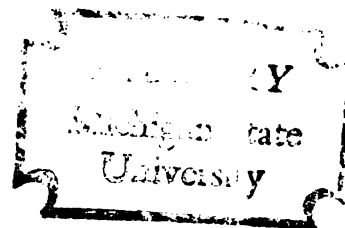


A COMPARISON OF OPEN - VS.  
CLOSED-MINDEDNESS IN VETERANS  
AND NON-VETERANS

Thesis for the Degree of M. S.  
MICHIGAN STATE UNIVERSITY  
MICHAEL W. IGOE  
1971

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A COMPARISON OF OPEN- VS. CLOSED-MINDEDNESS  
IN VETERANS AND NON-VETERANS

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By  
Michael W. Igoe

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AN ABSTRACT OF A THESIS  
Presented to  
The College of Social Science  
Michigan State University

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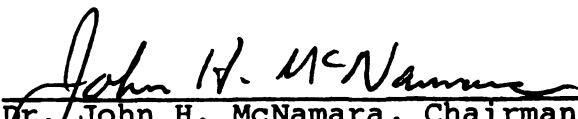
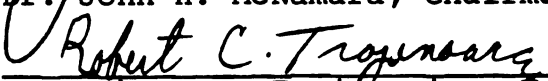
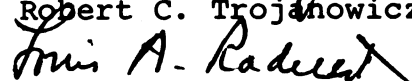
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School of Criminal Justice

1971

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## ABSTRACT

### A COMPARISON OF OPEN- VS. CLOSED-MINDEDNESS IN VETERANS AND NON-VETERANS

by Michael W. Igoe

The hypothesis posited was that military veterans would display greater closed-mindedness than would non-veterans. This difference was assumed to be the product of the military system itself, not the result of any pre-existing condition within the individual. Stemming from this problem is the current emphasis in many metropolitan police departments on actively recruiting veterans to fill existing vacancies. Owing to contemporary social unrest, it was assumed that police officers should exhibit greater degrees of open-mindedness than the typical public value re: Open- or Closed-mindedness.

187 police recruits were selected from two major police departments to test the hypothesis. Rokeach's Dogmatism Scale was utilized to measure differences in mean dogmatism between veterans and non-veterans, while another measure was constructed to measure several possibly intervening variables, such as age, race, religion, and supervisory experience.

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The analysis of the results fails to support the hypothesis. The veteran group (57% of the total group) received a mean score of 147.44 (standard deviation = 24.63), and the non-veteran group mean score was 149.26 (standard deviation = 25.13). Both cell chi-square and t-tests were employed to discover any association or significant differences, the result indicating no association or significant differences. Similar tests were conducted on the means reported by Rokeach in several of his university samples (ranging from 141.5 to 143.8), and again no significant differences were detected.

Although both groups would seem to reflect the typical societal value relative to open- or closed-mindedness, the assumption that policemen should be more open-minded than their non-police public was viewed from the perspective of how to best bring about greater open-mindedness. The encounter group process as enunciated by Carl Rogers was viewed as the most practical method of producing this. The purpose of the encounter group was examined, as were the ramifications of greater open-mindedness upon the individual, his interpersonal relations, and the organizations to which the individual belongs.

A COMPARISON OF OPEN- VS. CLOSED-MINDEDNESS  
IN VETERANS AND NON-VETERANS

by

Michael W. Igoe

A THESIS

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## Chapter I

### INTRODUCTION

Contemporary urban police departments are increasingly besieged by accusations that they allow street crime to proceed unchecked, that they are politically appointed agents of minority group suppression, the manifestation of a pathological society, the protector of a corrupt government, inept dispensers of retributive justice, and any manner of epithets denoting a hapless and insensitive agency of social control. Perhaps the criticisms are as vituperative as police administrators and line practitioners would have one believe, or as cogent as some segments of society are wont to perceive. Or the truth may be found somewhere between these poles. One thing is certain: the police are in the middle, and especially the individual patrolman. In reaction to the public mania for less crime and safer streets through more professional policemen, the Federal government has attempted to heed the cries of the people by passing into law the multifaceted Safe Streets and Omnibus Crime Control Act of 1968. Among its far-reaching provisions, the Act allocates large sums of money (in the form of grants) to the cause of professional police development and acquisition of sophisticated technological

