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American Gun Culture: Are Pro-Gun Tendencies Ingrained in United States Residents?

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American Gun Culture: Are Pro-Gun Tendencies Inherent in United States Residents?**ABSTRACT**

Does being born in the United States affect pro-gun tendencies? Does having parents born in the United States affect pro-gun tendencies? This study proposes that being born in the United States, and having one, or both, parents born in the United States will increase pro-gun tendencies. Previous literature focuses on the importance of demographics associated with gun attitudes within the United States, but does not examine the potential relationship between the country itself and its gun culture. Using the gun control module from the 2006 General Social Survey ($N = 1179$), a pro-gun scale was created for the purpose of measuring pro-gun opinions. The correlation results show that those born in the United States score higher on the pro-gun scale than those born outside of the United States. However, the iterative regression shows this relationship is mediated by political views. The number of parents born in the United States does not have an effect on where the respondent lands on the pro-gun scale. The results support the notion that being born in the United States increases the likelihood of scoring higher on the pro-gun scale. It does not support the relationship between the number of parents born in the United States and the respondent's views on gun regulation.

GUN CULTURE IN U.S.

In the United States, gun control is a contentious topic; there are countless conflicting opinions on the extent to which guns should be regulated, and if they should be regulated at all. Guns symbolize freedom for many, making regulation of the second amendment feel like an act of oppression. Despite gun violence becoming ever more present, those in favor of the second amendment stand firm in their views. America's relationship with guns is glaringly different than that of other countries'. The strength of its symbolism sparks a curiosity if there is a relationship between being born in the United States and being pro-gun. Leading then to whether or not parental birth country has an effect.

Researching the relationship between being born in the United States and the respondents' views on gun control would give valuable insight on the influential power of American culture. Guns are so deeply ingrained in the definition of America that the idea of regulating them seems un-American. Gathering information regarding gun regulation in the United States could explain how the gun culture has lasted through such a tight grip on the mind of Americans.

There is extensive sociological research on gun ownership and gun symbolism in the United States. It is focused primarily on religious affiliation (Yamane 2017), regional differences (Cohen 1996), and political party affiliation (Pederson et al. 2015). Cumulatively coming to the conclusion white, conservative, protestant, middle-class males are most likely to own a gun (Pederson et al. 2015). Current literature highlights the role of individualism and self interest in explanations of the role guns play in the United States (Celinska 2007) and (Pederson et al. 2015). The personal decision to own a gun is based on the individual's views that the benefits are greater than the consequences (Pederson et al. 2015).

GUN CULTURE IN U.S.

United States history is rich with individualistic ideals, creating a framework which continues to influence residents' opinions on government involvement. With every government regulation inflicted on the people, autonomy is reduced. Regulating the 2nd amendment is not just a step away from everyday freedom but a distancing from the value of freedom America is grounded in. Thus becoming a direct challenge to American ideals.

America's gun culture influences all residents. Studying its lasting power is vital to understanding, and predicting social movements. Will gun culture remain a cultural weapon or will it transform into something else in the future? Does birth country effect pro-gun tendencies? Does parental birth country matter, or is American culture strong enough intervene in the parent child relationship? I hypothesize that those born inside the U.S and whose parents were born inside the U.S will score higher on the pro-gun scale.

LITERATURE REVIEW

This study looks at the relationship between being born in the United States, having parents born in the United States, and opinions on gun policy. The literature is primarily focused on the demographics of gun owners, and support of the second amendment (Pederson et al. 2015). More specifically, it spoke to the importance of the national myth, the frontier heritage, and individualism vs collectivism (Celinksa 2007; Cohen 2003; Leff and Leff 1981; Magnuson 1997; Shields and Weinberg 1976; Wright and Marston 1975). The story of American gun culture comes together upon examining the above concepts.

