the military.

The impact on the views and attitudes of military service members through the socialization process is significant and begins with a formal, authoritarian, and structured indoctrination designed to eliminate individuality and build honor, courage, and commitment to the military team by pushing the recruit to their physical and mental limits. This is followed by their acceptance into the core group as a member of the team where adult-era friendship are made, they develop autonomous identities, and are given greater levels of initial responsibility than is the case in similar civilian occupations which results in their becoming loyal to the institution. This institutional loyalty shapes perceptions and judgments concerning policies in appreciation of the positive things the institution has done for them while serving as state agents engaged in protecting the national security of the United States which for some may include the threat and application of physical coercion against those who want to do harm to the U.S. and its citizens (Pohl, 2004). During an interview with former President Bill Clinton concerning enhanced interrogation policy in the United States, President Clinton stated:

What I hope will happen is that we will, you know, keep pushing on this, find out exactly what happened, give anybody who disagrees the chance to have their say, and then do what we should always do in cases like this, say what our policies going to be and stick with it and have it consistent with international law. (Fusion, December 11, 2014 8:07 PM).

Adherence to enhanced interrogation policy and international law remains the focus of both current and past political leaders. Therefore, ensuring United States Armed

Forces personnel are appropriately trained when acting as proxies of the state is of paramount importance. The Chaplain Corps can be instrumental in this effort by understanding and educating leadership and new enlistees as to how important religious beliefs and practices are to military members of all ages. Integrated training at all levels on ethical obligations and due consideration for the influence of all religions, politics ideologies, and adherence to military law is one recommended.

The conclusions drawn from this study indicate that support for the use of enhanced interrogation is strong and religiosity as a factor that influences support of enhanced interrogation was not sufficiently measured. Despite the limitations of this research, both religiosity and enhanced interrogation remain highly visible and important policy issues for both the military and the United States government. Expansion of this study is needed to further understand this sociocultural phenomenon as it applies to U.S Armed Forces personnel.

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## Appendix A: Pilot—Adult Consent Form

You are invited to take part in a research pilot study of enhanced interrogation techniques and religious affiliation. The researcher is inviting you to be in the pilot study based on your age and current or prior military service and should take about 10 – 25 minutes to complete. This form is part of a process called “informed consent” to allow you to understand this pilot study before deciding whether to take part.

This pilot study is being conducted by a researcher named Stuart Hitchcock who is a doctoral student at Walden University. There are no potential conflicts of interest or disclosures.

### **Background Information:**

The purpose of this pilot study is to identify religious affiliation and opinions on the use of enhanced interrogation techniques. Enhanced interrogation techniques are any methods of gathering information that are not prohibited by law. See definition below.

Definition: *Enhanced Interrogation*: For the purposes of this pilot study; any interrogation technique or approach, or any treatment related to interrogation, that is authorized by and listed in Army Field Manual 2-22.3 and prior to release of Executive Order 13491 (January 22, 2009). This includes the six techniques that were reported by the American Broadcasting Company News (ABC News) as disclosed by an unnamed Central Intelligence Agency source:

- (1) The Attention Grab: The interrogator forcefully grabs the shirt front of the prisoner and shakes him
- (2) Attention Slap: An open-handed slap aimed at

causing pain and triggering fear (3) The Belly Slap: A hard open-handed slap to the stomach (4) Long Time Standing: Prisoners are forced to stand, handcuffed and with their feet shackled to an eye bolt in the floor for more than 40 hours (5) The Cold Cell: The prisoner is left to stand naked in a cell kept near 50 degrees and is doused with cold water (6) Water Boarding: The prisoner is bound to an inclined board, feet raised and head slightly below the feet. Cellophane is wrapped over the prisoner's face and water is poured over him (Ross & Esposito, 2005).

**Procedures:**

If you agree to be in this pilot study, you will be asked to:

- Provide your age.
- Indicate your gender.
- Indicate your race or ethnicity.
- Identify your religion.
- Identify your branch of military service.
- Identify your state of legal residence.
- Answer 20 survey questions.
- Answer 3 questions about the survey

Here are some sample questions:

1. Can using enhanced interrogation techniques against suspected terrorist in order to gain important information be justified?
2. Is using enhanced interrogation techniques on captured enemy soldiers or fighters in order to get important military information justified.
3. I try hard to carry my religion over into all other dealings in life.

**Voluntary Nature of the Pilot study:**

This pilot study is voluntary. If you decide to join the pilot study now, you can still change your mind at any time during the survey and you may stop at any time by selecting the 'exit this survey' option at the upper right of the survey window.

**Risks and Benefits of Being in the Pilot study:**

Being in this type of pilot study involves some risk of the minor discomforts that can be encountered in daily life, such as stress similar to that of reading or watching local or national news. Being in this pilot study would not pose risk to your safety or wellbeing and refusing or discontinuing participation involves no penalty.

Benefits of participating in this pilot study will be having your opinion reflected in an academic study that may potentially be published and read by architects of public policy and as such creating an environment for social change.

Results will be published on the Survey Monkey website and can be accessed by a link that will appear at the end of the survey. The results will also be available free of charge

from Figshare (<http://figshare.com/>), the Scholarly Publishing and Academic Resource Institute (<http://www.sparc.arl.org/issues/open-access>), and Open Thesis (<http://www.openthesis.org/>) by simply searching my name within 30 days after the survey closes.

**Payment:**

There is no payment or compensation for participation in this pilot study.

**Survey Monkey – Statement of Rights and Responsibilities (current version)**

The protections outlined here are required by the Walden University Investigational Review Process and are in addition to those agreed to between you and Survey Monkey prior to your accessing this survey. This survey is provided as an approved and sanctioned part of the Survey Monkey platform, as a for-fee service to the researcher, to include consent and assent to participate in online surveys. Details can be found at <https://www.surveymonkey.com/mp/policy/terms-of-use/>

**Privacy:**

Any information you provide will be kept anonymous and confidential. The researcher will not use your personal information for any purposes outside of this research project. Also, the researcher will not collect your name or any other information that could identify you and the responses in the pilot study reports. Coding, which is commonly used in this type of research, will be used to maintain your anonymity. For example, in a field on a computer spreadsheet where an individual's name would normally be required,

the researcher would use a code (i.e., 001, 002, 003) to specify the responses of the three different individuals instead of their three names. Data will be kept secure through encryption and password protection. Data will be kept for a period of at least 5 years, as required by the university. This data will be destroyed after it has been secured and maintained for at least 5 years, and this data will not be used for any purposes other than the intended research during this period. Walden University's approval number for this pilot study is 04-10-15-0109775 and it expires on April 9, 2016.

Please print or save this consent form for your records.

**Statement of Consent:**

I have read the above information and I feel I understand the pilot study well enough to make a decision about my involvement. By clicking the proceed/next button to access the survey, I understand that I consent to and agree to the terms described above.

## Appendix B: Pilot Instrument

As a doctoral student of Walden University, I have invited you to participate in this voluntary pilot-survey, which will take between 10 to 25 minutes to complete. It is important to know that there is no penalty for nonparticipation. It is important that you answer each question honestly by selecting those choices which reflect your own unique opinion.

### Instructions:

For purposes of this pilot-survey please consider the following definition when answering the questions. For each question, please make one selection from the choices offered. Thank you.

**Definition:** *Enhanced Interrogation:* For the purposes of this pilot study; any interrogation technique or approach, or any treatment related to interrogation, that is authorized by and listed in Army Field Manual 2-22.3 and prior to release of Executive Order 13491 (January 22, 2009). This includes the six techniques were reported by the American Broadcasting Company News (ABC News) as disclosed by an unnamed Central Intelligence Agency source:

- (1) The Attention Grab: The interrogator forcefully grabs the shirt front of the prisoner and shakes him
- (2) Attention Slap: An open-handed slap aimed at causing pain and triggering fear
- (3) The Belly Slap: A hard open-handed slap to the stomach
- (4) Long Time Standing: Prisoners are forced to stand, handcuffed and with their feet shackled to an eye bolt in the floor for more than 40 hours
- (5) The Cold Cell: The prisoner is left to stand naked in a cell kept near 50 degrees

and is doused with cold water (6) Water Boarding: The prisoner is bound to an inclined board, feet raised and head slightly below the feet. Cellophane is wrapped over the prisoner's face and water is poured over him (Ross & Esposito, 2005).

1. Using enhanced interrogation techniques against suspect terrorist in order to gain important information can never be justified.

- Completely agree
- Mostly agree
- It depends on the circumstances
- Mostly disagree
- Completely disagree
- Prefer not to answer

2. Thinking about how the U.S. was able to locate Osama Bin Laden, do you think the use of harsh interrogation techniques such as water boarding of suspect terrorist provided critical information, some important but not critical information, little important information or no important information?

- Critical information.
- Important, but not critical information
- Little important information
- No important information
- Wrong information

- Prefer not to answer

3. Of the following two statements, which one comes closer to your own views, even if neither is exactly right.

1. Statement one: In these dangerous times, it is justifiable for our government to use methods against our enemies that we would not want used on American soldiers.
2. Statement two: Even in these dangerous times, our government should follow unchanging principles like the Golden Rule. We should NEVER use methods against our enemies that we would not want used on American soldiers.

- Statement one
- Statement two
- Both
- Neither
- Don't know
- Prefer not to answer

To what extent is it acceptable for soldiers and fighters to take the following action, please tell me if it is always acceptable, is acceptable in some circumstances, or if it is never acceptable:

4. Using enhanced interrogation techniques on captured enemy soldiers or fighters in order to get important military information.

- Always acceptable
- Acceptable in some circumstances
- Only as a last resort

- Never acceptable
- I don't know
- Prefer not to answer

5. From what you know, if an American soldier who has important military information is captured, is it acceptable for enemy soldiers to use enhanced interrogation techniques on the soldier to get that information? Would you say it is:

- Always acceptable
- Acceptable in some circumstances
- Only as a last resort
- Never acceptable
- I don't know
- Prefer not to answer

Please answer the following questions about your religious beliefs and/or involvement.

6. How often do you attend church or other religious meetings?

- Once a week or more
- A few times a month
- A few times a year
- Once a year or less
- Never
- Prefer not to answer

7. How often do you spend time in private religious activities, such as prayer, meditation or Bible study?

- Once a day or more
- Once a week or more
- A few times a month
- A few times a year
- Once a year or less
- Never
- Prefer not to answer

The following section contains 3 statements about religious belief or experience. Please mark the extent to which each statement is true or not true for you.

8. In my life, I experience the presence of the Divine (i.e., God).

- Definitely true of me
- Tends to be true
- Sometimes true
- Tends not to be true
- Definitely not true
- Prefer not to answer

9. My religious beliefs are what really lie behind my whole approach to life.

- Definitely true of me
- Tends to be true
- Sometimes true

- Tends not to be true
- Definitely not true
- Prefer not to answer

10. I try hard to carry my religion over into all other dealings in life.

- Definitely true of me
- Tends to be true
- Sometimes true
- Tends not to be true
- Definitely not true
- Prefer not to answer

11. Using enhanced interrogation techniques against suspect terrorist in order to gain important information can never be justified.

- Completely agree
- Mostly agree
- It depends on the circumstances
- Mostly disagree
- Completely disagree
- Prefer not to answer

12. Thinking about how the U.S. was able to locate Osama Bin Laden, do you think the use of harsh interrogation techniques such as water boarding of suspect terrorist provided

critical information, some important but not critical information, little important information or no important information?

- Critical information.
- Important, but not critical information
- Little important information
- No important information
- Wrong information
- Prefer not to answer

13. Of the following two statements, which one comes closer to your own views, even if neither is exactly right.

3. Statement one: In these dangerous times, it is justifiable for our government to use methods against our enemies that we would not want used on American soldiers.
  4. Statement two: Even in these dangerous times, our government should follow unchanging principles like the Golden Rule. We should NEVER use methods against our enemies that we would not want used on American soldiers.
- Statement one
  - Statement two
  - Both
  - Neither
  - Don't know
  - Prefer not to answer

To what extent is it acceptable for soldiers and fighters to take the following action, please tell me if it is always acceptable, is acceptable in some circumstances, or if it is never acceptable:

14. Using enhanced interrogation techniques on captured enemy soldiers or fighters in order to get important military information.

- Always acceptable
- Acceptable in some circumstances
- Only as a last resort
- Never acceptable
- I don't know
- Prefer not to answer

15. From what you know, if an American soldier who has important military information is captured, is it acceptable for enemy soldiers to use enhanced interrogation techniques on the soldier to get that information? Would you say it is:

- Always acceptable
- Acceptable in some circumstances
- Only as a last resort
- Never acceptable
- I don't know
- Prefer not to answer

Please answer the following questions about your religious beliefs and/or involvement.

16. How often do you attend church or other religious meetings?

- Once a week or more
- A few times a month
- A few times a year
- Once a year or less
- Never
- Prefer not to answer

17. How often do you spend time in private religious activities, such as prayer, meditation or Bible study?

- Once a day or more
- Once a week or more
- A few times a month
- A few times a year
- Once a year or less
- Never
- Prefer not to answer

The following section contains 3 statements about religious belief or experience. Please mark the extent to which each statement is true or not true for you.