appendages. On the urban level, police departments have responded by demanding larger budgets so as to increase the dimensions of available manpower, increase wages, and have instituted vast public relations programs designed to make the general public feel more kindly disposed towards the police, thus enhancing citizen cooperation with the police. Professional (or at least official) police publications are daily taking up the cry for improving the patrolman, professionalizing the policeman, and working out ways to best solve the manpower shortage. As innocent as this statement seems, apparently this shortage and the attendant lack of professional policemen is the crux of modern day police problems. These are proper assumptions--as far as they go. Police training is now on the upswing, with literally hundreds of hours devoted to those topics of traditional law enforcement concern: Criminal investigation, patrol tactics, criminal procedure, criminal law, and even time devoted to the investigation of coin box pilferage. State after state is enacting minimum training requirements for its peace officers. City after city is expanding its training facilities and extending the training period to as much as six months. In short, urban police departments are, in fact, seeking ways to widen their recruiting bases and improve the quality of the individual officer. There is general agreement among students of the "police field" about what is

meant by the language of enlarged numbers and a professional policeman: The removal of the police structure as it is now identifiable, replacing it with a more flexible system of total administration, and redefining the role image of the police in order to lure the type of recruit who evidences a

knowledge of human beings and the personal, as opposed to official, authority to influence people without the use or even threat of force.<sup>1</sup>

Redefining the police role may prove elusive, since a concrete definition of contemporary police functions is lacking, most especially in the areas contemplated by Professor Terris, which are clearly directed at those situations requiring the judicious application of discretion: Those situations one might refer to as interpersonal confrontations not best resolved by the sanction of arrest. By way of contrast, a personal survey of police recruiters and administrators would reveal that such features, from their viewpoint, are superficial at best and a hindrance at worst. The objection most often heard is that the patrolman has a difficult enough task to perform without shouldering the burdens of "the criminal

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<sup>1</sup>Bruce J. Terris, "The Role of the Police," Annals of the American Academy of Political and Social Science, Vol. 374 (November 1967), pp. 67-68, as quoted by Charles Saunders, Upgrading the American Police (Washington: The Brookings Institute, 1970), p. 33.

element," and without the "criminal" taking advantage of the policeman.<sup>2</sup> As could be expected, the traditional idea of professionalizing the police was through the recruitment of "college graduates," increased training, and a broader recruiting base. While these objectives are most commendable, the rationale leaves something to be desired. College graduates are sought after as a prestige factor, and on the off chance that they will make "better policemen" as a result of their proven academic competence, not the possibility of being insightful toward the problems of society and those inherent subcultures. While increased training will doubtless lead to proficiency, those training topics designed to implement a human relations perspective are more realistically perceived as public relations rather than a knowledge of the human condition and the foibles thereof. With even the excellent university-level programs in criminal justice, the new degree-holding policeman finds himself assigned to traffic divisions or to a patrol division with less than ready acceptance or more than

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<sup>2</sup>These interviews were informally conducted from January of 1969 (when the researcher was a patrolman) until March of 1971. Of all those interviewed (14) there was only one police line commander who was convinced of the appropriateness of Mr. Terris' remark, which we referred to as "empathy." Understandably, none of those interviewed desired credit for his remarks.

perfunctory supervision. Some, possibly many, police departments seek to employ "educated" policemen, yet their selection standards fail to promote this ideal. The vast majority of police departments today require little more than a high school education (or the equivalent), mental and physical abilities unimpaired, and character blameless. On the whole, certain police department selection criteria are not at all dissimilar to that of the U. S. Army. The end result is evident in the bulk of present police administrators' leadership and direction: ". . . the training that creates proficiency (in the field) is not the training to produce an intelligent administrator."<sup>3</sup> This is as true today (if not more so) than in 1920. In an effort to close the gap existing between authorized departmental strength and actual strength, more police departments are turning to the military (especially the U. S. Army) working in concert with many departments (Washington, D. C. and New York City, for example) in encouraging servicemen close to separation to investigate the attractiveness of a police "career." To this end, the U. S. Army will release a man from active duty up to three months in advance of his separation date if he does, in fact, become