The National Myth

There are two versions of the national myth; the national narrative and the leftist narrative. Involvement in these histories is described by participation and non-participation

GUN CULTURE IN U.S.

meaning, participants take part in the national narrative and non-participants take part in the leftist narrative. The greatest differentiator between the two are the individualist and collectivist tendencies. The, more widely accepted, national narrative is a tale,

One of the creation of the first true democracy, of Americans as Trailblazers, pursuing a mission of democratic utopia. The vision is of a new enlightened nation, united in sacred beliefs, the 'self-evident truths' of liberty and equality. Power, repression, poverty and inequality are seen as being radically lessened and possibly eradicated through the pursuit of the sacred virtues of the Western Judeo-Christian tradition. (Magnuson 1997: 91)

Simply put, the United States is the powerful and free land founded by Protestants on the basis of manifest destiny and national glory (Bellah 1985). Whereas its counterpart, the leftist narrative takes a critical stance, fighting for equality and inclusivity with the goal of benefitting the community (Magnuson 1997). Non-participants view the protagonist as "the radical crusader for justice" (Magnuson 1997: 91). Although on the whole the United States is extremely individualistic, the dissonance derives from the importance placed on individualism versus the importance placed on collectivism. In terms of political parties participants of the national narrative align with republican views, and non-participants align with democratic views. American culture is fueled by these opposing narratives and therefor will live on as long as the discord remains (Goss 2017).

The national myth is the skeleton which America was built around. It transcends attempts of counter narration and influences the mentality of all U.S. inhabitants. Gun culture existed in the founding of the United States out of need, not desire. As the national myth has held onto the minds of generations, guns have become a symbol of America rather than a household necessity. Goss (2017) explains, the "common values, norms, and standards" developed through the national narrative have created a perception that gun ownership is normative.

GUN CULTURE IN U.S.

Frontier Heritage

A vital time in the development of the United States was the western expansion, followed by industrialization (Wisman and Davis 2013). Shallower at the time, the individualistic roots grew deeper in the American psyche with every new piece of acquired land. Today the roots are strengthened with the help of pop culture. The public is bombarded with individualistic reinforcement in the form of romanticized portrayals of guns, and characters like the independent American (Van Do 2004).

Cohen explains more specifically, that the "backwoods of the south" and the "open spaces of the old west" were shaped by and continue to be shaped by the frontier. The south and west have the highest homicide rates, and gun ownership rates, yet the most indulgent gun control laws (2003). They show extreme leniency in their definition of self-defense, encouraging citizens to stand their ground rather than back down. Cohen (2003:1078) points out "here the wall is to every man's back. It is the wall of his rights". Self-defense gun laws aid gun culture in the United States by putting 'the wall' against everyone's back. Subsequently, a tacit code of honor is reinforced, one which can be traced back to the frontier-a time when guns held practicality. The overarching message being, to turn and run would be dishonorable, and to be dishonorable would be un-American.

The gun culture that exists in America, does not exist in the same way elsewhere. In the U.K. guns are viewed less often as "expressions of freedom or independence" in fact "gun ownership is considered somewhat deviant and undesirable; there is no equivalent in law of the right to bear arms. Furthermore, weapon ownership in the United Kingdom is subject to very strict scrutiny" (Cooke and Puddifoot 2000:424). The constitution gives permission to own and use guns, thus fostering an environment where that behavior is not deviant, but normal. The

GUN CULTURE IN U.S.

normalized behavior is perpetuated by strong involvement in a culture unique to the United States (Goss 2017). The stubbornness becomes apparent in the realization: the U.S. is one of the last industrial nations to continue to maintain a gun culture in modern times (Yamane 2016).

Similarly to the U.S. Canada's regional differences affect gun ownership, but dissimilar to the U.S., rural does not always equate to higher rates of gun ownership (Pare and Korosec 2014). In Canada gun owners tend to live in urban areas, and carry guns for protection as opposed to self-defense (Pare and Korosec 2014). The distinction between the two being gun ownership in response to crime and gun ownership justified as a natural right.