18. In my life, I experience the presence of the Divine (i.e., God).

- Definitely true of me
- Tends to be true
- Sometimes true
- Tends not to be true

- Definitely not true
- Prefer not to answer

19. My religious beliefs are what really lie behind my whole approach to life.

- Definitely true of me
- Tends to be true
- Sometimes true
- Tends not to be true
- Definitely not true
- Prefer not to answer

20. I try hard to carry my religion over into all other dealings in life.

- Definitely true of me
- Tends to be true
- Sometimes true
- Tends not to be true
- Definitely not true
- Prefer not to answer

Evaluation of the Survey: Please answer the following general questions about the survey you just took:

21. Are the questions clear and easy to understand?

- Definitely true
- Tends to be true

- Sometimes true
- Tends not to be true
- Definitely not true
- Prefer not to answer

22. Do the questions lead you to choose one answer over another?

- Definitely true
- Tends to be true
- Sometimes true
- Tends not to be true
- Definitely not true
- Prefer not to answer

23. Was there enough variety in the answer choices offered for you to easily provide a response specific to you?

- Definitely true
- Tends to be true
- Sometimes true
- Tends not to be true
- Definitely not true
- Prefer not to answer

24. What is your age?

18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34.

25. Indicate your race or ethnicity:

Hispanic or Latino

American Indian or Alaska Native

Asian

Black or African American

Native Hawaiian or Other Pacific Islander

White

Race/ethnicity unknown

Prefer not to answer

26. Indicate your gender:

Male

Female

27. Indicate your religious affiliation:

Protestant/Other Christian

Catholic

Mormon

Jewish

Muslim

Other nonChristian

No religious identity

Prefer not to answer

28. Identify your current or former branch of military service:

Army

Navy

Air Force

Marines

Coast Guard

None

29. What is your state of legal residence?

Alabama

Alaska

Arizona

Arkansas

California

Colorado

Connecticut

Delaware

Florida

Georgia

Hawaii

Idaho

Illinois

Indiana

Iowa

Kansas

Kentucky

Louisiana

Maine

Maryland

Massachusetts

Michigan

Minnesota

Mississippi

Missouri

Montana

Nebraska

Nevada

New Hampshire

New Jersey

New Mexico

New York

North Carolina

North Dakota

Ohio

Oklahoma

Oregon

Pennsylvania

Rhode Island

South Carolina

South Dakota

Tennessee

Texas

Utah

Vermont

Virginia

Washington

Washington, D.C.

West Virginia

Wisconsin

Wyoming

Other U.S. Territory

Nonresident alien

Resident alien (and other eligible noncitizens)

Not a U.S. resident

### Appendix C: Adult Consent Form

You are invited to take part in a research study of enhanced interrogation techniques and religious affiliation. The researcher is inviting you to be in the study based on your age and current or prior military service and should take about 10 – 15 minutes to complete. This form is part of a process called “informed consent” to allow you to understand this study before deciding whether to take part.

This study is being conducted by a researcher named Stuart Hitchcock who is a doctoral student at Walden University. There are no potential conflicts of interest or disclosures.

#### **Background Information:**

The purpose of this study is to identify religious affiliation and opinions on the use of enhanced interrogation techniques. Enhanced interrogation techniques are any methods of gathering information that are not prohibited by law. See definition below.

Definition: *Enhanced Interrogation*: For the purposes of this study; any interrogation technique or approach, or any treatment related to interrogation, that is authorized by and listed in Army Field Manual 2-22.3 and prior to release of Executive Order 13491 (January 22, 2009). This includes the six techniques that were reported by the American Broadcasting Company News (ABC News) as disclosed by an unnamed Central Intelligence Agency source:

- (1) The Attention Grab: The interrogator forcefully grabs the shirt front of the prisoner and shakes him
- (2) Attention Slap: An open-handed slap aimed at causing pain and triggering fear
- (3) The Belly Slap: A hard open-handed slap to

the stomach (4) Long Time Standing: Prisoners are forced to stand, handcuffed and with their feet shackled to an eye bolt in the floor for more than 40 hours (5) The Cold Cell: The prisoner is left to stand naked in a cell kept near 50 degrees and is doused with cold water (6) Water Boarding: The prisoner is bound to an inclined board, feet raised and head slightly below the feet. Cellophane is wrapped over the prisoner's face and water is poured over him (Ross & Esposito, 2005).

**Procedures:**

If you agree to be in this study, you will be asked to:

- Provide your age.
- Indicate your gender.
- Indicate your race or ethnicity.
- Identify your religion.
- Identify your branch of military service.
- Identify your state of legal residence.
- Answer 10 questions.

Here are some sample questions:

1. Can using enhanced interrogation techniques against suspected terrorist in order to gain important information be justified?

2. Is using enhanced interrogation techniques on captured enemy soldiers or fighters in order to get important military information justified.
3. I try hard to carry my religion over into all other dealings in life.

**Voluntary Nature of the Study:**

This study is voluntary. If you decide to join the study now, you can still change your mind at any time during the survey and you may stop at any time by selecting the 'exit this survey' option at the upper right of the survey window.

**Risks and Benefits of Being in the Study:**

Being in this type of study involves some risk of the minor discomforts that can be encountered in daily life, such as stress similar to that of reading or watching local or national news. Being in this study would not pose risk to your safety or wellbeing and refusing or discontinuing participation involves no penalty.

Benefits of participating in this study will be having your opinion reflected in an academic study that may potentially be published and read by architects of public policy and as such creating an environment for social change.

Results will be published on the Survey Monkey website and can be accessed by a link that will appear at the end of the survey. The results will also be available free of charge from Figshare (<http://figshare.com/>), the Scholarly Publishing and Academic Resource Institute (<http://www.sparc.arl.org/issues/open-access>), and Open Thesis

(<http://www.openthesis.org/>) by simply searching my name within 30 days after the survey closes.

**Payment:**

There is no payment or compensation for participation in this study.

**Survey Monkey – Statement of Rights and Responsibilities**

The protections outlined here are required by the Walden University Investigational Review Process and are in addition to those agreed to between you and Survey Monkey prior to your accessing this survey. This survey is provided as an approved and sanctioned part of the Survey Monkey platform, as a for-fee service to the researcher, to include consent and assent to participate in online surveys. Details can be found at <https://www.surveymonkey.com/mp/policy/terms-of-use/>

**Privacy:**

Any information you provide will be kept anonymous and confidential. The researcher will not use your personal information for any purposes outside of this research project. Also, the researcher will not collect your name or any other information that could identify you and the responses in the study reports. Coding, which is commonly used in this type of research, will be used to maintain your anonymity. For example, in a field on a computer spreadsheet where an individual's name would normally be required, the researcher would use a code (i.e., 001, 002, 003) to specify the responses of the three different individuals instead of their three names. Data will be kept secure through

encryption and password protection. Data will be kept for a period of at least 5 years, as required by the university. This data will be destroyed after it has been secured and maintained for at least 5 years, and this data will not be used for any purposes other than the intended research during this period. Walden University's approval number for this study is **04-10-15-0109775** and it expires on **April 9, 2016.**

Please print or save this consent form for your records.

**Statement of Consent:**

I have read the above information and I feel I understand the study well enough to make a decision about my involvement. By clicking the proceed/next button to access the survey, I understand that I consent to and agree to the terms described above.

## Appendix D: Instrument

As a doctoral student of Walden University, I have invited you to participate in this voluntary survey, which will take between 10 to 15 minutes to complete. It is important to know that there is no penalty for nonparticipation. It is important that you answer each question honestly by selecting those choices which reflect your own unique opinion.

## Instructions:

For purposes of this survey please consider the following definition when answering the questions. For each question, please make one selection from the choices offered. Thank you.

Definition: *Enhanced Interrogation*: For the purposes of this study; any interrogation technique or approach, or any treatment related to interrogation, that is authorized by and listed in Army Field Manual 2-22.3 and prior to release of Executive Order 13491 (January 22, 2009). This includes the six techniques were reported by the American Broadcasting Company News (ABC News) as disclosed by an unnamed Central Intelligence Agency source:

- (1) The Attention Grab: The interrogator forcefully grabs the shirt front of the prisoner and shakes him
- (2) Attention Slap: An open-handed slap aimed at causing pain and triggering fear
- (3) The Belly Slap: A hard open-handed slap to the stomach
- (4) Long Time Standing: Prisoners are forced to stand, handcuffed and with their feet shackled to an eye bolt in the floor for more than 40 hours
- (5) The Cold Cell: The prisoner is left to stand naked in a cell kept near 50 degrees

and is doused with cold water (6) Water Boarding: The prisoner is bound to an inclined board, feet raised and head slightly below the feet. Cellophane is wrapped over the prisoner's face and water is poured over him (Ross & Esposito, 2005).

1. Using enhanced interrogation techniques against suspect terrorist in order to gain important information can never be justified.

- Completely agree
- Mostly agree
- It depends on the circumstances
- Mostly disagree
- Completely disagree
- Prefer not to answer

2. Thinking about how the U.S. was able to locate Osama Bin Laden, do you think the use of harsh interrogation techniques such as water boarding of suspect terrorist provided critical information, some important but not critical information, little important information or no important information?

- Critical information.
- Important, but not critical information
- Little important information
- No important information
- Wrong information

- Prefer not to answer
3. Of the following two statements, which one comes closer to your own views, even if neither is exactly right.
- 5. Statement one: In these dangerous times, it is justifiable for our government to use methods against our enemies that we would not want used on American soldiers.
  - 6. Statement two: Even in these dangerous times, our government should follow unchanging principles like the Golden Rule. We should NEVER use methods against our enemies that we would not want used on American soldiers.
- Statement one
  - Statement two
  - Both
  - Neither
  - Don't know
  - Prefer not to answer

To what extent is it acceptable for soldiers and fighters to take the following action, please tell me if it is always acceptable, is acceptable in some circumstances, or if it is never acceptable:

4. Using enhanced interrogation techniques on captured enemy soldiers or fighters in order to get important military information.
- Always acceptable
  - Acceptable in some circumstances
  - Only as a last resort

- Never acceptable
- I don't know
- Prefer not to answer

5. From what you know, if an American soldier who has important military information is captured, is it acceptable for enemy soldiers to use enhanced interrogation techniques on the soldier to get that information? Would you say it is:

- Always acceptable
- Acceptable in some circumstances
- Only as a last resort
- Never acceptable
- I don't know
- Prefer not to answer

Please answer the following questions about your religious beliefs and/or involvement.

6. How often do you attend church or other religious meetings?

- Once a week or more
- A few times a month
- A few times a year
- Once a year or less
- Never
- Prefer not to answer

7. How often do you spend time in private religious activities, such as prayer, meditation or Bible study?

- Once a day or more
- Once a week or more
- A few times a month
- A few times a year
- Once a year or less
- Never
- Prefer not to answer

The following section contains 3 statements about religious belief or experience. Please mark the extent to which each statement is true or not true for you.

8. In my life, I experience the presence of the Divine (i.e., God).

- Definitely true of me
- Tends to be true
- Sometimes true
- Tends not to be true
- Definitely not true
- Prefer not to answer

9. My religious beliefs are what really lie behind my whole approach to life.

- Definitely true of me
- Tends to be true
- Sometimes true

- Tends not to be true
- Definitely not true
- Prefer not to answer

10. I try hard to carry my religion over into all other dealings in life.

- Definitely true of me
- Tends to be true
- Sometimes true
- Tends not to be true
- Definitely not true
- Prefer not to answer

11. What is your age?

18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34.

12. Indicate your race or ethnicity:

Hispanic or Latino

American Indian or Alaska Native

Asian

Black or African American

Native Hawaiian or Other Pacific Islander

White

Race/ethnicity unknown

Prefer not to answer

13. Indicate your gender:

Male

Female

14. Indicate your religious affiliation:

Protestant/Other Christian

Catholic

Mormon

Jewish

Muslim

Other nonChristian

No religious identity

Prefer not to answer

15. Identify your current or former branch of military service:

Army

Navy

Air force

Marines

Coast Guard

None

16. What is your state of legal residence?

Alabama

Alaska

Arizona

Arkansas

California

Colorado

Connecticut

Delaware

Florida

Georgia

Hawaii

Idaho

Illinois

Indiana

Iowa

Kansas

Kentucky

Louisiana

Maine

Maryland

Massachusetts

Michigan

Minnesota

Mississippi

Missouri

Montana

Nebraska

Nevada

New Hampshire

New Jersey

New Mexico

New York

North Carolina

North Dakota

Ohio

Oklahoma

Oregon

Pennsylvania

Rhode Island

South Carolina

South Dakota

Tennessee

Texas

Utah

Vermont

Virginia

Washington

Washington, D.C.

