

VALUE CHANGES AMONG ST. JOHN'S POLICE FORCE

CENTRE FOR NEWFOUNDLAND STUDIES

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VALUE CHANGES AMONG ST. JOHN'S POLICE FORCE

by

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ABSTRACT

The theoretical background for this study was drawn from two areas. Rokeach's theory of values and Stebbins's theory of the definition of the situation.

The samples were drawn from among the rank and file members of the St. John's Police Force. One sample group consisted of 113 of these constables while the other consisted of 13 constables who had undergone one year of a university police training program. Using the Rokeachean framework two hypotheses were investigated: 1) that the occupation of policemen is a significant socializer of police personnel as reflected by changes in value patterns; 2) that policemen who are enrolled in the university police training program demonstrate significantly different value patterns when compared with the non-university trained group. The findings indicate that the occupation of policeman is not a significant socializer of police personnel since there are no significant differences in the value patterns of policemen regardless of the number of years of service, also there are no significant differences in the value patterns of non-university and university trained policemen and that policemen enrolled in the university training program do not demonstrate significantly different value patterns when compared with their non-university trained counterparts. Drawing on the theoretical

and empirical work of Stebbins and others it was concluded that further research in the measurement of police values is necessary before an adequate explanation of value orientation using the Rokeachear theoretical perspective is generated.

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SECTION I
THEORY AND RESEARCH

According to Pittel and Mendelsohn (1966) the literature since 1900 relevant to the measurement of values can be categorized into three major chronological periods, each of which is characterized by the introduction and prominent use of one type of measurement. The first period started in the thirties. Its main instrument was the paper and pencil evaluation, most of which were designed to differentiate normal children and adolescents from those with delinquent and criminal tendencies. Few of the studies of this period were concerned with adult subjects. Pittel and Mendelsohn (1966) cite the following studies as typical of this period: Fernald (1912), Pressey and Pressey (1919), Kohs (1922), McGrath (1923) and Lincoln & Shields (1931).

During the second period moral values were considered in the light of broader theoretical orientations. Measures of morally relevant dimensions were included only as part of more comprehensive personality tests. Two major trends defined this period. The first was the shift from the paper and pencil tests of moral knowledge to more formal aspects of the child's moral behavior, such as the relationship between verbal moral judgement and overt moral behavior.

The second major trend during this period stemmed from the introduction into the behavioral sciences of the

behavioristic and psychoanalytic models. The studies of this period dealt mainly with description and diagnosis of individuals. Unlike earlier studies, which were primarily concerned with the identification of delinquents, the newer instruments were mostly designed for use with normal subjects. According to Pittel and Mendelsohn the second period was characterized by works such as: Murray (1938), Christenson (1938), Beller (1944), Lignon (1956), and Gough (1960).

The instruments of the third period attempted to operationalize the superego. They focused on tendencies to take moralistic stances toward violation of conventional prohibitions, to project guilt feelings onto people who violate these standards and to deny or suppress impulses which lead to socially unacceptable behavior. Here Pittel and Mendelsohn cite such figures as Anna Freud (1946) and Gordon Allport (1956).

In their review of literature Pittel and Mendelsohn (1966:33-34) cite the following conceptual and methodological pitfalls to be avoided in the measurement of values:

- 1) A number of instruments assess knowledge of legal, moral, or ethical standards rather than the individual's attitude toward these standards. Given this emphasis on information, it is no surprise that such tests often correlate highly with measures of intelligence and that scores consistently increase with age.
- 2) The scoring of some instruments is based on normative or other standards of "correctness" determined by societally defined criteria. Thus, responses in agreement with these standards as held by the investigators are scored as moral while those in disagreement are scored as immoral.

3) Even when scoring criteria are not explicitly linked to normative or societal standards, "subjective scoring procedures and ratings used with some instruments (e.g., projective techniques) frequently rely on the same sorts of external standards of evaluation.

4) Judgements are often solicited about ethical abstractions, such as "stealing" or "cheating" rather than about behavior occurring in concrete situations. Subjects are asked to evaluate abstract categories of behavior independent of the setting in which it occurs and in which contextual factors may serve to justify it. The subject, in short, is asked to do something in the test situation which he would never do in real life.

5) Many tests sample only a small number of moral or ethical areas (e.g. sex and aggression) thus limiting their generality. The content typically sampled is based on categories of conventional morality or the author's theoretical preoccupation. Many dimensions of behavior which are potentially morally salient are excluded.

6) Some tests infer strength of moral attitudes from the subject's behavior (e.g. resistance to temptation) or affective responses (especially guilt feelings). The usefulness of these inferences is questionable, given the characteristically low correlations found among measures of behavior, affect, and attitude. Further there is a poor conceptual differentiation among such terms as conscience, superego, moral judgements, guilt and the like as these are operationalized in test instruments.

7) Orienting instructions, item content, or testing situations may encourage socially desirable responses on some instruments and, therefore, limit individual response variation to items.