Individualism VS. Collectivism

Another way to read individualism vs. collectivism is pro-gun vs pro-gun control. Individualists believe heavily in the, deeply rooted, American trait of self-reliance (Esposito and Finley 2014). Whereas, collectivists believe "the Second Amendment was meant not to preserve individual rights but rather to protect the states from an intrusive national government" (Celinska 2007:234). It is best said by Wright and Marston (1975:99), "one possibility is that owning a gun is simply a part of the American Ethos, one means through which the white Protestants and the upper-middle class affirm their commitment to the 'American-Way'.". For many pro-gun supporters their qualms with gun-control derive from third-parties identifying what is and is not their right (Huemer 2003). There is a desire for personal responsibility of actions in the American mindset, and when that desire is infringed upon it is angering (Goldstein and Eichhorn 1961). Guns have become a symbol of American freedom as the national narrative has traveled through America's growth. Gun control is a threat to "the future of freedom itself" (Huemer 2003:301) in the eyes of many gun supporters.

GUN CULTURE IN U.S.

White, republican, middle-class men are the most common owners of guns in the United States (Yamane 2016). Their individualistic ideals derive from the national narrative and the frontier heritage. the conscious collective of the gun culture is the result (Thijseen 2012). American gun culture is a culture virtually non-existent outside of the United States.

THEORETICAL FRAMEWORK

Durkheim: Protestant Work Ethic

To better understand United States society in the past and the present, it is best to refer back to the protestant work ethic. Although it has evolved, the core message is, hard work leads to success and social acceptance (Wisman and Davis 2013). The United States grew rapidly with industrialization, bringing individualism and social acceptance further to the surface. The protestant work ethic evolved alongside the United States, building a focus on economic participation (Goldstein 1961). This economic participation became a way to gain social approval. Applying that to United States gun culture, owning a gun, and being in favor of the second amendment, is a way to gain social acceptance. The consumption of guns is a way to of proving a subscription to America. According to Goldstein (1961:555), "a man was directly responsible for his own fortunes", a sentiment still accepted today. The individualistic ideals of the protestant work ethic are exemplified in pro-gun sentiments. For many Americans the individual benefits of the second amendment outweigh the drawbacks for the collective. Because the "primary responsibility rests with the individual" (Goldstein 1961:559), the role of self-reliance has grown, not only in work life, but in leisure life. Throughout United States history individualistic behavior has been rewarded driving a culture of self-reliance.

GUN CULTURE IN U.S.

Durkheim: Self-Reliance

To be born in the United States is to be born into a society where the expectation is to become an independent, productive member of the community. The emphasis on these values stem from the national narrative and frontier heritage, where to be an independent and productive citizen meant not being a burden. Since its creation, United States residents are guided toward individualism and away from collectivism. Studies show that advanced capitalist economies and political democracies (like the United States) have higher individualistic tendencies (Celinska 2007). Specifically in relation to Durkheim's self-reliance theory, Celinska (2007:229) explains, "Utilitarian individualism, the component of individualism related to self-reliance-a value that is deeply rooted in American history is associated with limited responsibility toward collectivity". Self-reliance relates directly back to the pro-gun, pro-gun control debate because self-reliance is the antithesis of collectivism. Gun control is collectivist in the context of the United States. Emile Durkheim stated, "The egoist should have some tendency to no regulation; for, since he is detached from society, it has not sufficient hold upon him to regulate him" (Celinska 2007:230). The desire to be unregulated is most apparent in the gun control debate because of the historical significance of guns and their role in creating a self-reliant society.

METHODS

Data

For my research I will be using the 2006 GSS (General Social Survey). Data for the GSS is collected in the United States, in even numbered years, from English and Spanish speaking individuals. Respondents are non-institutionalized and 18 years or older. To find out more about how GSS data is collected visit the General Social Survey website (<http://gss.norc.org>). The unit

GUN CULTURE IN U.S.

of analysis for the study is the individual. There are 1179 valid respondents, found through a list-wise deletion of missing data. I use 2006 data in order to focus on the Gun Control module (asked only in 2006). My dependent variable is a pro-gun scale, created from all but one question in the gun control module. I am removing this question because it was asked on 2 of 3 ballots, while the other six questions were asked on the same 3 ballots

(https://gssdataexplorer.norc.umd.edu/variables/vfilter?utf8=%E2%9C%93&user_search_id=&state_id=&search_type=&keyword=&doslides=0&yrmin=1972&yrmax=2016&years=2006&subjects=Gun+Control&ssearch=&commit=SEARCH). My primary independent variables are as follows:

if the respondent was born in the U.S., and if the respondent's parents were born in the U.S. I controlled for race, sex, region, and political views to ensure I accounted for other possible relationships.