West Virginia

Wisconsin

Wyoming

Other U.S. Territory

Nonresident alien

Resident alien (and other eligible noncitizens)

Not a U.S. resident

## Appendix E: Landmark Decisions of the United Nations (n.d.)

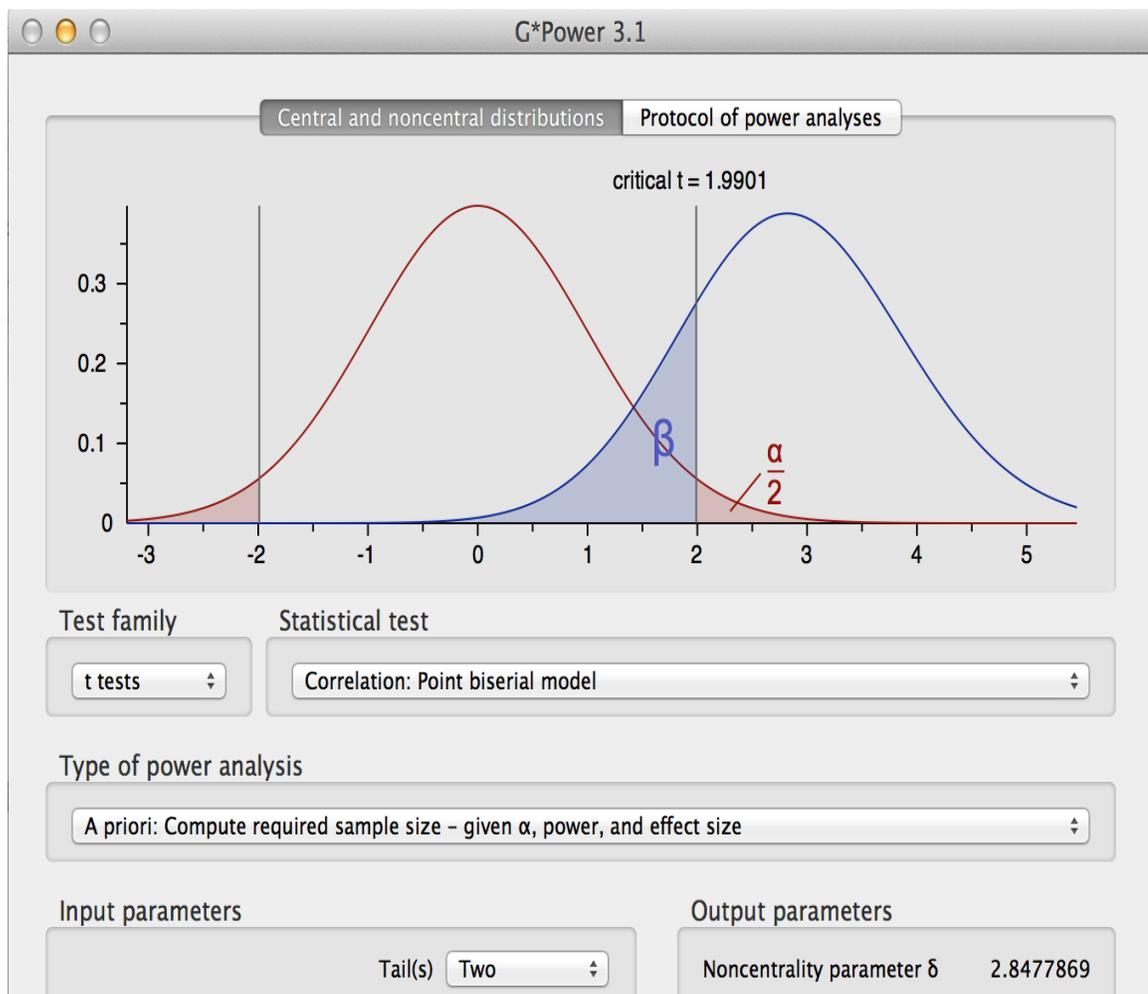
26 June 1945	Signing of the Charter of the United Nations and Statute of the International Court of Justice, in San Francisco.
21 June 1946	The Economic and Social Council (ECOSOC) establishes the Commission on Human Rights and the Commission on the Status of Women.
9 December 1948	- The General Assembly adopts the Convention on the Prevention and Punishment of the Crime of Genocide (entered into force 1951). Resolution 260(A) III.
10 December 1948	The General Assembly adopts the Universal Declaration of Human Rights. Resolution 217A (III).
12 August 1949	The Diplomatic Conference for the Establishment of International Conventions for the Protection of Victims of War adopts four Geneva Conventions, relating to the Amelioration of the Condition of Wounded and Sick Members of Armed Forces in the Field and at Sea, the Treatment of Prisoners of War and the Protection of Civilians in Wartime (into force 1950).
20 December 1952	The General Assembly adopts the Convention on the Political Rights of Women (into force 1954).
1 August 1956	ECOSOC calls for periodic reports (every three years) on human rights and studies of specific rights or groups of rights. This resolution represents the first call for reports from Member States, and was a precursor to the reporting requirements contained in the many subsequent human rights covenants.
20 November 1959	The General Assembly adopts the Declaration of the Rights of the Child (see also 20 November 1989).
21 December 1965	The General Assembly adopts the International Convention on the Elimination of All Forms of Racial Discrimination (into force 1969). This Convention provides for the establishment of the Committee on the Elimination of Racial Discrimination.
16 December 1966	The General Assembly adopts the International Covenant on Economic, Social and Cultural Rights (into force 3 January 1976) and the International Covenant on Civil and Political Rights with an Optional Protocol (into force 23 March 1976). This Covenant provides for the establishment of the Human Rights Committee (see also 28 May 1985). Resolution (XXI)
6 June 1967	ECOSOC adopts resolution 1235 (XLII), authorizing the Commission

	on Human Rights and the Sub-commission on Prevention of Discrimination and Protection of Minorities to examine information relevant to gross violations of human rights and fundamental freedoms.
7 November 1967	The General Assembly adopts the Declaration on the Elimination of Discrimination against Women.
13 May 1968	The International Conference on Human Rights adopts the Proclamation of Tehran.
26 November 1968	The General Assembly adopts the Convention on the NonApplicability of Statutory Limitations to War Crimes against Humanity (into force 1970).
11 December 1969	The General Assembly adopts the Declaration on Social Progress and Development.
30 November 1973	The General Assembly adopts the International Convention on the Suppression and Punishment of the Crime of Apartheid (into force 1976).
December 1975	The General Assembly adopts the Declaration on the Protection of All Persons from Being Subjected to Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment.
23 March 1976	With entry into force of the International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights, 10 years after being originally opened for signature (see 16 December 1966), the International Bill of Human Rights becomes a reality (see also 10 December 1948).
18 December 1979	The General Assembly adopts the Convention on the Elimination of All Forms of Discrimination against Women (into force 1981). The Convention provides for the establishment of the Committee on the Elimination of Discrimination against Women.
25 November 1981	The General Assembly adopts the Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief.
10 December 1984	The General Assembly adopts the Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (into force 1987). The Convention provides for the establishment of the Committee against Torture. Resolution 39/46
28 May 1985	ECOSOC establishes the Committee on Economic, Social and Cultural Rights, responsible for monitoring the implementation of the International Covenant on Economic, Social and Cultural Rights.

4 December 1986	The General Assembly adopts the Declaration on the Right to Development.
December 1988	The General Assembly adopts the Body of Principles for the Protection of All Persons under Any Form of Detention or Imprisonment.
24 May 1989	ECOSOC adopts the Principles on the Effective Prevention and Investigation of Extralegal, Arbitrary and Summary Executions.
20 November 1989	The General Assembly adopts the Convention on the Rights of the Child (into force 1990). The Convention provides for the establishment of the Committee on the Rights of the Child.
18 December 1990	The General Assembly adopts the International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families.
18 December 1992	The General Assembly adopts the Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities.
25 May 1993	The Security Council adopts resolution 827 (1993), establishing an International Criminal Tribunal for the Prosecution of Persons Responsible for Serious Violations of International Humanitarian Law Committed in the Territory of the Former Yugoslavia since 1991, with its seat at The Hague in the Netherlands.
25 June 1993	The World Conference on Human Rights adopts the Vienna Declaration and Programme of Action.
20 December 1993	The General Assembly adopts resolution 48/141, establishing the post of United Nations High Commissioner for Human Rights.
5 April 1994	Mr. José Ayala Lasso of Ecuador assumes the post of first United Nations High Commissioner for Human Rights.
8 November 1994	The Security Council adopts resolution 955 (1994), establishing an International Criminal Tribunal for the Prosecution of Persons Responsible for Genocide and Other Serious Crimes against Humanitarian Law Committed in Rwanda during 1994, with its seat in Arusha, Tanzania.
23 December 1994	The General Assembly proclaims the United Nations Decade for Human Rights Education (1995-2004).
12 September 1997	Ms. Mary Robinson of Ireland becomes the second United Nations High Commissioner for Human Rights.
17 July 1998	The Diplomatic Conference of Plenipotentiaries adopts the Rome

	Statute of the International Criminal Court, establishing the International Criminal Court, with its seat at The Hague.
25 May 2000	Optional Protocol to the Convention on the Rights of the Child on the involvement of children in armed conflicts. Resolution 54/263.( <a href="http://www.un.org/rights/HRToday/chrono.htm">http://www.un.org/rights/HRToday/chrono.htm</a> )

## Appendix F: G\*Power Sample Size Computation



## Appendix G: Dissemination Plan

<b>Name</b>	Stuart Hitchcock
<b>Title of Study</b>	Religious Affiliation and Age: Support for the Use of Enhanced Interrogation
<b>Date</b>	November 2015

**Journals**

Journal Title	<b>Foreign Policy</b>
Website	<a href="http://www.foreignpolicy.com">http://www.foreignpolicy.com</a>
Submission Requirements	Peer reviewed
Submission Deadlines	Quarterly
Planned Submission Date	Fall, 2015

Journal Title	<b>Cambridge Journals</b>
Website	<a href="http://journals.cambridge.org/action/displayAbstract?fromPage=online&amp;aid=2751292">http://journals.cambridge.org/action/displayAbstract?fromPage=online&amp;aid=2751292</a>
Submission Requirements	Peer reviewed
Submission Deadlines	Quarterly
Planned Submission Date	Fall, 2015

Journal Title	<b>Sociology of Religion</b>
Website	<a href="http://socrel.oxfordjournals.org/">http://socrel.oxfordjournals.org/</a>
Submission Requirements	Peer reviewed
Submission Deadlines	Quarterly
Planned Submission Date	Fall, 2015

### Professional Conferences

Conference/ Event Title	<b>The Sixth International Religion in society Conference</b>
Website	<a href="http://religioninsociety.com/submitting-your-work/conference-presentations">http://religioninsociety.com/submitting-your-work/conference-presentations</a>
Requirements	1) Paper Presentation (which will be scheduled as part of a Themed Session or Roundtable Discussion); 2) Workshop/Interactive Presentation; 3) Poster or Exhibit; 4) Colloquium.
Deadlines	Abstracts reviewed in monthly rounds
Planned Presentation Date	TBD

Conference/ Event Title	<b>International Society for the Sociology of Religion</b>
Website	<a href="http://www.sisr-issr.org/English/Conferences/Conferences.htm">http://www.sisr-issr.org/English/Conferences/Conferences.htm</a>
Requirements	Publications and Presentations
Deadlines	Biennial
Planned Presentation Date	TBD

Conference/Event Title	<b>American Society for Public Administration</b>
Website	<a href="http://www.merlien.org/upcoming-events/qrpm2011.html">http://www.merlien.org/upcoming-events/qrpm2011.html</a>
Requirements	Abstracts/Presentations
Deadlines	18-22 March 2016
Planned Presentation Date	TBD

**Publicly Available Summary Posting**

Title	<b>FigShare</b>
Website	<a href="http://figshare.com/">http://figshare.com/</a>
Requirements	“figshare allows users to upload any file format to be made visualisable in the browser so that figures, datasets, media, papers, posters, presentations and file sets can be disseminated in a way that the current scholarly publishing model does not allow.”
Deadlines	Open/inquiry pending specifics
Planned Presentation Date	After final steps in Walden approval/acceptance are complete.

Title	<b>Scholarly Publishing and Academic Resources Institute</b>
Website	<a href="http://www.sparc.arl.org/issues/open-access">http://www.sparc.arl.org/issues/open-access</a>
Requirements	“Open Access is the free, immediate, online availability of research articles, coupled with the rights to use these articles fully in the digital environment.”
Deadlines	Open/inquiry pending specifics
Planned Presentation Date	After final steps in Walden approval/acceptance are complete.

Title	<b>Open Thesis</b>
Website	<a href="http://www.openthesis.org/">http://www.openthesis.org/</a>
Requirements	None
Deadlines	Open
Planned Presentation Date	After final steps in Walden approval/acceptance are complete.

Title	<b>Survey Monkey</b>
Website	<a href="http://help.surveymonkey.com/articles/en_US/kb/Sharing-Survey-Results">http://help.surveymonkey.com/articles/en_US/kb/Sharing-Survey-Results</a>
Requirements	None
Deadlines	Open
Planned Presentation Date	After final steps in Walden approval/acceptance are complete.