8) The majority of instruments have been insufficiently standardized and validated for effective use by other investigators. Reliability data are lacking for most tests reviewed, and when such data are presented they are usually for internal consistency estimates only. Neither test-retest nor alternate forms reliability data are available for most of these tests.

One theoretical and empirical orientation relatively free of the criticisms posed by Pittel and Mendelsohn is Rokeach's (1968) theory and research. Rokeach's work cannot be classed in the three major periods they offer. Somewhat

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more refined than previous work in the area of values, Rokeach's theory is built upon the premise that beliefs are inferences made by the observer about underlying states of expectancy. They are intervening variables inferred from behavior. Our many-thousands of beliefs comprise a belief system.

With reference to a theory and endurance of beliefs, Rokeach proposed the concept of centrality. He states that the more centrally located a belief is, the more resistant it will be to change. When a central belief is changed, the greatest number of beliefs in the system are affected by the change.

The centrality of a belief is determined by its capacity for affecting other beliefs or how it is connected to them. Connectedness is defined with reference to four criteria. 1) Existential versus nonexistential beliefs. Beliefs directly concerning one's own existence and identity in the physical and social world are assumed to have more functional connections and consequences for other beliefs than those which less directly concern one's existence and identity. 2) Shared versus unshared beliefs about existence and self-identity. Beliefs concerning existence and self-identity may be shared or not shared with others. Those shared with others are assumed to have more functional connections and consequences for other beliefs than those not shared with others. 3) Derived versus underived beliefs. Many beliefs are never learned by direct encounter with the

object of belief but, indirectly, from reference persons and groups. Rokeach refers to such beliefs as "derived" beliefs. Derived beliefs are assumed to have fewer functional connections and consequences for other beliefs than the ones from which they are derived. 4) Beliefs concerning and not concerning matters of taste. Many beliefs represent more or less arbitrary matters of taste and are often so perceived by the individual holding them. Such beliefs are assumed to have relatively few functional connections and consequences for other beliefs than beliefs that do not represent arbitrary matters of taste.

Related concepts are defined in terms of beliefs. "An attitude is a relatively enduring organization of beliefs around an object or situation predisposing one to respond in a preferential manner" (Rokeach, 1968B:112). Value is more a central concept than attitude. Values are more centrally located beliefs, which can be organized in rank order according to importance (Rokeach, 1968B:124).

Values are mainly associated with modes of conduct and end-states of expectancy. Thus, they may be divided into two types: Terminal values and Instrumental values. Rokeach conceives terminal values as "Beliefs that certain end states of existence are worth having, e.g. inner harmony, mature love, freedom, etc." He sees instrumental values as being "Beliefs about basic forms of preferential behavior, e.g. intellectual, logical, responsible, etc." (Rokeach, 1968A).

The belief system is conceptualized by Rokeach as a pyramidal structure with a few terminal values at the top, followed by an increasing number of instrumental values. The more peripheral beliefs form the base of the pyramid. The peripheral beliefs are organized in the form of attitudes and attitude systems, which in turn are linked to one or more of the values.

Beliefs are assimilated through perception. Rokeach (1968A) sees three forms of information from the environment as important: 1) Cognitions about our own behavior, 2) Cognitions of attitudes, values and motives of significant others, and 3) Cognitions about the physical world.

Rokeach divides the belief system into several parts. There is a need for the individual to maintain consistency between all parts. Table I contains a matrix of inconsistent relations within the value-attitude system.

Table I is of considerable value to social psychology because it lends perspective, coherence, and parsimony to the various theories of cognitive inconsistency.

Recent research by Rokeach (1969A, 1969B, 1970) consists of pointing out inconsistencies between professed ideology and ranked value.

In these studies reported in Rokeach (1970:33), one thousand Americans were asked to fill out the Rokeach Value

Table I

Matrix of Inconsistent Relations within the Value-Attitude System

Cognitive organization of	A	B	C	D	E	F	G
A. Attitude	X	X	X	X	X	X	X
B. Attitude system	X	X	X	X	X	X	X
C. Instrumental value system			X	X	X	X	X
D. Terminal value system				X	X	X	X
E. Cognitions about own behavior					X	X	X
F. Cognitions about significant others						X	X
G. Cognitions about the physical world							X

Rokeach (1968A)

Survey, and to rank terminal and instrumental values. The independent variable was religious affiliation. The median of the value scores for each religious group was computed and correlated in terms of the number of times a person attended church. The results indicated that the people who ranked salvation high were regular church goers, but these same people were, on the average, more bigoted, more authoritarian, more dogmatic, and more anti-humanitarian than those who infrequently attended church.

Of particular interest for the present study is Rokeach's (1971) project, "The Value Gap Between The Police and the Policed." He studied the value patterns of a midwestern municipal police force in the United States, comparing police values with those of representative samples of black and white Americans. Concerning police occupational socialization, Rokeach (1971:164) states:

If occupational socialization is a determinant of police values, we would expect to find that value patterns reported are more characteristic of older rather than young policemen, and are more characteristic of policemen with experience on a police force than of those with less experience.