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<sup>3</sup>Raymond B. Fosdick, American Police Systems (New York: The Century Co., 1920), p. 222.

a policeman.<sup>4</sup> The Metropolitan Police Department of Washington, D. C. is at full strength as a direct result of this program. The Army, at various installations (such as Fort Hood, Texas), will provide the prospective policeman with preparatory training in the basic techniques of police functioning at local educational facilities (Central Texas College in the case of Fort Hood). The Army is seemingly doing its part to provide the needed manpower for those cities where ". . . more police are needed and the municipalities must face up to the urgency of that need . . . ." <sup>5</sup> On the surface, the active recruiting of military veterans would seem logical and functional since police departments are minimally semi-military in constitution. This is perhaps best documented by McNamara in his study of the New York City Police Department. He reports:

. . . police departments have structured themselves after the military under the assumption that in order to cope with the problems of controlling crime and maintaining order, a closely coordinated and disciplined body of personnel with clear-cut lines of authority is necessary . . . Among the main strategies employed in the patrol force . . . to maintain the capacity to cope with the city's crises . . . are the use of

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<sup>4</sup>This program (Army Regulation 635-200) is applicable to other fields, including the harvesting of agricultural crops, and entry to an institution of higher learning.

<sup>5</sup>The President's Commission on Law Enforcement, The Challenge of Crime in a Free Society (Washington: Government Printing Office, 1967), p. 107.

negative sanctions . . . and the attempt to create an appearance of 'close supervision.'<sup>6</sup>  
(Emphasis added)

Then the veteran will certainly have no great difficulty in adjusting to the police model of discipline (to say nothing of bureaucracy), since the two models are nearly indistinguishable--down to the uniforms and the ever-present regimentation. Police administrators, trainees and commanders freely admit that they prefer working with military veterans, with the three most often advanced reasons being: 1) They are already familiar with, and less resistant to, discipline. 2) They are in an advanced state of physical conditioning. 3) They are "more mature" than their non-veteran counterparts. Nor would elaboration of this last point seem best defined as being "directed" toward some desirable life goal. If the veteran is initially best suited for the police regimen as stated above, the question then raised is: Is the semi-military model best suited for the benefit of society and the development of professional-minded policemen? As early as 1915, Raymond Fosdick was speaking out against the Army type regimen in police work.<sup>7</sup> His main emphasis was that the

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<sup>6</sup>John H. McNamara, "Uncertainties in Police Work," in David Bordua (ed.), The Police: Six Sociological Essays (New York: John Wiley & Sons, Inc., 1967), p. 178.

<sup>7</sup>Raymond B. Fosdick, European Police Systems (New York: The Century Co., 1915), p. 222.

resulting discipline made a cog out of the man, while good police work called for flexibility and ingenuity, and the impersonality of military models has the undesirable effect of approaching and interacting with indifference towards the public, or the client. Here, then, the answer would appear to be negative. For better contrast, Baehr, Furcon and Froemel, after extensive field observation in Chicago, denoted what they considered to be the twenty most necessary skills of a patrolman.<sup>8</sup> Of these twenty categories, only four do not require the judicious application of discretion and possession of tolerance. Lacking any evidence to the contrary, it has to be assumed that the military regimen of rote adherence to dogma, the frequent verbal degradation of higher ranking members for minor mishaps and the desensitizing effect of an impersonal system of administration and punitive sanctions would not inculcate more than tolerance (where one discharges his hostility in less dangerous areas) and the perpetual lines of authority would restrict the exercise of discretion, if not hamper its gradual nurturance (since one cannot savor something that is nonexistent). In fairness to the military, such a scheme is necessary for the conduct of its delegated

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<sup>8</sup>Melany E. Baehr, John E. Furcon, and Ernest C. Froemel, Psychological Assessment of Patrolman Qualifications in Relation to Field Performance (Washington: Office of Law Enforcement Administration, Department of Justice, 1968), pp. 113-115.