Appendix H: SPSS v.22.0 Data Output

**Correlations**

		AGE	Q4
AGE	Pearson Correlation	1	-.204
	Sig. (2-tailed)		.064
	N	83	83
Q4	Pearson Correlation	-.204	1
	Sig. (2-tailed)	.064	
	N	83	98
		AGE	Q5
AGE	Pearson Correlation	1	-.142
	Sig. (2-tailed)		.200
	N	83	83
Q5	Pearson Correlation	-.142	1
	Sig. (2-tailed)	.200	
	N	83	97
		Q4	GENDER
Q4	Pearson Correlation	1	.072
	Sig. (2-tailed)		.486
	N	98	95
GENDER	Pearson Correlation	.072	1
	Sig. (2-tailed)	.486	
	N	95	95
		GENDER	Q5
GENDER	Pearson Correlation	1	.136
	Sig. (2-tailed)		.187
	N	95	95
Q5	Pearson Correlation	.136	1
	Sig. (2-tailed)	.187	
	N	95	97
		Q4	RELIGIOUS AFFILIATION
Q4	Pearson Correlation	1	.366**
	Sig. (2-tailed)		.000
	N	98	95
RELIGIOUS AFFILIATION	Pearson Correlation	.366**	1
	Sig. (2-tailed)	.000	
	N	95	95
		RELIGIOUS AFFILIATION	Q5
RELIGIOUS AFFILIATION	Pearson Correlation	1	.139
	Sig. (2-tailed)		.178
	N	95	95
Q5	Pearson Correlation	.139	1
	Sig. (2-tailed)	.178	
	N	95	97

\*\* . Correlation is significant at the 0.01 level (2-tailed).

**Regression****Correlations**

		Q4	RELIGIOUS AFFILIATION
Pearson Correlation	Q4	1.000	.366
	RELIGIOUS AFFILIATION	.366	1.000
Sig. (1-tailed)	Q4	.	.000
	RELIGIOUS AFFILIATION	.000	.
N	Q4	95	95
	RELIGIOUS AFFILIATION	95	95

**Model Summary<sup>b</sup>**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.366 <sup>a</sup>	.134	.124	.89969

a. Predictors: (Constant), RELIGIOUS AFFILIATION

b. Dependent Variable: Q4

**ANOVA<sup>a</sup>**

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	11.627	1	11.627	14.365	.000 <sup>b</sup>
	Residual	75.278	93	.809		
	Total	86.905	94			

a. Dependent Variable: Q4

b. Predictors: (Constant), RELIGIOUS AFFILIATION

**Coefficients<sup>a</sup>**

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.819	.143		12.757	.000
	RELIGIOUS AFFILIATION	.140	.037	.366	3.790	.000

**Coefficients<sup>a</sup>**

Model		95.0% CI for B		Correlations		
		Lower Bound	Upper Bound	Zero-order	Partial	Part
1	(Constant)	1.536	2.103			
	RELIGIOUS AFFILIATION	.067	.213	.366	.366	.366

a. Dependent Variable: Q4

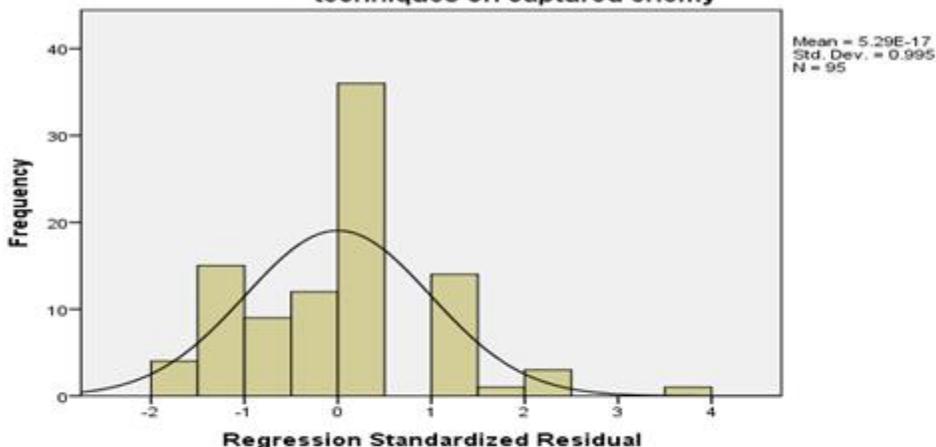
**Residuals Statistics<sup>a</sup>**

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	1.9593	2.9381	2.2316	.35170	95
Residual	-1.79823	3.20177	.00000	.89489	95
Std. Predicted Value	-.774	2.009	.000	1.000	95
Std. Residual	-1.999	3.559	.000	.995	95

a. Dependent Variable: Q4

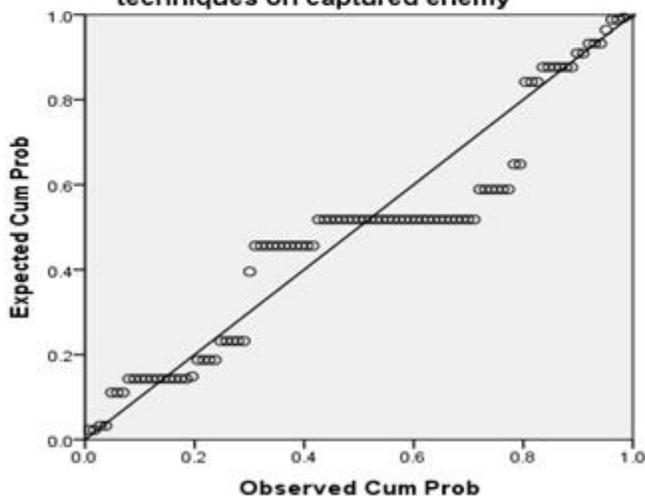
**Histogram**

**Dependent Variable: To what extent is it acceptable for soldiers and fighters to take the following action, please tell me if it is always acceptable, is acceptable in some circumstances, or if it is never acceptable:Using enhanced interrogation techniques on captured enemy**



**Normal P-P Plot of Regression Standardized Residual**

**Dependent Variable: To what extent is it acceptable for soldiers and fighters to take the following action, please tell me if it is always acceptable, is acceptable in some circumstances, or if it is never acceptable:Using enhanced interrogation techniques on captured enemy**



**Regression**

		Correlations	
		Q4	GENDER
Pearson Correlation	Q4	1.000	.072
	GENDER	.072	1.000
Sig. (1-tailed)	Q4	.	.243
	GENDER	.243	.
N	Q4	95	95
	GENDER	95	95

Model Summary <sup>b</sup>				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.072 <sup>a</sup>	.005	-.005	.96415

a. Predictors: (Constant), GENDER

b. Dependent Variable: Q4

ANOVA <sup>a</sup>						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	.454	1	.454	.488	.486 <sup>b</sup>
	Residual	86.451	93	.930		
	Total	86.905	94			

a. Dependent Variable: Q4

b. Predictors: (Constant), GENDER

Coefficients <sup>a</sup>						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.109	.202		10.440	.000
	GENDER	.060	.085	.072	.699	.486

Coefficients <sup>a</sup>						
Model		95.0% CI for B		Correlations		
		Lower Bound	Upper Bound	Zero-order	Partial	Part
1	(Constant)	1.707	2.510			
	GENDER	-.110	.229	.072	.072	.072

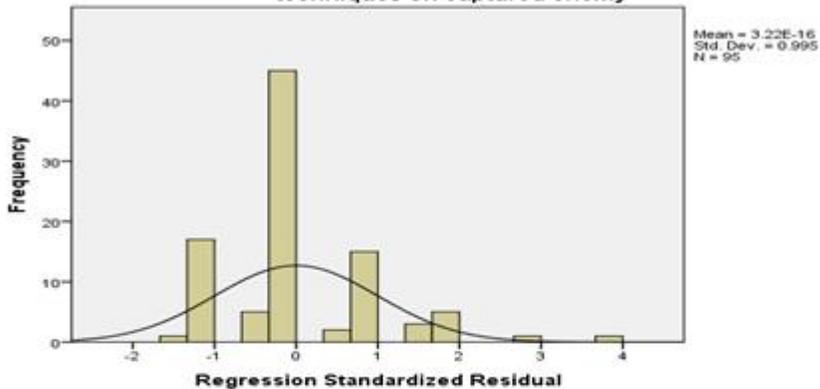
a. Dependent Variable: Q4

Residuals Statistics <sup>a</sup>					
	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	2.1682	2.4067	2.2316	.06948	95
Residual	-1.40671	3.77219	.00000	.95901	95
Std. Predicted Value	-.912	2.520	.000	1.000	95
Std. Residual	-1.459	3.912	.000	.995	95

a. Dependent Variable: Q4

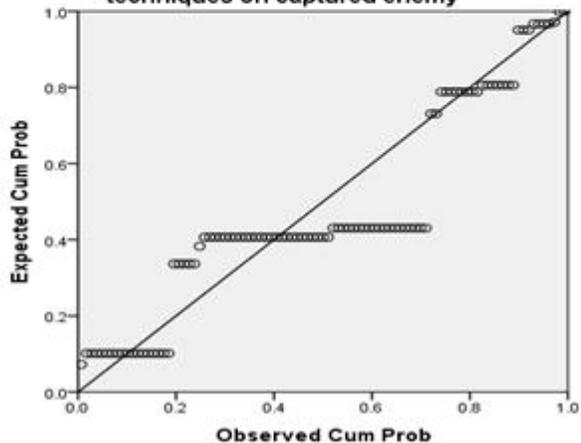
Histogram

Dependent Variable: To what extent is it acceptable for soldiers and fighters to take the following action, please tell me if it is always acceptable, is acceptable in some circumstances, or if it is never acceptable:Using enhanced interrogation techniques on captured enemy



Normal P-P Plot of Regression Standardized Residual

Dependent Variable: To what extent is it acceptable for soldiers and fighters to take the following action, please tell me if it is always acceptable, is acceptable in some circumstances, or if it is never acceptable:Using enhanced interrogation techniques on captured enemy



**Regression**

		Correlations	
		Q4	AGE
Pearson Correlation	Q4	1.000	-.204
	AGE	-.204	1.000
Sig. (1-tailed)	Q4	.	.032
	AGE	.032	.
N	Q4	83	83
	AGE	83	83

Model Summary <sup>b</sup>				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.204 <sup>a</sup>	.042	.030	.98005

a. Predictors: (Constant), AGE  
 b. Dependent Variable: Q4

ANOVA <sup>a</sup>						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	3.380	1	3.380	3.519	.064 <sup>b</sup>
	Residual	77.801	81	.961		
	Total	81.181	82			

a. Dependent Variable: Q4  
 b. Predictors: (Constant), AGE

Coefficients <sup>a</sup>						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.692	.264		10.216	.000
	AGE	-.036	.019	-.204	-1.876	.064

Coefficients <sup>a</sup>						
Model		95.0% CI for B		Correlations		
		Lower Bound	Upper Bound	Zero-order	Partial	Part
1	(Constant)	2.168	3.217			
	AGE	-.075	.002	-.204	-.204	-.204

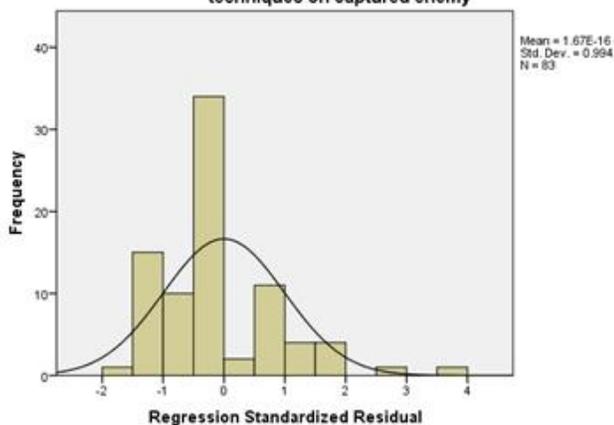
a. Dependent Variable: Q4

Residuals Statistics <sup>a</sup>					
	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	2.0770	2.6199	2.2410	.20303	83
Residual	-1.61988	3.77822	.00000	.97406	83
Std. Predicted Value	-.808	1.866	.000	1.000	83
Std. Residual	-1.653	3.855	.000	.994	83

a. Dependent Variable: Q4

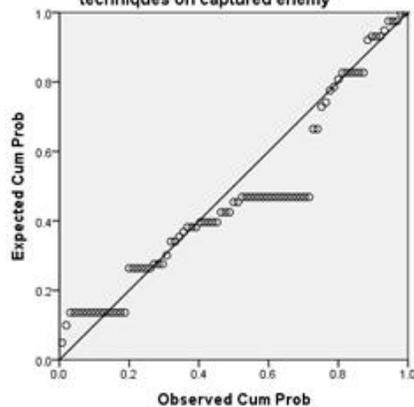
Histogram

Dependent Variable: To what extent is it acceptable for soldiers and fighters to take the following action, please tell me if it is always acceptable, is acceptable in some circumstances, or if it is never acceptable:Using enhanced interrogation techniques on captured enemy