He supports his viewpoint by comparing the value patterns of policemen under the age of thirty, between thirty and thirty-nine and over forty. He found that none of the thirty-six values were significantly different. Rokeach concluded that because young police officers have essentially the same value systems as older police officers,

the occupation of policemen is not a primary or even a secondary socializer of the police.

The first part of the present study sought to determine if values which police express are more a function of earlier pre-occupational socialization or of socialization from the occupational group. Number of years in the police force is the independent variable instead of age of the policemen. If the value systems of the officers vary with the number of years in the force we may conclude that the police force is a significant socializer of its men.

The second part of the study also stems directly from Rokeach's work on the value gap between the police and the policed. When he compared the value systems of the police with those of the general public he found that police groups ranked low such values as broadminded, helpful, cheerful, forgiving and equality. This low ranking is inconducive to effective policing of the public. Rokeach proposed a re-socialization program, which might lead to a change of values in policemen.

The researcher was very fortunate in that he had the opportunity to study the effects of one such re-socialization program. In St. John's Newfoundland, a government and University sponsored program is now in progress. The first class of officers had just finished the first year of the program, at the time the study was conducted.

That the aims of the program are to provide police officers with the following:

- 1) The professional base and skills required in the pursuit and maintenance of high standards of law enforcement and community relations.
- 2) An understanding of social, psychological and cultural forces that impinge on the life of communities, the enforcement of laws, and the status of the police in the community.
- 3) A generic training in preparation for advanced study in specialized areas of law enforcement and community relations (Flynn & Stebbins, 1973)

The main hypotheses of the overall study were, 1) that the occupation of policeman is a significant socializer of police personnel as reflected by changes in value patterns; 2) that policemen who are enrolled in the university training program demonstrate significantly different value patterns when compared with non-university trained policemen.

SECTION II

METHODOLOGY

A.) Subjects:

Initially an attempt was made to select a fifty percent random sample from the Newfoundland Constabulary. One hundred and thirteen subjects were selected in this manner by means of a table of random numbers. Subsequently, however, four members of the force refused to fill in the form, while two more were on vacation. Also, the top members of the police force refused to complete the survey, namely the six inspectors of the Newfoundland Constabulary, the Assistant Deputy Chief, the Deputy Chief, and the Chief of Police. Thus the final sample was not as random as it was intended to be because six of the constables selected for the study did not complete the survey, and the top echelons of the Newfoundland Constabulary were not represented in the study. As there are no policewomen in this force all subjects selected were male. It is important to note that the police sample selected does not represent the entire police population of Newfoundland as there were no subjects selected from the Royal Canadian Mounted Police, a police force that is responsible for policing all the rural areas in Newfoundland. The Newfoundland Constabulary is only responsible for policing the metropolis of St. John's, the capital city of Newfoundland, which has a population of approximately one hundred thousand.

The second group in the study was comprised of thirteen members of the Newfoundland Constabulary all of whom had completed the first year of the government and university training program at Memorial University of Newfoundland.

B.) Apparatus:

The only piece of equipment used was the Rokeach Value Survey. This scale provides a simple method for measuring human values. It consists of eighteen terminal values "end states of existence" and eighteen instrumental values "modes of behavior." The respondent ranks each set of eighteen values in order of their importance to him. The average adult requires about fifteen minutes to complete the rankings. Form D of the Value Survey, which employs a gummed-label technique has been successfully used with respondents from eleven to ninety years of age (Rokeach, 1971).

Rokeach (1970:34, 36) states that test-retest reliabilities are available for each of the values considered separately, for time intervals ranging from three to seven weeks. For terminal values, the reliabilities were found to range from .51 for "a sense of accomplishment" to .88 for "salvation." For instrumental values, individual reliabilities ranged from .45 for "responsible" to .70 for "ambitious".

Reliability data for both sets of values were obtained for each subject by correlating the rankings obtained

from test-retest data on the individual sets of values. Table II shows the median reliabilities obtained from respondents ranging from eleven to ninety years of age.

Table II
Table of Reliabilities

N	Sample	Time between test-retest	Terminal value scale	Instrumental value scale
26	7th grade	3 weeks	.62	.53
26	9th grade	3 weeks	.63	.61
26	11th grade	3 weeks	.74	.71
117	College	3 weeks	.78	.72
36	College	4.5 weeks	.80	.70
100	College	7 weeks	.78	.71
108	College	3.5 months	.73	-
103	College	15-17 months	.65	-
32	Adults	12 weeks	.74	-

Rokeach (1971).

c.) Procedure:

Hypothesis 1: That the occupation of policemen is a significant socializer of police personnel as reflected by changes in value patterns.