responsibility, where tolerance (or sensitivity) and discretion are often the least important ingredients of a military organization. Also, theoretically, the longer one remains in the military (and is promoted) the greater the individual's span of authority and areas of discretion. However, this would have small impact on the military veteran undergoing recruit training, since McNamara established that two-thirds of the police recruits he surveyed were between the ages of 21 and 24, inclusive,<sup>9</sup> thus dispelling the possibility of a veteran within that age bracket having progressed to the point of substantial authority and discretion. In short, the classical military model is anti-democratic, which, in turn, is out of step with the majority of American institutions. The American version of democracy rests on the assumption that all of its citizens are equal (de jure) and individual departures from a generally acceptable range of behavior are to be tolerated. This is not a toleration of criminality, but rather a toleration, an understanding, of individual differences. A military model does not allow for this; it creates the reverse. From this it would follow that, barring any substantial attenuation, the socialized military values of the veteran would reflect a generally higher degree of intolerance

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<sup>9</sup>McNamara, op. cit., p. 194.

of deviation or of uncertain interpersonal confrontations not of acute importance. If this is so, it might then be assumed that recent veterans soon to be processed through a police training function would lack the insight and empathy necessary for the mutually satisfying resolve of interpersonal conflicts. Short of on-scene observation, it is presently impossible to measure the reasoned application of discretion. However, it is possible to measure and test for significant differences in level of general intolerance. The problem area then is to perform this examination with the objective of denoting the immediate significance of the results to contemporary problems of securing the public's cooperation in aiding the police in their law enforcement and order maintenance functions.<sup>10</sup>

#### THE PROBLEM

In essence, the problem is to ascertain if any significant differences in the degree of open- or closed-mindedness exist between veterans and non-veterans, and if there is any connection between being a recent veteran

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<sup>10</sup>Much of the proceeding research will bear a resemblance to James Q. Wilson's Varieties of Police Behavior (Cambridge: Harvard University Press, 1968). While my thoughts closely parallel Professor Wilson's, he will receive notation for those passages more representative of his thoughts than mine.

and the degree of open- or closed-mindedness. The research will be limited to those police recruits presently undergoing recruit training in a small number of mid-Western police departments, characterized in no particular way aside from being located in more or less metropolitan areas. While it would be preferable to measure the recruits prior to any extensive exposure to the police academy, this is impractical because the recruit schools are conducted on independent schedules, and the beginning of one training cycle is not coordinated with the start of another cycle in another city.

Although the hypothesis might suggest causality, none is intended. Rather, the scope of interest is whether there is a relationship between open- and closed-mindedness and military service, and whether there are resulting differences between one sample group and another. In measuring these variables, Rokeach's D-Scale<sup>11</sup> will be used for the relative degrees of open- or closed-mindedness, and a qualitative measure of the researcher's design will be used for the determination of relevant categories and variables. One-tailed t-tests will be used in testing for significant differences between two non-matched sample groups, and an appropriate statistical

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<sup>11</sup>See Appendix, pp. 88-93.

test will be employed for detecting association.

With the test hypothesis as it is, there is the unintended suggestion that since veterans are being accused of intolerance (closed-mindedness) they won't be as "good" a policeman as non-veterans. Such an assumption is far from the mark. The term "good" when applied to policemen is a nebulous label. It could mean that a good policeman generates a quantity of arrests. It could mean that the policeman is incorruptible or that he handles things as the department thinks he should. In view of this, the work "good" is grossly misleading. What is actually being suggested is that the degree of open- or closed-mindedness will play no small role in determining the extent to which an individual policeman is able to make appropriate decisions during interpersonal confrontations which could precipitate self image anxiety, and role confusion.

On the basis of pre-testing the measuring devices, and a brief pilot study, it was found that the time needed for the basic investigation at each police academy would not extend past forty-five minutes and that the coding and analysis of the raw data would require approximately one week. Although it would be tempting to create grand predictions from the statistical analyses, the discussion of these results will be generally limited to the immediate

significance of the data. The discussion will then be limited to how open- or closed-mindedness would affect the individual, then the patrolman, and how these gradations would affect the patrolman's perception of uncertain or ambiguous interpersonal situations. In turn, the perception-based behavior of the patrolman will connote the perception of the client regarding the acceptance or rejection of the patrolman's behavior and/or directives.