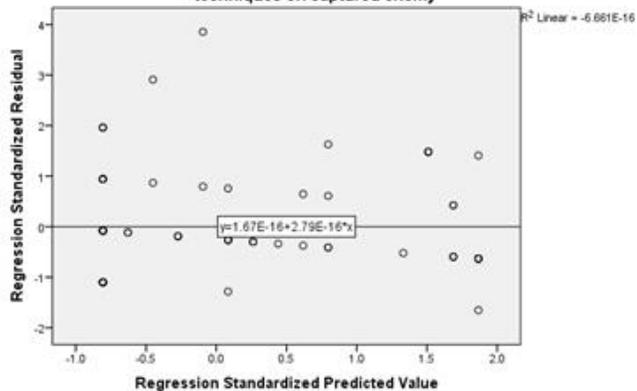
Normal P-P Plot of Regression Standardized Residual

Dependent Variable: To what extent is it acceptable for soldiers and fighters to take the following action, please tell me if it is always acceptable, is acceptable in some circumstances, or if it is never acceptable:Using enhanced interrogation techniques on captured enemy



Scatterplot

Dependent Variable: To what extent is it acceptable for soldiers and fighters to take the following action, please tell me if it is always acceptable, is acceptable in some circumstances, or if it is never acceptable:Using enhanced interrogation techniques on captured enemy



## Regression

### Descriptive Statistics

	Mean	Std. Deviation	N
Q1	3.5854	1.25660	82
AGE	12.5854	5.54432	82
GENDER	2.1341	1.22487	82
RELIGIOUS AFFILIATION	3.1220	2.59339	82

### Correlations

		Q1	AGE	GENDER
Pearson Correlation	Q1	1.000	.228	-.092
	AGE	.228	1.000	-.653
	GENDER	-.092	-.653	1.000
	RELIGIOUS AFFILIATION	-.268	-.314	.399
Sig. (1-tailed)	Q1	.	.020	.206
	AGE	.020	.	.000
	GENDER	.206	.000	.
	RELIGIOUS AFFILIATION	.007	.002	.000
N	Q1	82	82	82
	AGE	82	82	82
	GENDER	82	82	82
	RELIGIOUS AFFILIATION	82	82	82

### Correlations

		RELIGIOUS AFFILIATION
Pearson Correlation	Q1	-.268
	AGE	-.314
	GENDER	.399
	RELIGIOUS AFFILIATION	1.000
Sig. (1-tailed)	Q1	.007
	AGE	.002
	GENDER	.000
	RELIGIOUS AFFILIATION	.
N	Q1	82
	AGE	82
	GENDER	82
	RELIGIOUS AFFILIATION	82

Model Summary<sup>b</sup>

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.337 <sup>a</sup>	.114	.080	1.20546

a. Predictors: (Constant), RELIGIOUS AFFILIATION, AGE, GENDER

b. Dependent Variable: Q1

ANOVA<sup>a</sup>

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	14.558	3	4.853	3.339	.023 <sup>b</sup>
	Residual	113.345	78	1.453		
	Total	127.902	81			

a. Dependent Variable: Q1

b. Predictors: (Constant), RELIGIOUS AFFILIATION, AGE, GENDER

Coefficients<sup>a</sup>

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.796	.671		4.165	.000
	AGE	.061	.032	.270	1.911	.060
	GENDER	.193	.150	.188	1.284	.203
	RELIGIOUS AFFILIATION	-.125	.056	-.259	-2.218	.029

Coefficients<sup>a</sup>

Model		95.0% CI for B		Correlations		
		Lower Bound	Upper Bound	Zero-order	Partial	Part
1	(Constant)	1.459	4.132			
	AGE	-.003	.125	.228	.211	.204
	GENDER	-.106	.491	-.092	.144	.137
	RELIGIOUS AFFILIATION	-.238	-.013	-.268	-.244	-.236

a. Dependent Variable: Q1

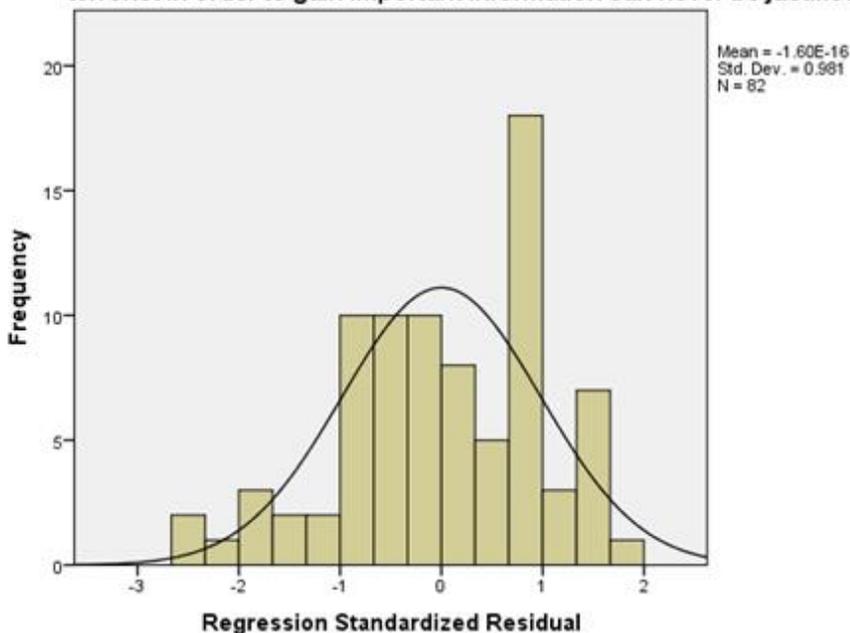
Residuals Statistics<sup>a</sup>

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	2.4874	4.0954	3.5854	.42394	82
Residual	-3.09540	2.01476	.00000	1.18293	82
Std. Predicted Value	-2.590	1.203	.000	1.000	82
Std. Residual	-2.568	1.671	.000	.981	82

a. Dependent Variable: Q1

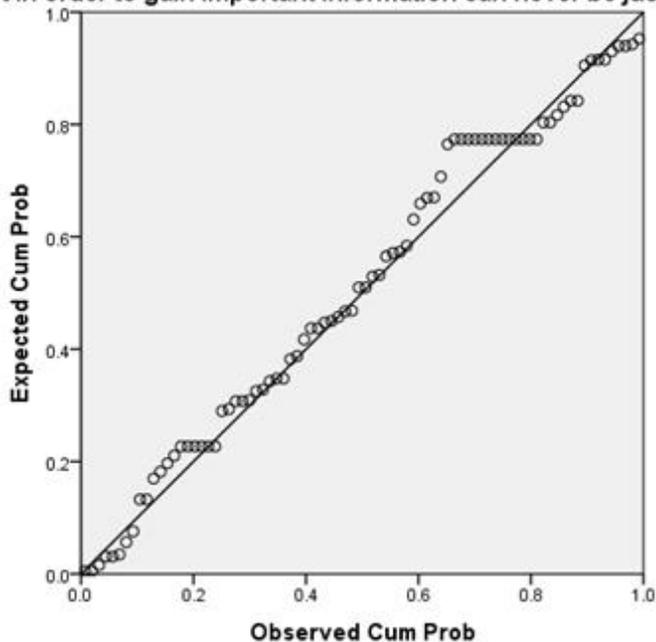
Histogram

Dependent Variable: Using enhanced interrogation techniques against suspect terrorist in order to gain important information can never be justified.



Normal P-P Plot of Regression Standardized Residual

Dependent Variable: Using enhanced interrogation techniques against suspect terrorist in order to gain important information can never be justified.



**Regression****Descriptive Statistics**

	Mean	Std. Deviation	N
Q5	3.0854	1.40722	82
AGE	12.5854	5.54432	82
GENDER	2.1341	1.22487	82
RELIGIOUS AFFILIATION	3.1220	2.59339	82

**Correlations**

		Q5	AGE	GENDER	RELIGIOUS AFFILIATION
Pearson Correlation	Q5	1.000	-.162	.165	.173
	AGE	-.162	1.000	-.653	-.314
	GENDER	.165	-.653	1.000	.399
	RELIGIOUS AFFILIATION	.173	-.314	.399	1.000
Sig. (1-tailed)	Q5	.	.074	.069	.060
	AGE	.074	.	.000	.002
	GENDER	.069	.000	.	.000
	RELIGIOUS AFFILIATION	.060	.002	.000	.
N	Q5	82	82	82	82
	AGE	82	82	82	82
	GENDER	82	82	82	82
	RELIGIOUS AFFILIATION	82	82	82	82

**Model Summary<sup>b</sup>**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.212 <sup>a</sup>	.045	.008	1.40156

a. Predictors: (Constant), RELIGIOUS AFFILIATION, AGE, GENDER

b. Dependent Variable: Q5

**ANOVA<sup>a</sup>**

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	7.182	3	2.394	1.219	.309 <sup>b</sup>
	Residual	153.220	78	1.964		
	Total	160.402	81			

a. Dependent Variable: Q5

b. Predictors: (Constant), RELIGIOUS AFFILIATION, AGE, GENDER

Coefficients<sup>a</sup>

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.987	.780		3.828	.000
	AGE	-.021	.037	-.082	-.561	.577
	GENDER	.072	.174	.063	.413	.681
	RELIGIOUS AFFILIATION	.066	.066	.122	1.009	.316

Coefficients<sup>a</sup>

Model		95.0% CI for B		Correlations		
		Lower Bound	Upper Bound	Zero-order	Partial	Part
1	(Constant)	1.433	4.541			
	AGE	-.095	.053	-.162	-.063	-.062
	GENDER	-.275	.419	.165	.047	.046
	RELIGIOUS AFFILIATION	-.064	.197	.173	.114	.112

a. Dependent Variable: Q5

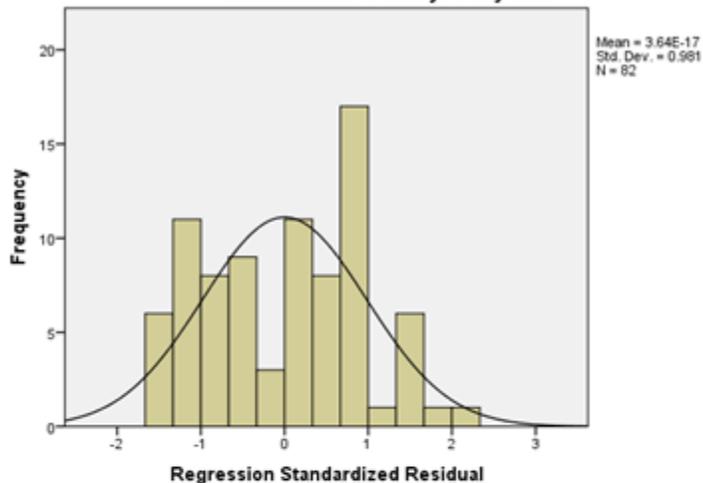
Residuals Statistics<sup>a</sup>

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	2.7709	3.7035	3.0854	.29778	82
Residual	-2.24070	3.22913	.00000	1.37536	82
Std. Predicted Value	-1.056	2.076	.000	1.000	82
Std. Residual	-1.599	2.304	.000	.981	82