To facilitate analysis the final sample of 113 members of Newfoundland Constabulary were placed in the following groups:

Group 1 - 1 - 3 years of service

Group 2 - 4 - 6 years of service

Group 3 - 7 - 9 years of service

Group 4 - 10 - 29 years of service

Form D of the Rokeach Value Survey was administered in September, 1972, at Police Headquarters at Fort Townsend, Bonaventure Avenue. It was impossible for the author to administer the survey personally because the police administration was unwilling to call all the men selected for the sample together because of the cost involved in calling such a meeting. Most of the men would have been off duty and thus would have had to be paid time and a half for a two hour period to fill in a survey that takes fifteen minutes to complete. Thus, the Deputy Assistant Chief agreed to administer the surveys to the men individually. The surveys were administered when the men were on the eight-to-four shift in the office of the Secretary of the Deputy Assistant Chief. The forms were given to the Deputy Assistant Chief in August and returned to the author in September. Even though it was impossible for the author to supervise the administration of the form the four refusals suggest that there was little perceived pressure to complete the Value Survey. The subjects completed the form in fifteen to twenty minutes. The Median Chi-Square Test (Siegel, 1956) was employed in the statistical analysis.

Hypothesis 2: That policemen who are enrolled in the university training program demonstrate significantly different value patterns when compared with non-university trained policemen.

The sample here consists of thirteen policemen, the total enrollment in one class of the university training program. The value system of the total sample of 113 used in the testing of the first hypothesis was compared with that of the 13 members of the college training program which constituted the sample in the testing of the second hypothesis.

The survey was administered by the Assistant Deputy Chief at the same place in the same manner and under the same circumstances as that administered to the 113 subjects in the first group. The subjects completed the form in fifteen to twenty minutes. The Median Chi-Square (Siegel, 1956) was employed in the statistical analysis.

SECTION III

RESULTS

Hypothesis 1: That the occupation of policemen is a significant socializer of police personnel as reflected by changes in value patterns.

Of the thirty-six values analyzed, a statistically significant difference was obtained on one value item only; namely, "obedience." The data presented in Tables III and IV indicate that no significant differences in the value patterns, at the .05 level, as measured by Rokeach's instrument exist among the groups, regardless of years of service in the police force. Thus, Hypothesis 1 is not supported.

Hypothesis 2: That policemen who are enrolled in the university training program demonstrate significantly different value patterns when compared with non-university trained policemen.

Of the thirty-six values only "logical" was ranked sufficiently different by the two groups as to be statistically significant at the .05 level. The data (see Tables V and VI) indicate that generally no statistically significant differences in value patterns as measured by Rokeach's instrument exist among the university and non university trained groups. (See Appendix I, Tables A and B).

The median ranking of each value by years of experience

for Tables III through VI is presented in Appendix I, Tables C & D. A visual inspection of these medians, shows no trend towards differences among the levels of experience.

Table III

The Similarities and Differences in Instrumental Values among Newfoundland Constables*

Values	YEARS OF SERVICE								Median Test	P Sig.
	3 yrs. & under N - 26		4-6 yrs. N - 27		7-9 yrs. N - 30		10-29 yrs. N - 30			
	Above	Below	Above	Below	Above	Below	Above	Below		
1) Ambitious	17	9	16	11	14	16	19	11	2.53	N.S.
2) Broadminded	16	10	12	15	15	15	17	13	1.85	N.S.
3) Capable	9	17	14	13	15	15	17	13	2.95	N.S.
4) Cheerful	16	10	16	11	16	14	16	14	3.18	N.S.
5) Clean	13	13	17	10	13	17	11	19	4.26	N.S.
6) Courageous	11	15	13	14	16	14	17	13	1.31	N.S.
7) Forgiving	15	11	10	17	11	19	15	15	3.53	N.S.
8) Helpful	17	9	12	15	13	17	18	12	4.11	N.S.
9) Honest	11	15	17	10	14	16	18	12	3.99	N.S.
10) Imaginative	13	13	11	16	12	18	15	15	1.07	N.S.
11) Independent	11	15	13	14	10	20	9	21	2.48	N.S.

*The number of constables is distributed above and below the overall median for each value.

Table III (Continued)

Values	YEARS OF SERVICE								Median Test	
	3 yrs. & Under N = 26		4-6 yrs. N = 27		7-9 yrs. N = 30		10-29 yrs. N = 30		X ²	P. Sig.
	Above	Below	Above	Below	Above	Below	Above	Below		
12) Intellectual	7	19	13	14	16	14	18	12	6.69	N.S.
13) Logical	16	10	10	17	14	16	17	13	3.85	N.S.
14) Loving	17	9	18	9	14	16	12	18	6.12	N.S.
15) Obedient	6	20	13	14	20	10	16	14	10.96	p .05
16) Polite	10	16	15	12	13	17	13	17	1.72	N.S.
17) Responsible	10	16	16	11	14	16	15	15	2.35	N.S.
18) Self-Controlled	17	9	10	17	20	10	15	15	6.59	N.S.