#### THE THEORETICAL FRAMEWORK

In the course of the preceding pages, a number of terms have been used without proper clarification or operationalization. This was intentional in order to allow for a quick introduction to a profound topic of concern. These terms will now be defined and the assumptions regarding the military socialization process explored.

Of immediate concern is open- or closed-mindedness.<sup>12</sup> In referring to an open or closed mind, we are speaking of the extent to which an individual's

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<sup>12</sup>For these definitions I am relying upon Professor Rokeach's research reported in The Open and Closed Mind (New York: Basic Books, Inc., 1960), pp. 3-70.

belief system is organized to facilitate the acceptance or rejection of other belief systems, the incorporation of newly presented beliefs, and the ability to modify a belief system in the face of inconsistent information. According to Dr. Rokeach, a person's behavior is a product in part of a total belief-disbelief system, which is the result of ". . . verbal and non-verbal, implicit and explicit beliefs, sets, or expectancies."<sup>13</sup> However, the distinction between belief-disbelief systems is not academic, not merely the opposite of belief or disbelief, where the belief system represents all the beliefs a person accepts as accurately portraying the world he lives in at any given time. In contrast, a disbelief system is better viewed as a number of subsystems, as opposed to one general system. In this sense, the disbelief system would be composed of a series of sets, disbeliefs, or expectations that are perceived as being false. In all, the belief-disbelief system is an arrangement of parts that are not necessarily related in a logical fashion, although the potential for interrelationship exists. Here, a system refers to all beliefs, regardless of perceived logic or relation. It is further proposed that the more similarity a disbelief subsystem has with

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<sup>13</sup>Ibid., p. 32.

a belief system, the possibility of accepting a disbelief is greater than if there is no perceived similarity. This necessitates further explanation of the structural properties of a belief-disbelief system. Where the individual professes to see no relationship between two beliefs, then there is an isolation of these beliefs. This is exemplified by: 1) A coexistence of basically contradictory beliefs within the belief system (e.g., violence is bad, but violence is sometimes necessary). 2) The stressing of differences and the disavowing of similarities among the belief and disbelief systems which are psychologically thought of as defenses against anxiety. 3) The judging of irrelevant facts that a more disinterested party would objectively label as relevant, which is also looked on as a defense. The final characteristic of isolation is: 4) A refusal to admit contradictory facts, where those facts would threaten the survival of the belief-disbelief system. Another component of the belief-disbelief system is differentiation between the belief system and disbelief subsystem. Such is seen as the amount of knowledge available in articulating the facets of a belief system as related to the knowledge available in describing the parts of the disbelief subsystem. The belief system should hence be more articulated than the disbelief subsystem. The perception of similarity between two disbelief subsystems

is the final part of differentiation. Thus the less similarity existing between a belief system and a disbelief subsystem, the less differentiation is expected in subsystems perceived as identical (e.g., the philosophies of Lenin and Mao Tse Tung), the last component of a belief-disbelief system is ". . . simply . . . the total number, or range of disbelief subsystems represented within a . . . belief-disbelief system."<sup>14</sup>

In addition to the belief-disbelief dimension, there are two further dimensions: the central-peripheral, and time-perspective dimensions. The central-peripheral dimension is subsumed into three regions: 1) The Central Region: This is the area of basic, primitive beliefs. Such beliefs are concerned with the composition of the physical world we live in, about the social world we live in, and beliefs about the self (physical orientation, identity, self-image, and so on). From these basic beliefs rise the Intermediate and Peripheral Regions, yet not in a predetermined sense.<sup>15</sup> 2) Within this intermediate region of beliefs the general concern is the nature, or the extent to which one relies upon outside authority to supplement or provide the information which one utilizes in creating a generalized world orientation.