a. Dependent Variable: Q5

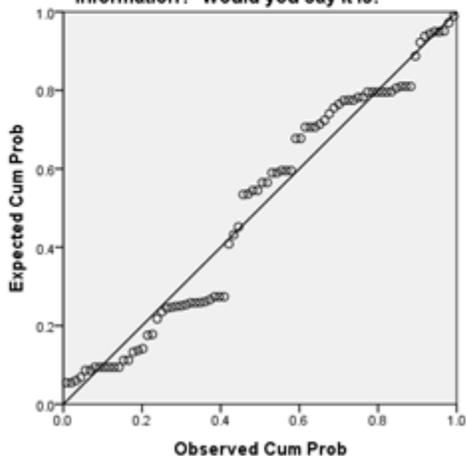
Histogram

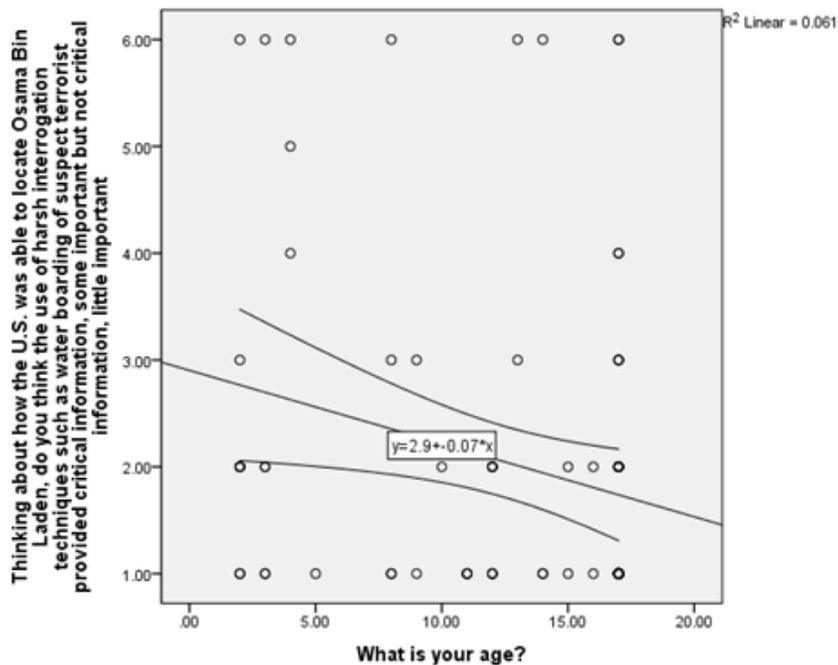
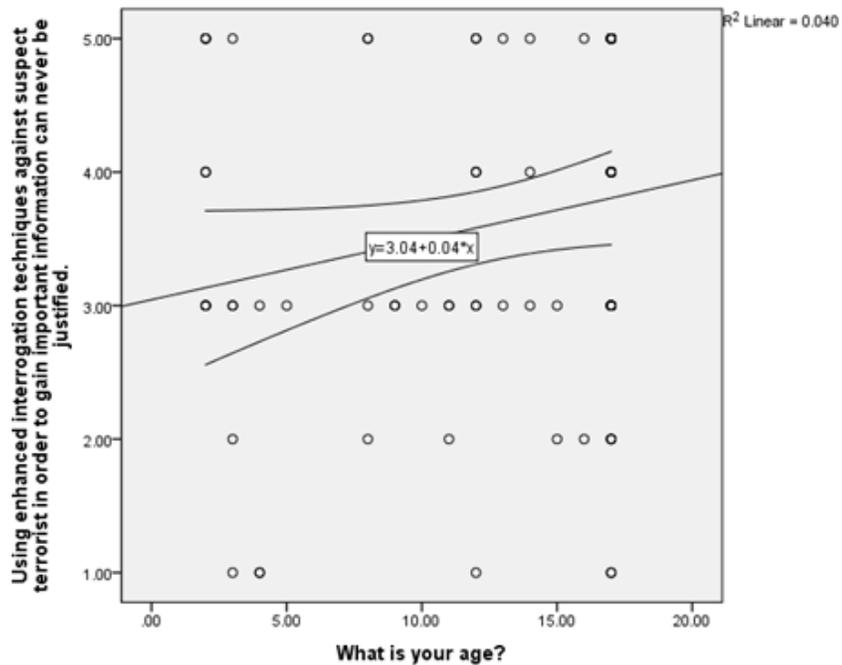
Dependent Variable: From what you know, if an American soldier who has important military information is captured, is it acceptable for enemy soldiers to use enhanced interrogation techniques on the soldier to get that information? Would you say it is:



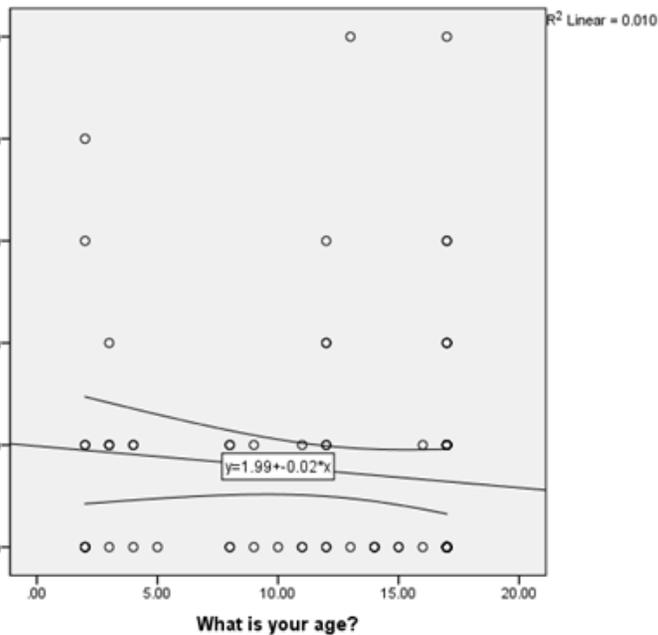
Normal P-P Plot of Regression Standardized Residual

Dependent Variable: From what you know, if an American soldier who has important military information is captured, is it acceptable for enemy soldiers to use enhanced interrogation techniques on the soldier to get that information? Would you say it is:

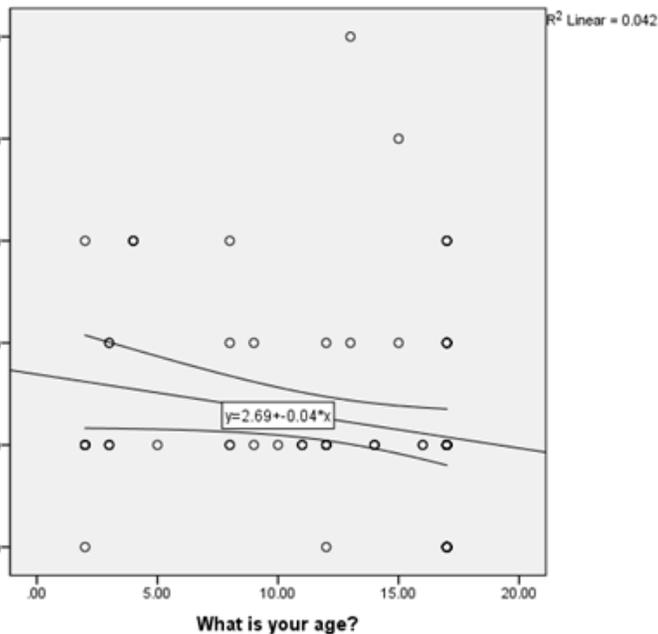


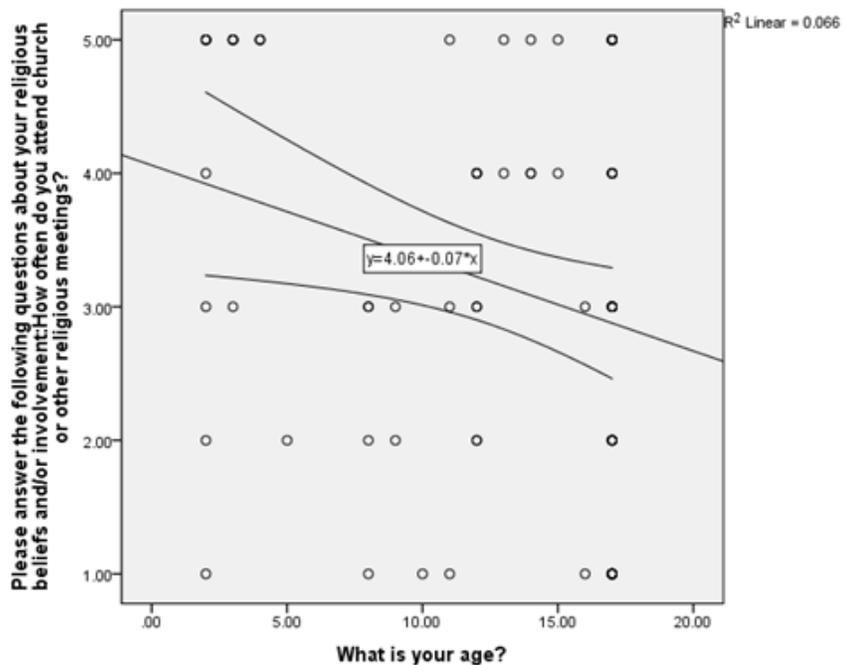
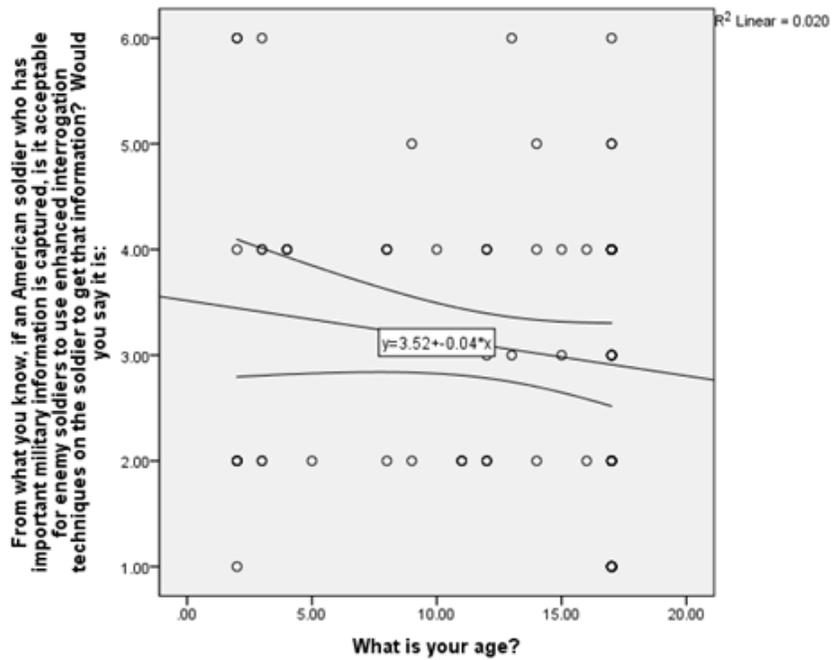


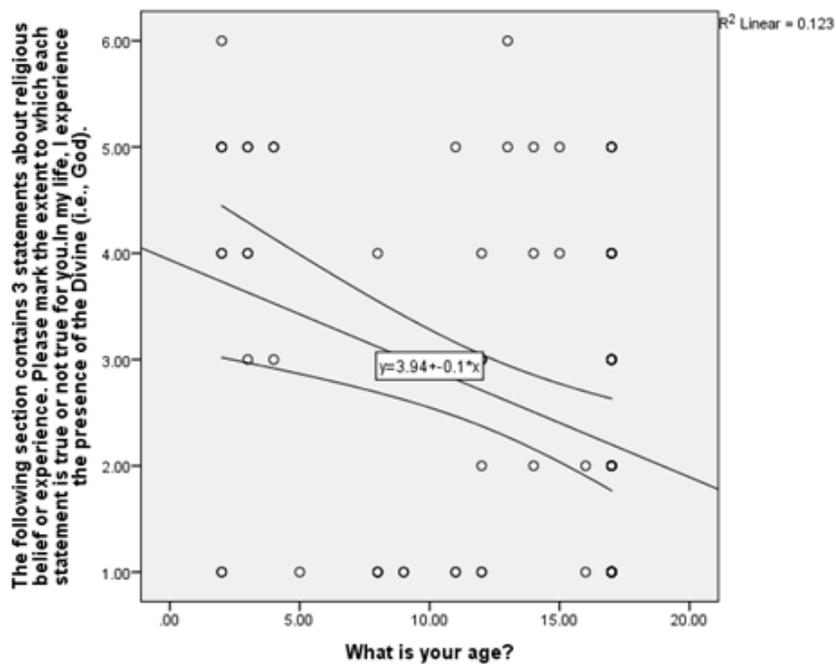
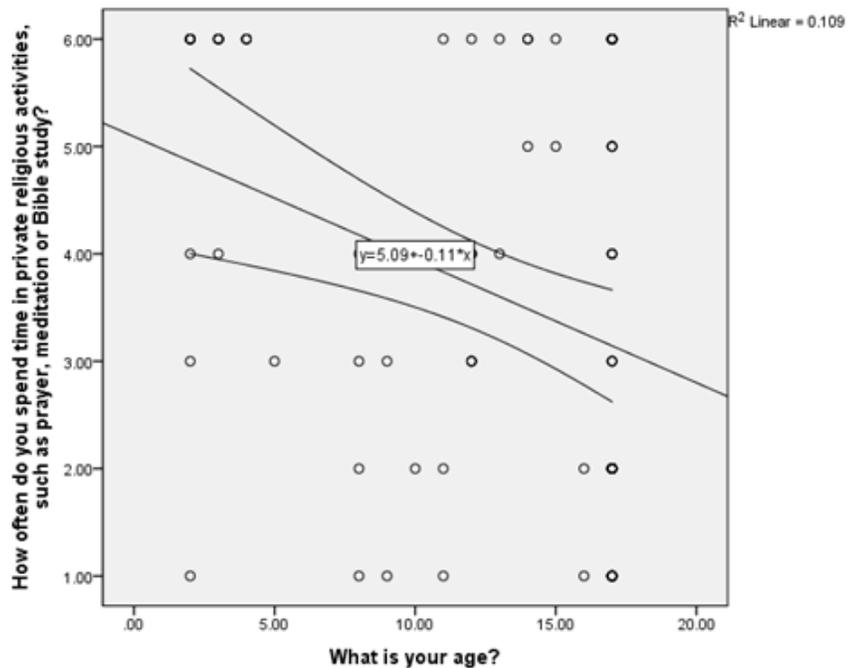
Of the following two statements, which one comes closer to your own views, even if neither is exactly right. Statement one: In these dangerous times, it is justifiable for our government to use methods against our enemies that we would not want used on Ame