Table IV

The Similarities and Differences in Terminal Values Among Newfoundland Constabulary

	YEARS OF SERVICE								Median X ²	Test P
	Under 3 yrs. N - 26		4-6 years N - 27		7-9 years N - 30		10-29 years N - 30			
	Above Median	Below Median	Above Median	Below Median	Above Median	Below Median	Above Median	Below Median		
1) A Comfortable Life	9	17	14	13	16	14	17	13	2.87	N.S.
2) An Exciting Life	15	11	12	15	14	16	11	19	2.50	N.S.
3) A Sense of Accomplishment	8	18	15	12	18	12	13	17	4.94	N.S.
4) A World at Peace	14	12	11	16	14	16	13	17	1.05	N.S.
5) A World of Beauty	17	9	13	14	17	13	14	16	2.46	N.S.
6) Equality	18	8	13	14	15	15	15	15	3.18	N.S.
7) Family Security	10	16	18	9	17	13	18	12	4.68	N.S.
8) Freedom	13	13	10	17	13	17	9	21	2.58	N.S.
9) Happiness	12	14	16	11	12	18	14	13	2.20	N.S.
10) Inner Harmony	15	11	17	10	16	14	13	17	3.18	N.S.
11) Mature Love	10	16	16	11	14	16	12	18	2.95	N.S.
12) National Security	13	13	10	17	16	14	13	17	1.77	
13) Pleasure	13	13	17	10	14	16	12	18	3.14	N.S.
14) Salvation	17	9	14	13	13	17	15	15	2.82	N.S.
15) Self Respect	9	17	16	11	15	15	13	18	3.50	N.S.
16) Social Recognition	9	17	18	9	20	10	16	14	7.53	N.S.
17) True Friendship	14	12	16	11	14	16	15	15	1.87	N.S.
18) Wisdom	11	15	10	17	19	11	14	16	4.43	N.S.

Table V

Terminal Value Similarities and Differences Between Rank and File Members
and College Trained Members of the Newfoundland Constabulary

	N - 113		N - 13		Median Test	
	Above Median	Below Median	Above Median	Below Median	X ²	P
1) A Comfortable Life	56	57	7	6	.084	N.S.
2) An Exciting Life	67	46	5	8	2.18	N.S.
3) A Sense of Accomplishment	54	59	10	3	9.96	p .05
4) A World at Peace	60	53	9	4	.122	N.S.
5) A World of Beauty	61	52	5	8	.112	N.S.
6) Equality	62	51	10	3	2.31	N.S.
7) Family Security	63	50	5	8	1.40	N.S.
8) Freedom	59	54	10	3	2.86	N.S.
9) Happiness	63	50	8	5	.156	N.S.
10) Inner Harmony	54	59	7	6	.30	N.S.
11) Mature Love	62	51	7	6	.006	N.S.
12) National Security	58	55	6	7	.124	N.S.
13) Pleasure	66	47	6	7	.717	N.S.
14) Salvation	60	53	9	4	1.22	N.S.
15) Self-Respect	62	51	5	8	1.27	N.S.
16) Social Recognition	62	51	8	5	.210	N.S.
17) True Friendship	59	54	5	8	.477	N.S.
18) Wisdom	65	48	7	6	.065	N.S.

Table VI

Instrumental Value Similarities and Differences Between Rank and File
Members and College Trained Members of the Newfoundland Constabulary

	Non-University Trained N - 113		University Trained N - 13		χ^2	P
	Above Median	Below Median	Above Median	Below Median		
1) Ambitious	66	47	8	5	.141	N.S.
2) Broadminded	60	53	6	7	.225	N.S.
3) Capable	64	49	8	5	.117	N.S.
4) Cheerful	64	49	7	6	2.16	N.S.
5) Clean	66	47	7	6	.098	N.S.
6) Courageous	63	50	7	6	.156	N.S.
7) Forgiving	60	53	8	5	.337	N.S.
8) Helpful	56	57	6	7	.055	N.S.
9) Honest	60	53	6	7	.225	N.S.
10) Imaginative	62	51	5	8	1.27	N.S.
11) Independent	60	53	6	7	.225	N.S.
12) Intellectual	59	54	8	5	.408	N.S.
13) Logical	58	55	10	3	4.53	p .05
14) Loving	61	52	4	9	2.50	
15) Obedient	65	48	8	5	.078	N.S.
16) Polite	58	55	8	5	.494	N.S.
17) Responsible	55	58	8	5	.772	N.S.
18) Self-Controlled	62	51	10	3	2.31	N.S.

SECTION IV

DISCUSSION

From the results it appears that there are no differences in value systems among policemen when years of service is the independent variable. Furthermore, there are no statistically significant differences in value systems between rank and file members of the Newfoundland Constabulary and those who have completed the first year of the university training program. Data gathered by means of the Rokeach Value Survey encourages us to conclude that the Newfoundland Constabulary as an occupational group is not a primary or even a secondary socializer of its members.

The findings of the present study, however, fail to coincide with other research and theory bearing on occupational socialization [see, for example, Janowitz, (1964); Burchard, (1954); Hughes (1958:42-55); Becker and Strauss, (1956)]. Skolnick (1966:43-44) notes that the apprenticeship experience of patrolmen is common for all police officers, from which develops a "working personality" based on such variables as danger and authority. Other considerations, such as the problem of maintaining nonpolice as friends, also enter into the generation of a special personality once on the job. Findings by these researchers suggest the presence of value changes

between younger and older or less-experienced and more experienced groups of officers.