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<sup>14</sup>Rokeach, op. cit., p. 39.    <sup>15</sup>Ibid., p. 42

This reliance can range from a skeptical reliance to an absolute reliance, and can be positive or negative. To the degree that the intermediate region depends upon absolute authority, it should lead to clearly cognized differences between people who either adhere to a similar belief or those who disagree. Professor Rokeach finds this most important because ". . . it spotlights a possibly intimate connection between the way we accept and reject people and the way we accept and reject ideas stemming from authority."<sup>16</sup>

3) The Peripheral Region:

The area of concern with peripheral beliefs is the interrelation of those beliefs and disbeliefs, which result from the reliance upon positive and negative authority, with the intermediate and central regions. An individual is constantly exposed to new information which he must either assimilate along the belief-disbelief dimension or thoroughly refuse to accept the information in any context. Perhaps not without humor, Professor Rokeach terms this process "thinking."<sup>17</sup>

The new information is assumed to be validated against the primitive and then the intermediate beliefs. If the information is incongruent with basic beliefs it is rejected out of hand or refined to where it is acceptable. However, congruence with the central region does not preclude rejection at the

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<sup>16</sup>Rokeach, op. cit., pp. 45-46.

<sup>17</sup>Ibid., p. 47.

intermediate level. This is dependent upon similarity to the belief or disbelief system. To avoid incongruity with the intermediate beliefs (those prompted by outside authority) the person avoids those sources which call in- to doubt the credibility of his authority referents. This avoidance can be accomplished at the institutional level, where the external authority guides what information is received, or at the individual level, where the person almost mechanistically avoids contact with sources of anxiety. Regardless of how the new information is assimilated into the belief-disbelief system (distortion, rationalization, or the perceived beliefs of external authorities), the terminal stage is to incorporate the processed information into the peripheral region--that area which the individual calls his own total perception of the world. It is important to note that

the new information is communicated from the central . . . region to the intermediate . . . region, and . . . to the peripheral region where it becomes represented . . . as a belief or disbelief . . . (which) may or may not communicate with or be related to other peripheral beliefs, depending upon the degree of isolation . . . the greater the isolation, the less direct effect will a change in one (belief) of the peripheral region have upon adjacent (beliefs).<sup>18</sup>

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<sup>18</sup>Rokeach, op. cit., p. 49.

However, indirect communication, hence change, can occur as a consequence of external authority-oriented dictates, which is exemplified as a "party line" change, but the beliefs adjacent to the changed belief are not effected in kind, owing to the isolation of a "party line" change in belief. Opposed to such a change in one belief is the change of one belief which does effect the adjacent beliefs, thus effecting the structure of the peripheral region, which has the potential of altering the lower regions. To the extent that new information is rejected or finally assimilated is dependent upon the degree of open- and closed-mindedness. The more open the belief-disbelief system the less the rejection and modification of information. The inverse is true of the closed belief-disbelief system. This will be elaborated following the definition of the final organizational dimension: the Time-Perspective Dimension. The time-perspective dimension is how the individual's beliefs about the past, present, and future interconnect.

A broad time perspective is one in which the person's past, present, and future are all represented within the belief-disbelief system, and the person sees them as related to each other.<sup>19</sup>

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<sup>19</sup>Rokeach, op. cit., p. 51.

Where a person is fixated at a particular time period, he is said to have a narrow time perspective even if his perception of a given period extends over a long period of time. Where a person displays a rational anticipation of the future in concert with an awareness of the past and an appreciation of the present he is considered as having a broad time perspective. The person displaying a future-oriented time perspective is generally characterized by a preoccupation with the future, where the person's belief-disbelief system generates an undisguised understanding of and faith in the future. This person might also believe in the rise of force so to advance to a future, "happier" time.

In summary of a general belief system, there are three main dimensions: the belief-disbelief dimension, the central-peripheral dimension, and the time-perspective dimension. The next step is to describe how these pieces fit to produce an open or closed mind in the particular case of the police officer.

Basically, the policeman is obligated to act in a variety of situations. If the patrolman bases his actions on rational (relevant) signs, his behavior should be rational or appropriate to the situation. Where his actions are predicated on irrelevant (irrational) signs, the result should be inappropriate responses. From this it follows that the peace officer has to be able to weigh

and evaluate all of the information he receives. The degree to which his system is open or closed is denoted by how well he can evaluate and respond to relevant information with an external source, without distortion or rejection of the information by irrelevant situational factors, whether from within or without. Irrelevant internal factors would be anxiety, role perception, dissonance, ego defenses, and so on. Irrelevant external situations could include peer pressures, institutional goals, negative sanctions, etc. The more open the system, the better able to evaluate information on its merits relative to the context of the situation, rather than being guided in his actions by irrational inner forces. The more open the policeman's system, the better prepared he is to withstand the coercion of external sources to evaluate information by department or in-group dictate. The more open the system, the less the patrolman would have to rely on external reinforcements or sanctions. With a relatively closed belief system, a person has difficulty in distinguishing between information about a particular subject and information about the source. There is little differentiation between the information presented by a person as true and what response the source suggests. With such confusion, the individual is hardpressed to evaluate the new information according