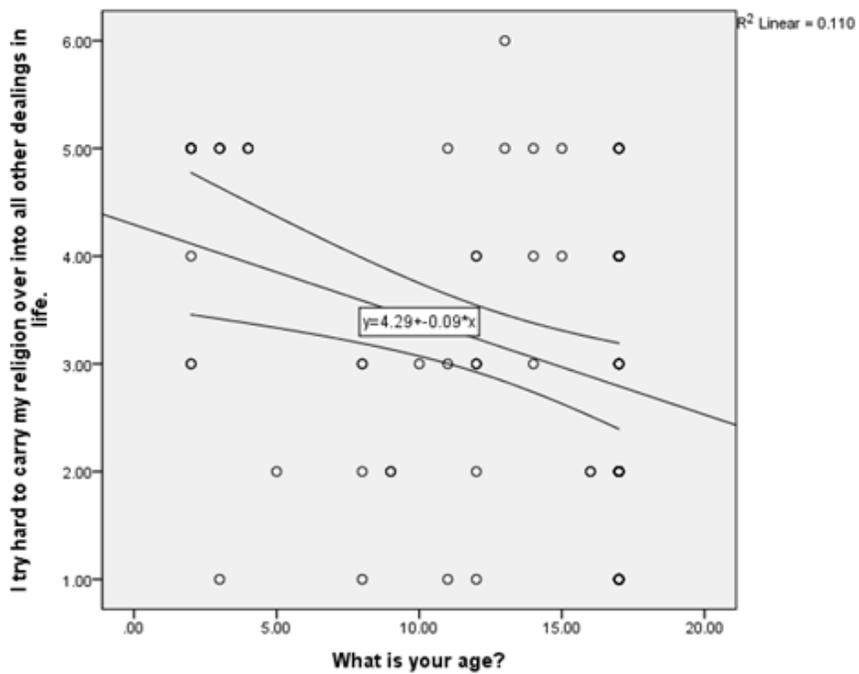
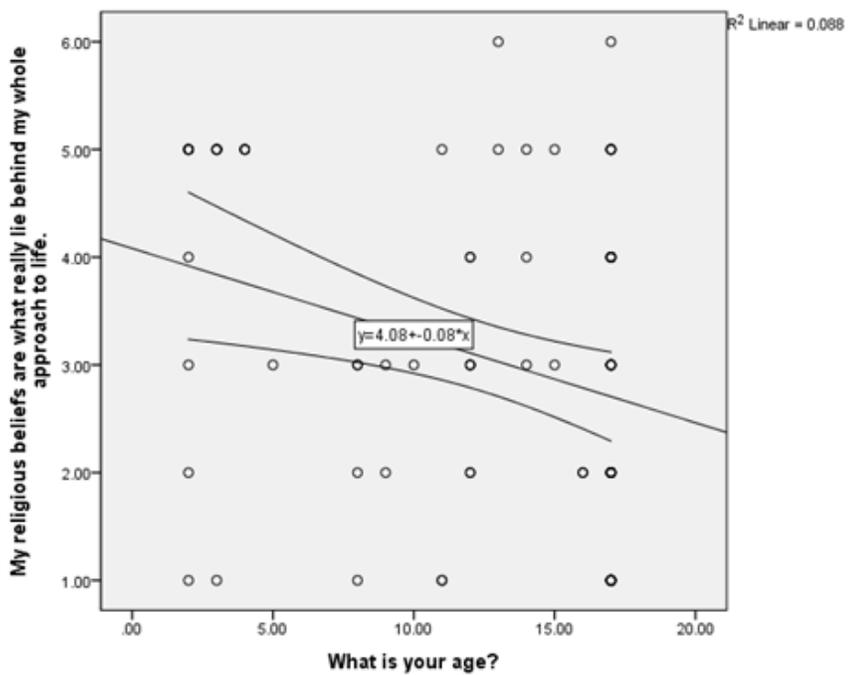


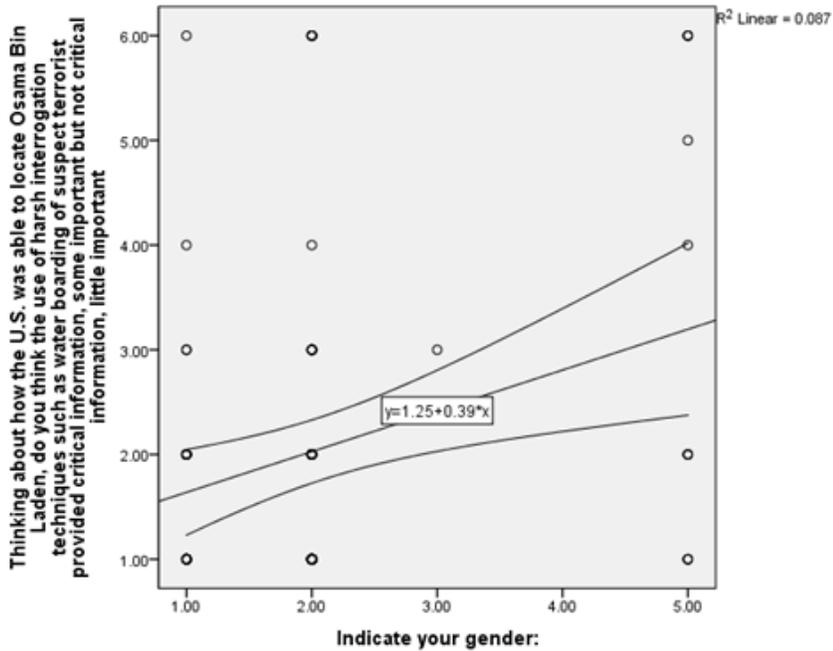
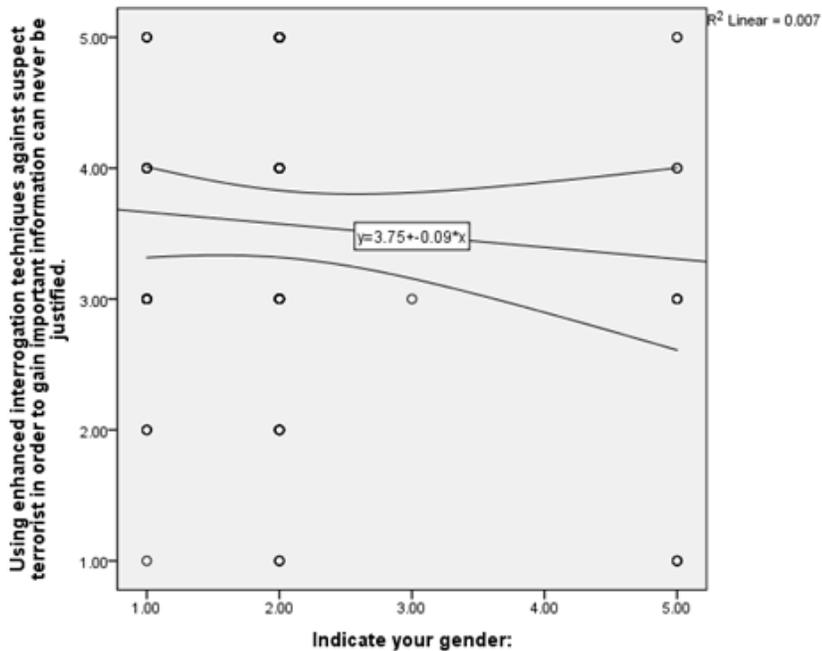
To what extent is it acceptable for soldiers and fighters to take the following action, please tell me if it is always acceptable, is acceptable in some circumstances, or if it is never acceptable: Using enhanced interrogation techniques on captured enemy



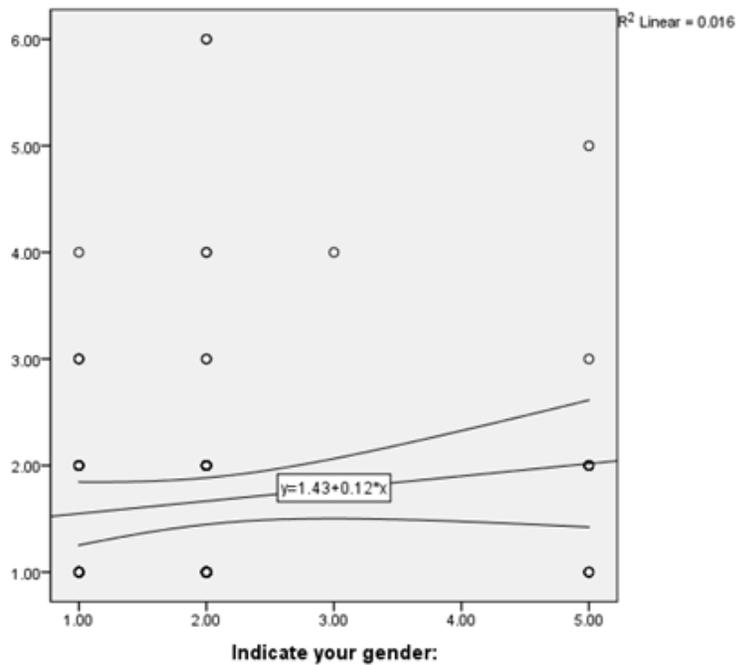




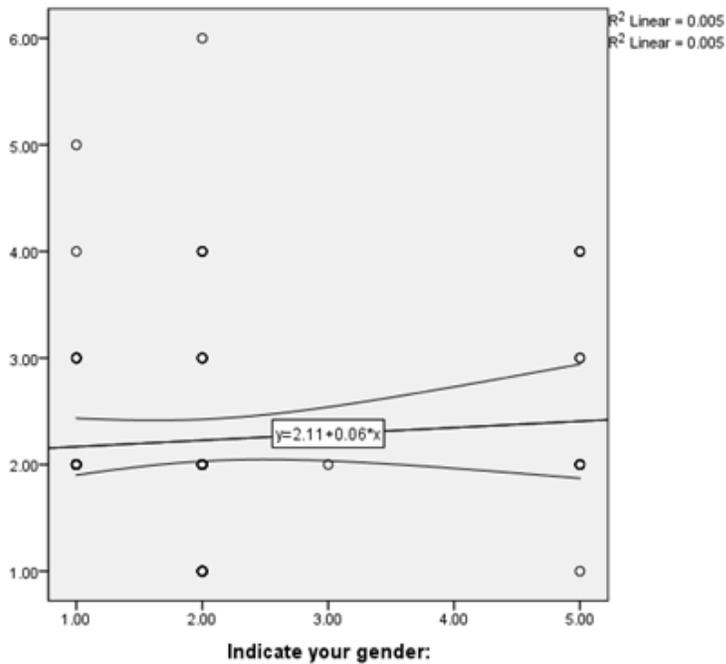


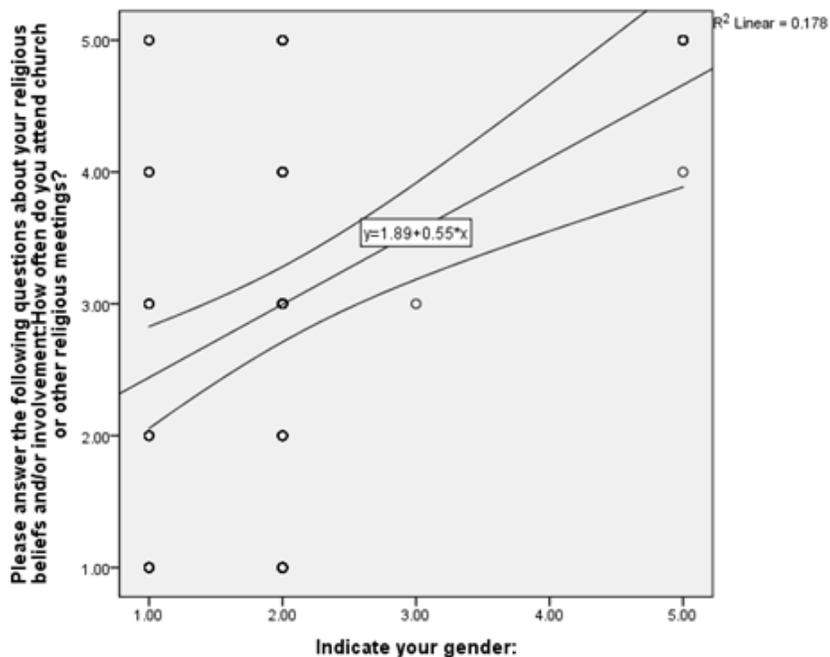
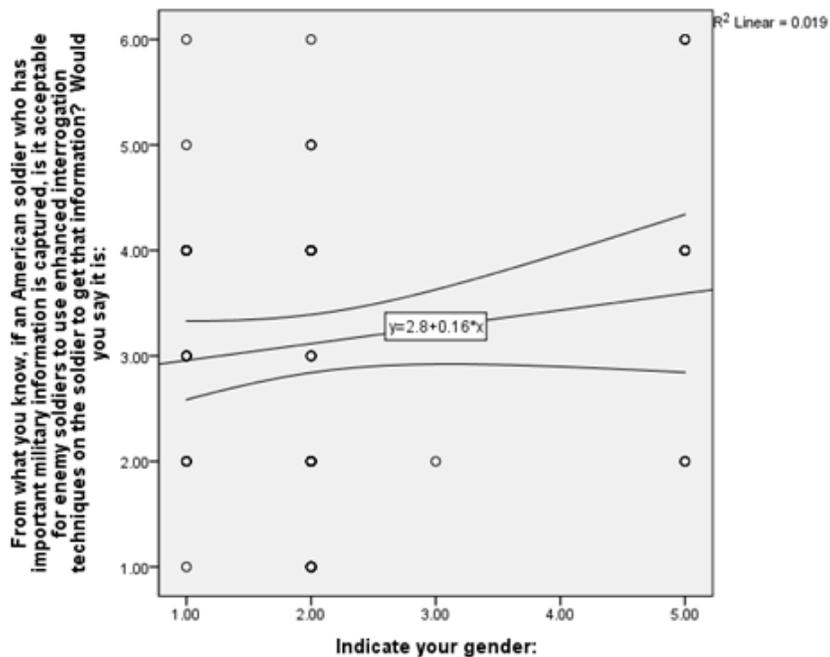