Variables

The Gun Control module is made up of seven questions, of which I only use six (as previously mentioned). The remaining six questions were asked on ballots A, B, and C. The questions are: should background checks be required for private gun sales, should the penalty for illegal gun sales be tougher than for drugs, should semi-automatic gun sales be limited to military, should gun control laws be stricter after 9/11, should high powered rifle sales be limited to military and, should carrying a firearm while drinking alcohol be illegal? I indexed the six questions, making a scale to use as the dependent variable. To create the scale I dummied each variable to pro-gun=1 and pro-gun control=0. To confirm the scale was made correctly I ran a Cronbach's Alpha and reliability test. On the pro-gun scale zero is low, and six is high.

The two primary independent variables are: was the respondent born in this country (nominal), and were the respondent's parents born in this country (interval). I dummied the first

GUN CULTURE IN U.S.

variable to 1=yes (born in the U.S) and 0=no (not born in the U.S.), and then recoded the second variable to 0=no parents born in the U.S., 1=1 parents born in the U.S., and 2=both parents born in the U.S. I control for race, sex, region and, political views. Race is dummied to 1=white and 0=not white, and sex is dummied to 1=men and 0=women. I dummied region by creating two variables: south/not south and north/not north, leaving west as the excluded category. The South consists of the South Atlantic, East South Central, and West South Central regions. The North consists of the New England, Middle Atlantic, and East North Central regions. Political views is not recoded in the interest of keeping all the variation within the variable. Political views is coded as, extremely liberal, liberal, moderate, conservative, and extremely conservative; making it a measure of conservatism.

FINDINGS

Univariate Results

Table 1 reports the means, medians, and standard deviations of all the variables. The mean for respondent born in the U.S. is .93. The, roughly, 92 percent of respondents born in the United States explains why the average is so high. The mean for number of parents born in the U.S. is 1.75. About 86 percent of respondents reported that both of their parents were born in the U.S., the second most common answer being neither parent born in the U.S with about 10 percent. This explains why the average leans high.

Table 1 about Here

*** Figure 1 about Here***

*** Figure 2 about Here***

GUN CULTURE IN U.S.

The gun rights scale has a mean of .80. About 60 percent of respondents scored at a 0 on the scale. There was a large drop between 0 and 1 (60 percent to 20 percent), and that is followed by a steady decline, evening out around 5 percent. The mean is pulled a bit high because of the pro-gun feelings represented by those who scored from 3-6 on the gun rights scale. Figure 3 shows us about 40 percent of respondents are pro-gun, in some capacity, in regards to the gun rights scale.

Figure 3 about Here

Figures 4 and 5 show the control variables race and sex respectively. Respondents are predominantly white (about 77 percent) and male (58 percent).

Figure 4 about Here

Figure 5 about Here

The mean for political views is 4.16 because about 37 percent of respondents reported being moderate. Fewer respondents categorized themselves as extremely liberal or extremely conservative. Figure 6 shows responses created a rough bell curve, with majority of respondents reporting moderate, and about 4 percent each reporting extremely conservative or extremely liberal.

Figure 6 about Here

Figure 7 and figure 8 show the number of respondents who live in the south and the north. About 37 percent live in the south and about 34 percent live in the north.

Figure 7 about Here

Figure 8 about Here

GUN CULTURE IN U.S.

Bivariate Results

Statistical significance will be measured at the $p < .01$ level because of the large sample size (1179 respondents). The relationship between the respondent being born in the United States and the number of parents born in the United States has a correlation of .693 (see table 2). This means respondents born in the United States are more likely to have more parents (one or two) born in the U.S.