to his inner forces, but must now contend with the coercive influences of the information source which demand that the information be evaluated and responded to in a manner pleasing to the external authority or source. The more closed the patrolman's belief system the more there is a reduction in the conscious differentiation between the immediate and distant future. Where the belief system is closed, the present is seen as affirming or disproving a distant future.

From the preceding, it is believed that the belief-disbelief system serves two functions: a locus of reference from which to know and understand reality as best possible, and as a defense against those things we fear. These functions are conflicting, and to the degree that the mind is open, the knowing and understanding of "reality" should predominate. With this arrangement new information from outside sources should be evaluated in consonance with the rational requirements of the situation. As the patrolman's main concern shifts toward the defensive aspect, the more closed becomes the mind. The result is information distortion. Where the mind is closed, the inquisitive sphere is satisfied insofar as it need only receive and assimilate that information which is non-threatening. Simply put: Ignorance is bliss. This same process is as applicable

at the institutional level as at the individual, and might be viewed as mutually supportive. As the acuteness of the closed mind increases, in all likelihood so will a disaffection for society as perceived ". . . the more closed the belief-disbelief system, the more do we conceive it to represent . . . a tightly woven network of cognitive defenses against anxiety."<sup>20</sup>

#### Alignment of the Belief System with the Military

The effect of those conditions contributing to the emergence of a relatively closed mind can be better understood by a comparison of the individual first in the military and then in the typical semi-military police recruit school.

Although there are some exceptions, the lowest of the enlisted ranks (E-1 through E-5) and the lower officer grades (O-1 through O-3) are all subjected to the restraints and dogmatism of the military institution. New information and altered beliefs depend to a great degree upon arbitrary reinforcements from external authority. Isolation between beliefs is fostered through the revealing of only that information beneficial and integral to the institution. The soldier is

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<sup>20</sup>Rokeach, op. cit., p. 69.

definitely sensitive to communications, threats, sanctions, and cajoling of his external, arbitrarily appointed authorities, and often his own peers. Information pertinent to his disbelief subsystems is carefully passed on to the soldier (e.g., more "information" about perceived opposition to war crimes). The military man in question is likely to induce a rejection or distortion of contradictory disbelief information, relatively restricted articulation of the disbelief subsystems, and divergent, inverse degrees of belief-disbelief differentiation. The military person, by virtue of lines of authority, is forced to rely upon his authority figures, and to adopt the often inconsistent information emanating from the external authority. As this reliance becomes habitual, the soldier gives greater credence to the external authority and his information. As his credence becomes a belief, the military man begins to judge other persons and information with the congruity of these positions relative to those of his significant external authorities. It is increasingly more difficult for the serviceman to differentiate between the sources of this contradictory information and the information itself. The most common example in the past has been the Communist vs. communism argument. In the military, absent profound examination and discussion, the two

labels are indistinguishable. So also the socialist vs. communist divisions. With this inability to evaluate new information without an above average reference to external authority and internal distortion, the military person is at a disadvantage when it comes to evaluating information with regard to a broad time perspective. This is frequently seen as a preoccupation with the future; where the soldier experiences numerous frustrations, most of which are beyond his remedy, aside from developing sensitive defenses which are in service to a future period of bliss and enjoyment. Basically, as the acuteness of frustration increases, so does the sensation of anxiety. As the anxiety approaches threatening levels, the individual will seek ways of reducing this anxiety. The resultant behavior is likely to be not only inappropriate to the situation but more harmful than the original frustration. The serviceman who longs to be a civilian again often has difficulty in evaluating information which points to the fact that his civilian status lies in the distant future. Rather than confirm or contradict this disbelief, the soldier refuses to return to the military life or delays his return until he perceives the frustrating situation as less so. With the veteran undergoing a less than typical occupational socialization process, one could assume that