There is a theoretical question to pose at this stage of the research. Are the changes mentioned above, changes in central beliefs or values, the focus of Rokeach's theory? The answer is probably, yes. They are certainly changes of as great import to the policeman as the changes induced experimentally by Rokeach (1971:458). Here socially important values, such as equality and freedom, were altered to become more important to groups of university students.

Also pertinent is a combined observation and unstructured interview study focusing on role perception and the definition of occupational situations conducted by Flynn as part of an ongoing four-year evaluation of the police training program. Using an ex-post-facto experimental field design Flynn and Stebbins selected a sample of seven students in the program and seven non students. Guided by Stebbins's (1967, 1969) theory of the definition of the situation he found that at the end of the first year of training the officer sees himself playing a more diversified and public oriented role than his counterpart in the matched sample. The university trained officer now perceived himself in broader perspective as protector of the public good and keeper of the social order within his jurisdiction. Flynn and Stebbins's (1973) tentative conclusion after one year

of training is that even brief re-socialization produces observable changes. Their research does indicate that observation and unstructured interviewing in the investigation of such predispositions as values and beliefs is possibly a more sensitive approach to changes in them than the unstructured Rokeach Value Survey.

There is another question raised by the data from the present study. Rokeach (1971) found that the policemen he investigated had homogeneous value profiles. In a study conducted by Bursey, Flynn, and Godsell (1973) a further analysis of a randomly drawn fifty percent sample of the original sample of n-113 was conducted. The effects of religious affiliation (Protestant-Catholic) and community of origin (urban-rural) on value patterns were tested by the Median Chi-Square Test.

Some items on the Rokeach Value Survey were not used. Rather, fifteen value items deemed basic to public identity were selected for analysis. Statistically significant differences were found at the .05 level on three of the value items. This analysis suggests that sociological factors operating prior to police training also influence their responses to Rokeach's instrument.

Clearly, the strengths and weaknesses of the Rokeach Value Survey and alternative approaches to value measurement and change must await clarification through further research.

It is necessary to recognize a methodological limitation of this study in the comparisons made between the non university trained policemen and those enrolled in the university police training program. The university police training program was instituted at Memorial University in September 1972 on an experimental basis. Enrollment was restricted to 13 policemen. Though all of those enrolled were incorporated into the university police training program sample, the existing sampling population of university trained police is small in relation to those trained in a non university setting, thus, for comparative purposes the variation which could exist between a sample size of $N=13$ and a sample size of $N=113$ lessens the breadth of inferences drawn from the findings.

Returning to the Rokeach Value Survey it is interesting to note that after inspection of the composite medians presented in Appendix I, Tables E through H, that the composite medians of Newfoundland Constabulary members closely resemble corresponding composite medians reported for the Lansing policemen. Both groups generally agree that such end goals as a world at peace, family, security, and freedom are most important, and an exciting life, pleasure, social recognition and a world of beauty are least important. Both groups of policemen indicated that honesty was the most important instrumental value. According to the median, both groups approved of being ambitious and responsible. Both groups placed the least

emphasis on being imaginative, intellectual, logical or obedient.

The only difference between the two groups occurred on the value of equality. The Newfoundland Constabulary tended to value equality higher than the Lansing Police Force. This was reflected in composite rankings as well as in the composite medians. There are two explanations for the difference in medians and ranks in both groups: 1) The racial overtones that are equated with equality in the United States; these overtones are certainly not present in Newfoundland, 2) Equality is defined on the Rokeach Value Survey as brotherhood, equal opportunity for all. Within the Newfoundland Constabulary there is an organization known as the Police Brotherhood, which concerns itself with the rights of policemen, and also negotiates for salary wages and general working conditions for the members of the brotherhood, and it must be that association here, either conscious or unconscious, which may have caused the difference in the median. The composite rankings reflected the same trend as the composite medians. The Newfoundland Constabulary ranked the values, both terminal and instrumental, in much the same way as the Lansing Police Force, with the exception of equality which was ranked much lower by the Lansing Police Force than by the Newfoundland Constabulary.

Certainly the data generated by Rokeach (1968, 1970,

1971) has consistently shown high test-retest reliabilities of the Rokeach Value Survey (Form D). When used alone, findings from the present study suggest that members of the Newfoundland Constabulary may rank values in very much the same way as policemen in Lansing, Michigan. These results suggest that further research using the Rokeachean theoretical perspective should strive for a detailed comparative analysis of American and Canadian police values.