Table 2 about Here

Those who are born in the United States score higher on the Pro-Gun rights scale than those who were not born in the United States. However, the number of parents born in the United States does not have an effect on where the respondent scores on the pro-gun rights scale. Sex and political views are the only statistically significant control variables in relation to the pro-gun scale. Men are more likely to be pro-gun than women, and the more conservative the respondent is the more likely they are to score higher on the pro-gun scale.

There is a statistically significant relationship between race and being born in the U.S. This means respondents born in the United States are more likely to be white than not white. There is also a weak but significant relationship between being born in the United States and political views. Therefore, those born inside the United States are more likely to be more conservative, than those born outside of the United States.

All of the control variables, except sex, have a statistically significant relationship with the number of parents born in the U.S. As the number of parents born in the United States increases, conservative political views increases, and the likelihood of being white increases. With an increase in the number of parents born in the United States the likelihood the respondent lives in the north decreases, and the likelihood the respondent lives in the south increases.

GUN CULTURE IN U.S.

Sex has no statistically significant relationships with the other control variables.

However, race has a weak significant relationship with political views and living in the south.

Respondents that are white are more likely to be conservative, and less likely to live in the south.

There is no relationship between race and living in the north.

There is no relationship between living in the north and political views, but there is a statistically significant relationship between political views and living in the south. Respondents that reported being more conservative are more likely to live in the south. There is also a strong negatively significant relationship between living in the north and living in the south, because respondents cannot live in both places. Those who live in the north are less likely to live in the south and those who live in the south are less likely to live in the north.

Multivariate Results

All else being equal, as Table 3 indicates, the multivariate regression equations results show that R^2 is .131 meaning about 13 percent of the variability in the pro-gun scale can be explained by all the variables (Born in the U.S., number of parents born in the U.S., sex, race, political views, and region). F is significant at the .01 level indicating that the results are confidently generalizable. The regression equation is significant at the .01 level. The primary independent variables are not statistically significant, but the control variables, sex, political views, and living in the north, are statistically significant. This means men will score .789 higher on the pro-gun scale than woman, and with every unit increase toward extremely conservative the respondent will score .109 higher on the pro-gun scale. Living in the north has a negative relationship with the pro-gun scale, meaning those who live in the north will score .355 lower on the pro-gun scale than those who live in the south. Sex (coded to men=1) has the largest impact

GUN CULTURE IN U.S.

on the pro-gun scale, the next largest influence is living in the north, followed by political views (conservatism).

TABLE 3 ABOUT HERE

In the correlation analysis one of the primary independent variables (born in the US) was significant. In the regression it was not significant beyond model 1 in Table 4. There is a mediating effect between being born in the United States and conservatism. In model 1 the variable born explains .6 percent of the variation, whereas in model 5 (when conservatism is introduced) 16.6% of the variation can be explained by the variables. R^2 increases substantially through the 7 models, with the largest increase between model 2 and model 3. It jumps from .007 to .104, and goes on to peak at .166 in model 5. The increase in R^2 may be occurring because of the statistical significance of sex. The next large increase occurs when political views is introduced, followed by region.

TABLE 4 ABOUT HERE

DISCUSSION

The correlation results support the first piece of the hypothesis: those born in the United States are more likely to scale higher on the pro-gun scale. It does not support the second portion of the hypothesis: those who have parents born in the United States are more likely to scale higher on the pro-gun scale. The missing relationship between parents being born in the United States and the pro-gun scale leads to an assumption that there is no intergenerational transfer of pro-gun values. Hitlin and Piliavin (2004) argue parental values influence their children's even if the parent and child have a weak relationship. The lack of correlation is in direct disagreement with them, indicating strength in America's self-reliant culture. It may be that adherence to the

GUN CULTURE IN U.S.

collective conscious is a cultural survival technique. The avoidance of being in opposition to the gun culture may partially explain the lack of intergenerational transfer of values (Thijssen 2012).