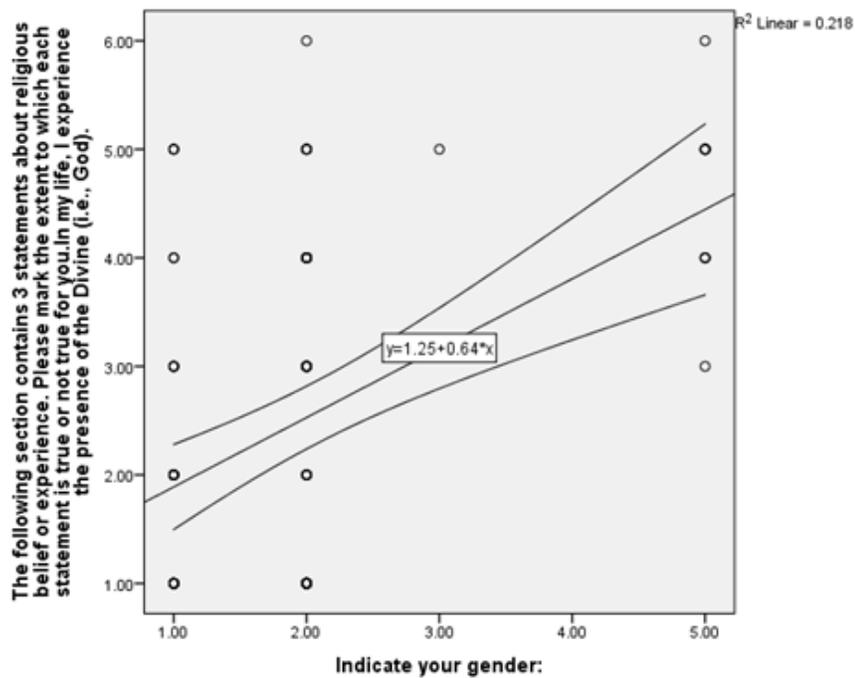
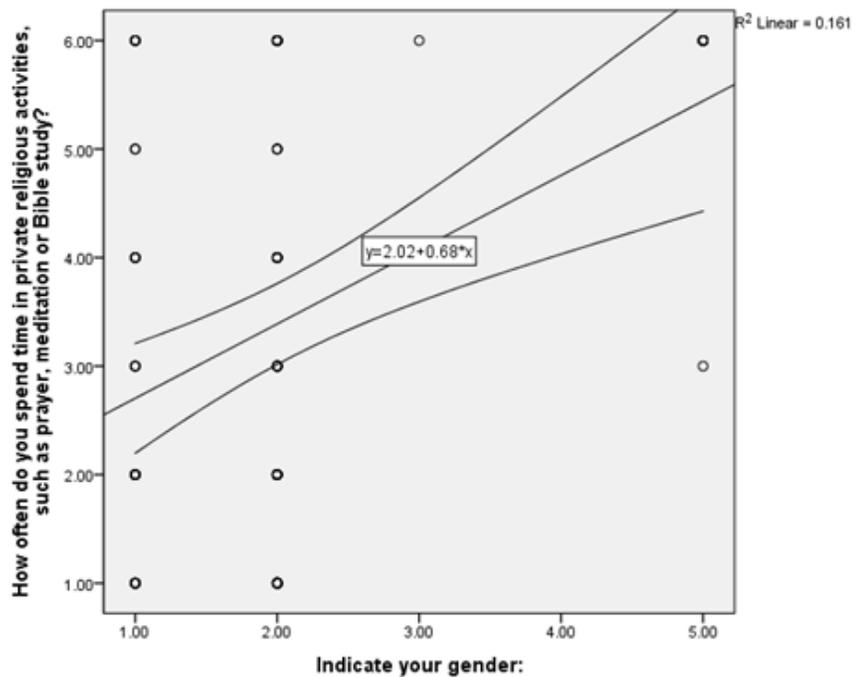
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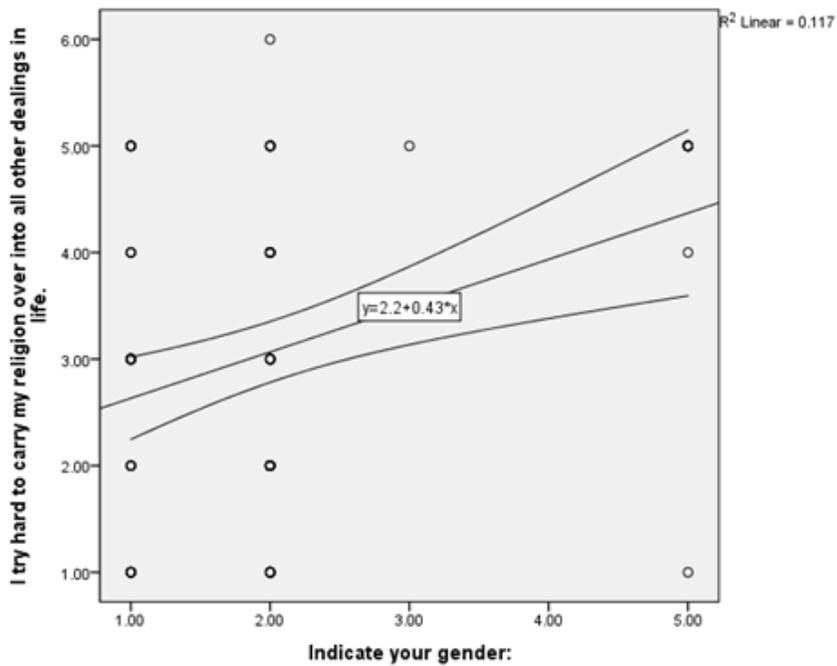
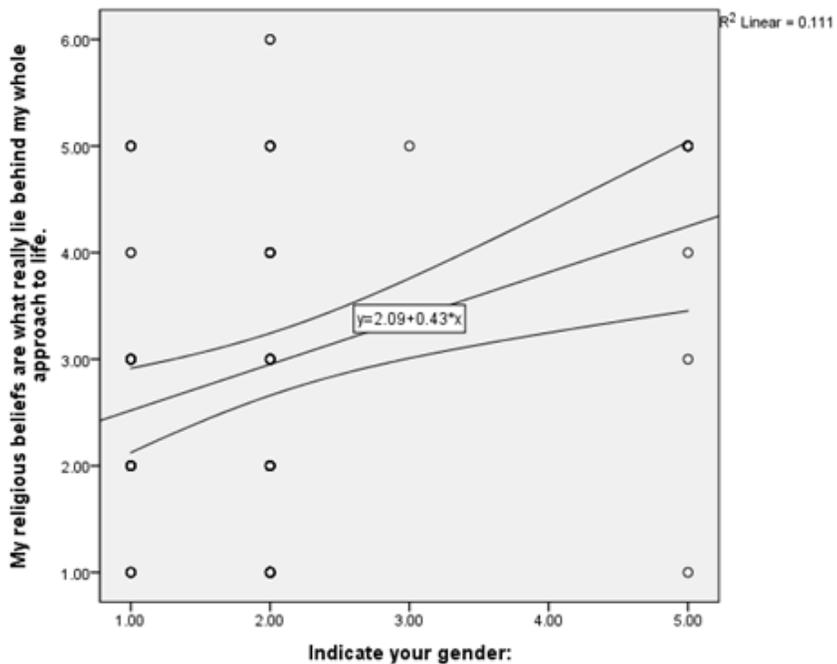


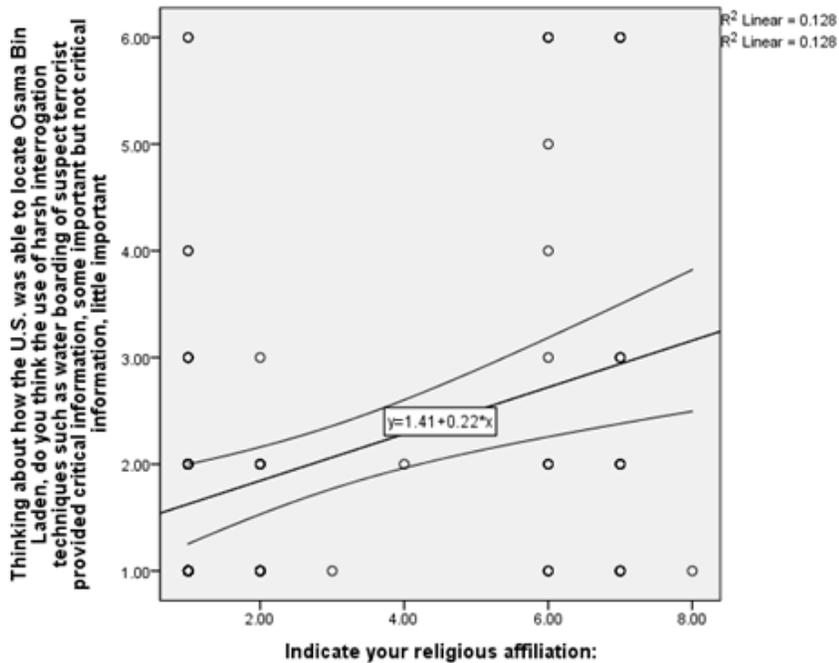
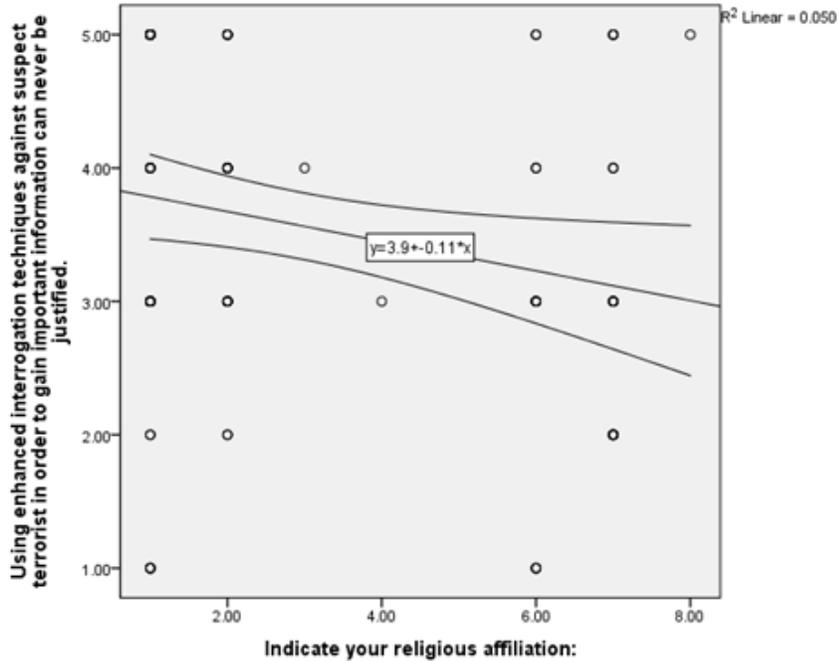
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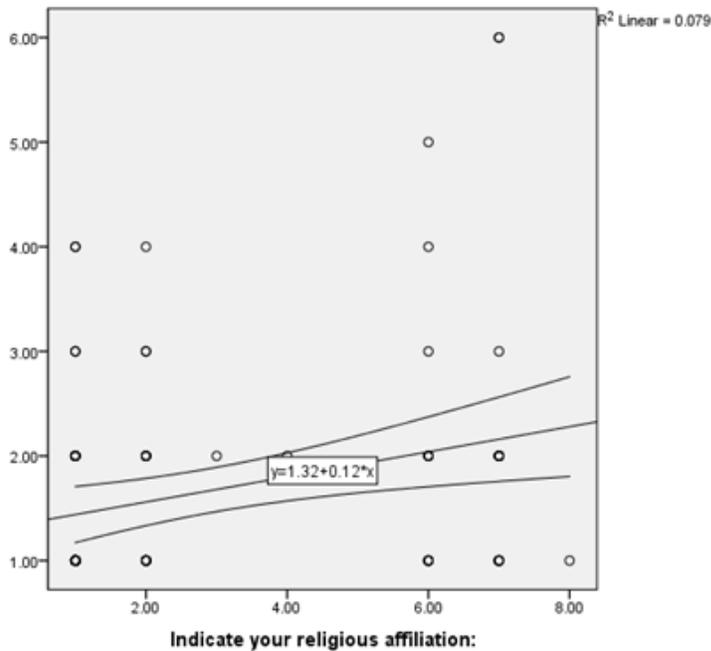








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