APPENDIX I

TABLE A

The Median of Terminal Values for the Rank and File Members
and the College Trained Group of the
Newfoundland Constabulary

Value	Rank and File	College Trained
A Comfortable Life	11	10
An Exciting Life	13.5	15
A Sense of Accomplishment	8	6
A World at Peace	4.25	4
A World of Beauty	15	16
Equality	6.75	5
Family Security	4	3
Freedom	3.5	3
Happiness	6.5	7
Inner Harmony	12	11
Mature Love	11.5	12
National Security	10.75	12
Pleasure	15.5	7
Salvation	13	12
Self Respect	6.5	8
Social Recognition	12	10
True Friendship	10.25	11
Wisdom	6	7

TABLE B

The Median Instrumental Values for the Rank and File Members
and the College Trained Group of the
Newfoundland Constabulary

Value	Rank and File	College Trained
Ambitious	3	2
Broadminded	10	11
Capable	6.75	6
Cheerful	15.25	14
Clean	8.5	13
Courageous	8.75	9
Forgiving	11.75	12
Helpful	10.35	12
Honest	1	3
Imaginative	15.5	17
Independent	10.50	16
Intellectual	9.75	7
Logical	13.75	12
Loving	14	16
Obedient	9.75	8
Polite	8.75	8
Responsible	4.5	4
Self Controlled	7	6

TABLE C

Table Showing Terminal Value Medians of Members of the Newfoundland Constabulary
Varying in Years of Experience

	Years of Experience											
	1	2	3	4	5	6	7	8	9	10	11-15	16-29
A Comfortable Life	11.5	12.5	13	5.5	11	11	9	11	10.5	11.5	9	7.5
An Exciting Life	12	13.5	13	13	15	14	15	14	13.5	13.5	13.5	14
A Sense of Accomplishment	4.5	11	11	7.5	13	7.5	7.5	8	6.5	8	8	11
A World at Peace	8.5	4.5	3.5	10	4	5	3	7.5	2.5	4	6.5	3.5
A World of Beauty	13.5	14.5	15	15.5	17	15	16.5	14.5	15	16.5	16.5	15
Equality	8	4.5	5.5	7	4	7	6.5	8.5	5	7.5	7	6
Family Security	2	8.5	3.5	1	3	1	3	2	1	2	2.5	1
Freedom	4.5	2.5	3.5	9	3	3.5	3.5	8.5	3.5	2.5	5.5	5
Happiness	6.5	5.5	8	6.5	5	5.5	10	4	7.5	8	6	7
Inner Harmony	8.5	9.5	12	12	13	13.5	13.5	10	10.5	12	13	10
Mature Love	10.5	13.5	12.5	8	10	11.5	12	14.5	10.5	11.5	11.5	16.5
National Security	13.5	10.5	10	13.5	10	14	5	10.5	13	15	10.5	11
Pleasure	16	14.5	16.5	15	14	13	16	15.5	15.5	16.5	15.5	17
Salvation	14.5	9.5	8.5	13	14	13	11	14	18	15.5	12	12.5
Self Respect	6.5	9	8.5	5.5	6	6.5	6.5	5.5	7	5.5	8	8.5
Social Recognition	15.5	13.5	13.5	8	12	9.5	12.5	10.5	11.5	8	12.5	13
True Friendship	10	10	10.5	9	10	11	10	11.5	11.5	10	10.5	11.5
Wisdom	10	5.5	7	6	9	9.5	6	5.5	6	5.5	6.5	7

TABLE D

Table Showing Instrumental Value Medians of Members of the Newfoundland Constabulary
Varying in Years of Experience

	Years of Experience												
	1	2	3	4	5	6	7	8	9	10	11-15	16-29	
Ambitious	3	3.5	2	3	5	2	4	2.5	5	3	3	2	
Broadminded	10	8.5	9	11.5	12	12	12	11.5	10	9.5	9.5	7	
Capable	5.5	10	7	6.5	9	5	7	7	7	4.5	6.5	4	
Cheerful	15	12.5	16	13.5	13	15.5	17	13.5	15.5	16.5	15.5	12.5	
Clean	8.5	7	10	6	7	7.5	8.5	10	9	13	11	6.5	
Courageous	6	10	10	10.5	9	8.5	6.5	9	8	6	8	12	
Forgiving	15.5	10.5	11.5	10.5	14	12.5	8	13	11	14.5	11	12	
Helpful	9.5	8.5	8	11	11	10.5	11	12	12	13	10	10	
Honest	2.5	2	1	1	2	1	1	2.5	1.5	1	1	1	
Imaginative	15	15	15.5	16.5	17	15.5	15.5	16.5	17	15	15.5	16.5	
Independent	11	12.5	12	10	11	11	13	11	13.5	6.5	12.5	13.5	
Intellectual	12.5	14	12.5	12.5	8	10	7	11	8	6	9.5	8.5	
Logical	13.5	13	10.5	15	14	14.5	14	12.5	15.5	8.5	12.5	14	
Loving	13.5	6.5	13.5	14	14	9.5	15	15	13.5	15	15.5	15.5	
Obedient	11	11.5	11	10.5	8	8.5	9	8	8	10.5	11	7	
Polite	14	9	12	8	11	7	11.5	8.5	8.5	12.5	8	6.5	
Responsible	4.5	8	5	3	4	4	5	7	4	4.5	3.5	7.5	
Self Controlled	6	7	6.5	7.5	8	12	7	5.5	4	7	7.5	8	