In agreement with the prior literature, the data shows conservative men will score higher on the pro-gun scale. It is important to note conservatism is significantly correlated to living in the south, however living in the south does not show a relationship with the pro-gun scale in the regression. The west as the excluded category explains the insignificance of living in the south in the regression results. Although living the south is not significant, living in the north does have an effect. Those who live in the north are less likely to scale higher on the pro-gun scale. Cohen (2003:1078) justifies in support, "The frontier shaped the backwoods of the south and the open spaces of the Old west, and to some extent still shapes it". Individualistic values are a cornerstone to conservatism in the context of the United States. The Republican Party, characterized by conservatism, is evidence of self-reliance, and the egoist's desire to push against government involvement and regulation (Celinska 2007). In the context of the protestant work ethic Goldstein (1961:560) suggests, "Lesser compliance and greater rejection of specialized agencies indicates a more individualistic outlook and greater feeling of personal control". Given both self-reliance and the protestant work ethic the mediation by conservatism is understandable.

History shows gun culture in the U.S. is unlikely to change going forward despite evolving opinions of gun control (Smith 2002). Implying it has changed only a small amount since its origination. Felson and Pare (2010) explain,

The concern with honor and the practice of carrying guns for protection may be cultural traditions passed down for generations. Honor or gun cultures might persist in the South and West even after the disappearance of frontiers, herding economies or whatever circumstances led to their development. A 'cultural lag' could be involved, whereby a behavior continues to be prevalent when circumstances have changed and the behavior is no longer adaptive (P. 1360).

GUN CULTURE IN U.S.

It is possible the United States is experiencing a 'cultural lag', but given the self-reliant propensity toward no regulation gun culture is here to stay. If the increased number of mass shootings does not have an effect on policy and general outlook, what will have an effect? To what scale does the tragedy have to be to change a culture that has been alive through the entirety of United States history. It has a strong grasp on life in the United States, and despite calls for gun control from some, its symbolic value continues to outweigh the potential negative effects.

CONCLUSION

Gun culture is unique to the United States, in that freedom is represented by the second amendment. Outside the U.S. guns represent deviance, as opposed to recognizing a subscription to patriotism. The discrepancy in feelings directs to the question of whether or not being born in the United States increases the likelihood of being pro-gun, and whether or not having parents born in the United States increases the likelihood of being pro-gun. I hypothesized respondents born in the U.S., and whose parents are born in the U.S. are more likely to score higher on the pro-gun scale. The pro-gun scale was created with the gun control module found in the 2006 General Social Survey dataset. I used a sample of 1179 respondents to test the hypothesis. In addition to my primary independent and dependent variables, I controlled for sex, race, political views, and region.

The first half of the hypothesis is supported by the data, the second half is not. The correlation table shows a statistically significant relationship between being born in the United States and scoring higher on the pro-gun scale. The regression exposes that this relationship is fully mediated by conservatism. It does look as though sex could be the mediator, but after running further regressions it was found that conservatism was, in fact, the mediator. The results

GUN CULTURE IN U.S.

align with prior research done by Goss (2017:459) who found, "partisan identification has come to dominate gender as a correlate of gun policy views". The data supports previous literature in claims stating conservative men are most likely to be pro-gun (Pederson et al. 2015). There is no relationship between having parents born in the United States and scaling higher on the pro-gun scale. The absence of relationship reveals an interesting point: gun culture in America is stronger than parental value transmission (Hitlin and Piliavin 2004).

American gun culture is here to stay. Mass shootings will not change government policy, or change the minds of those who prioritize their rights over the safety of others. Gun violence is on its way to becoming normal in the lives of school children, concert goers, religious service attendees, and every other U.S. resident. As the normalization continues, the tragedies lose impact moving us further from regulation, and simultaneously feeding the individualistic soul of America.

Limitations

The study was cross-section because the gun control module was only asked in 2006, limiting the sample size and potential variation year to year. Although there is a recognized 'cultural lag', the module questions may not operationalize the concept of gun policy in a way that is relevant to current events. Updated module questions referencing topical news would give up to date opinions on gun policy. Although keeping data refreshed should be a priority, the age of the data used the study is not a large concern. The results from the study should not be discounted because scholars believe gun culture is stagnate, with no change in sight (Felson and Pare 2010; Smith 2002).

GUN CULTURE IN U.S.

Future Research

Future research should start with an aggregate level analysis. Comparing the United States gun culture to other countries will offer insight on just how unique (or not) the gun culture is. In doing so, data for the United States would, simultaneously, be updated. Continuing to update the data on gun policy views is necessary in order to catch any potential change in the future. Most importantly, qualitative data should be collected. Views on guns and gun policy are a spectrum. An abundance of knowledge could come from developing an understanding of the variation in the reasons for opinions on the regulation of guns. Learning the spectrum of opinions would offer insights on American culture, especially in regard to politics.

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GUN CULTURE IN U.S.

Table 1. Means, Medians, and Standard Deviations of All Variables ($N = 1179$)

Variable	Mean	Median	SD
US Born	0.93	1.00	0.26
# of US Born Parents	1.75	2.00	0.62
Gun Rights	0.80	0.00	1.29
Sex (Men=1)	0.42	0.00	0.49
Race (White=1)	0.78	1.00	0.42
Conservatism	4.16	4.00	1.44
South	0.37	0.00	0.48
North	0.34	0.00	0.47

Table 2. Correlations (r) Between Gun Rights Scale and 7 Variables (list wise deletion, two-tailed test, $N = 1179$)

Variable	US Born	# of US Born Parents.	Sex (Men=1)	Race (White=1)	Conservatism	Live in the North	Live in the South
Pro-Gun Scale	.079**	.070	.308**	.055	.134**	-.073	-.039
US Born		.693**	-.040	.274**	.122**	-.048	.043
# of US Born Parents		-.004	-.004	.277**	.105**	-.095**	.105**
Sex (Men=1)				.029	.041	-.039	.028
Race (White=1)					.120**	.052	-
Conservatism						-.046	.116**
Live in the North							-.541**

** $p < .01$

GUN CULTURE IN U.S.

Table 3. Regression of Gun Scale on All Variables

Variable	<i>b</i>	β
US Born	.321	.065
# of US Born Parents	.033	.016
Sex (Men=1)	.798	.305*
Race (White=1)	.000	.000
Conservatism	.109	.121*
Live in the North	-.355	-.132*
Live in the South	-.335	-.123
Constant	-.097	

$R^2 = .131$; $F(7,1168) = 25.097$; $p < .01$

* $p < .01$

GUN CULTURE IN U.S.

Table 4. Regression of Variables on Pro-Gun Scale ($N = 1179$)

Variable	Model 1 (Gunscale)	Model 2 (Gunscale)	Model 3 (Gunscale)	Model 4 (Gunscale)	Model 5 (Gunscale)	Model 6 (Gunscale)	Model 7 (Gunscale)
US Born	.389* (.078)	.284 (.057)	.396 (.080)	.379 (.076)	.333 (.067)	.321 (.065)	.321 (.065)
# of US Born Parents		.063 (.031)	.034 (.016)	.026 (.013)	.021 (.010)	.044 (.021)	.033 (.016)
Sex (Men=1)			.312 (.816)*	.311 (.814)*	.306 (.802)*	.308 (.806)*	.305 (.798)
White (White=1)				.021 (.066)	.011 (.035)	.000 (.000)	.000 (.000)
Conservatism					.111 (.099)*	.119 (.107)*	.121 (.109)*
Lives in South						-.066 (-.178)	-.132 (-.355)*
Lives in North							-.123 (-.335)*
Constant	.442	.429	.429	.036	.014	-.318	-.287
F	7.289*	3.931	45.149	33.982*	30.686*	26.595*	25.097*
R^2	.006	.007	.104	.104	.166	.120	.131

* $p < .01$; standardized coefficients presented in parentheses.

Figure 1. Respondent born in the U.S.

GUN CULTURE IN U.S.

Figure 2. Number of respondent's parents born in the U.S.

Figure 3. Gun rights scale

Figure 4. Race (White=1)

GUN CULTURE IN U.S.

Figure 5. Sex (Men=1)

Figure 6. Political views of respondents

GUN CULTURE IN U.S.

Figure 7. Respondents live in the South (Yes=1)

Figure 8. Respondents live in the North (Yes=1)