TABLE E

Composite Terminal Values Ranked for Lansing and
Newfoundland Police Forces

	Newfoundland	Lansing
A Comfortable Life	10	8
An Exciting Life	16	15
A Sense of Accomplishment	8	5
A World at Peace	3	2
A World of Beauty	17	18
Equality	4	14
Family Security	1	1
Freedom	2	3
Happiness	6	6
Inner Harmony	13	13
Mature Love	13	10
National Security	11	12
Pleasure	18	16
Salvation	15	11
Self Respect	6	4
Social Recognition	13	17
True Friendship	9	9
Wisdom	6	7

TABLE-F

Composite Instrumental Values Ranked for Lansing and
Newfoundland Police Forces

	Newfoundland	Lansing
Ambitious	2	3
Broadminded	10	7
Capable	4.5	5
Cheerful	16.5	17
Clean	10	6
Courageous	6.5	8
Forgiving	13.5	10
Helpful	10	13
Honest	1	1
Imaginative	18	18
Independent	13.5	14
Intellectual	10	11
Logical	15	9
Loving	16.5	16
Obedient	10	15
Polite	6.5	12
Responsible	3	2
Self Controlled	4.5	4

TABLE G
 Composite Terminal Medians for the Lansing and
 Newfoundland Police Forces.

	Newfoundland	Lansing
A Comfortable Life	10.5	8
An Exciting Life	14	12.9
A Sense of Accomplishment	8	7.3
A World at Peace	5	5.3
A World of Beauty	15	16.0
Equality	6	11.7
Family Security	2	2.9
Freedom	4	5.3
Happiness	7	7.7
Inner Harmony	12	11.3
Mature Love	12	10.2
National Security	11	11.1
Pleasure	16	13.7
Salvation	13	10.5
Self Respect	7	7.0
Social Recognition	12	14.4
True Friendship	10	9.1
Wisdom	7	8.0

TABLE H

Composite Instrumental Medians for the Lansing and
Newfoundland Police Forces

	Newfoundland	Lansing
Ambitious	3	6.1
Broadminded	10	8.8
Capable	7	7.7
Cheerful	14	12.6
Clean	10	8.2
Courageous	9	8.9
Forgiving	12	10.3
Helpful	10	11.6
Honest	1	2.6
Imaginative	16	14.5
Independent	12	11.8
Intellectual	10	11.0
Logical	13	10.2
Loving	14	11.9
Obedient	10	11.9
Polite	9	11.4
Responsible	4.5	5.0
Self controlled	7	6.3

APPENDIX II

VALUE SURVEY

BIRTH DATE _____ SEX: MALE _____ FEMALE _____

CITY and STATE OF BIRTH _____

NAME (FILL IN ONLY IF REQUESTED) _____

1	
2	
3	
4	
5	
6	
7	
8	
9	
10	
11	
12	
13	
14	
15	
16	
17	
18	

A. COMFORTABLE LIFE
(a prosperous life)

AN EXCITING LIFE
(a stimulating, active life)

A SENSE OF ACCOMPLISHMENT
(lasting contribution)

A WORLD AT PEACE
(free of war and conflict)

A WORLD OF BEAUTY
(beauty of nature and the arts)

EQUALITY (brotherhood,
equal opportunity for all)

FAMILY SECURITY
(taking care of loved ones)

FREEDOM
(independence, free choice)

HAPPINESS
(contentedness)

INNER HARMONY
(freedom from inner conflict)

MATURE LOVE
(sexual and spiritual intimacy)

NATIONAL SECURITY
(protection from attack)

PLEASURE
(an enjoyable, leisurely life)

SALVATION
(saved, eternal life)

SELF-RESPECT
(self-esteem)

SOCIAL RECOGNITION
(respect, admiration)

TRUE FRIENDSHIP
(close companionship)

WISDOM
(a mature understanding of life)

WHEN YOU HAVE FINISHED, GO TO THE NEXT PAGE.

Below is another list of 18 values. Arrange them in order of importance, the same as before.

1	
2	
3	
4	
5	
6	
7	
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9	
10	
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12	
13	
14	
15	
16	
17	
18	

AMBITIOUS
(hard-working, aspiring)

BROADMINDED
(open-minded)

CAPABLE
(competent, effective)

CHEERFUL
(lighthearted, joyful)

CLEAN
(neat, tidy)

COURAGEOUS
(standing up for your beliefs)

FORGIVING
(willing to pardon others)

HELPFUL (working
for the welfare of others)

HONEST
(sincere, truthful)

IMAGINATIVE
(daring, creative)

INDEPENDENT
(self-reliant, self-sufficient)

INTELLECTUAL
(intelligent, reflective)

LOGICAL
(consistent, rational)

LOVING
(affectionate, tender)

OBEDIENT
(dutiful, respectful)

POLITE
(courteous, well-mannered)

RESPONSIBLE
(dependable, reliable)

SELF-CONTROLLED
(restrained, self-disciplined)

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