he would emerge from his military service with a rather closed mind and primarily defensive against that larger society from which the military is, as an institution, increasingly more removed. While the serviceman is encased in a highly disciplined institution, he will necessarily reject and distort the information, and those sources who are perceived as representing a position in contrast to discipline, uniformity, respect for tradition, rote adherence to dogma, and unquestioning respect for authority. From this it would seem not irrational to assume that the veteran's civilian counterpart undergoing police recruit training would not evidence similar patterns of closed-mindedness, since there is every probability of suspecting that the non-veteran has not been exposed to nor contended with a general rubric of discipline, hence an absence of coerced reliance upon external authorities and irrelevant internal forces. While open- or closed-mindedness is not caused, per se, by the military, it can be viewed as an aggravating agent, where the adoption of a closed belief system can be viewed as facilitating one's passage (or continuance) through the military.

Assuming, then, that the military regimen contributes to the closed-mindedness of a belief system, it should be generally true that a closed belief-disbelief

system will not "open" during police academy training. This is initially accepted since the police academy regimen is nearly identical to the military. The main impact of this is that during the recruit training period the acceptance of the various segments of the training will be dependent upon information similarity: Information perceived as congruent will be incorporated into the belief-disbelief system, while that training in opposition to the belief-disbelief system will be subjected to those irrelevant outside cues and inner distortion. Where training subjects are perceived as congruent with the belief system, or at least non-threatening to that system, the information will be assimilated nearly in toto. Yet that information which is accepted due to its source being a significant external authority, but in opposition to "old" information, it will be incorporated much the same as in the "party line" example. In all likelihood, this information could be viewed as isolated in the sense that it fails to trigger an autonomous change through the central (primitive) base of information. So, in this regard, the peripheral change is not a genuine change, hence superficial. Without this ongoing change, the isolated peripheral information is liable to be rapidly revised in the face of contradictory, interpersonal conflict situations. This is exemplified in one

way by the patrolman exposed to human relations training, accepting the proffered information of "human equality" at the peripheral level, but behaving inconsistently in the face of interpersonal conflict or in that situation where other-oriented behavior is incongruent with the peripheral belief, but perhaps not so with a central belief-disbelief. Where this threat exists, the patrolman is further hindered by a lack of differentiation between the information, and the source of the information. The patrolman exposed to verbal abuse could then be expected to interpret the information irrationally (given a relatively closed system) evidence varying degrees of anxiety, consider the source of the abuse, and the abuse, as one and the same, react in a fashion objectively inappropriate to the situation (e.g., "fight fire with fire"), integrate the information as he perceives it at the central level, which would influence the system at the intermediate and peripheral levels. When the patrolman displays a relatively open system and encounters a similar situation, the abuse (information) he receives should be interpreted in the absence of acute anxiety then in a realistic, undistorted way, with differentiation between the information and the source of the information, and respond in a manner appropriate to the situation. A distinction can be drawn between the threat presented in

the above situation and the threat presented in effecting the arrest of a dangerous felon. The perceived threat in the latter situation is a rational fear of physical harm, whereas in the former encounter the fear is based on a subjective misconception of reality.

In summary, the veteran is expected to be relatively more closed-minded than the non-veteran. This closed-mindedness will affect the extent to which contrary information will be assimilated within the belief-disbelief system. It is assumed that resistance will be encountered in the area of human relations, resulting in an isolation of new beliefs. While this condition exists, the closed-minded patrolman will find it difficult to understand or empathize with clients who exhibit expectation-violating behavior.

Roles prescribe the behaviors expected of people in specified positions operating in specifically defined or standard situations . . . e.g., policeman-client role expectations . . . the importance of the situation for the recognition of roles reflects the influence of context upon perception. We always perceive the behavior of a person in a context. And this context influences our perception.<sup>21</sup> (Emphasis added)

The more closed the mind, the greater the portent for misperception, inappropriate response, and, in turn, the frustration of the client. Where the patrolman operates

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<sup>21</sup>Adapted from David Krech, Richard S. Crutchfield, and Egerton L. Ballachey, Individual In Society (New York: McGraw Hill Book Company, Inc., 1962), pp. 310-313.

in areas whose values and role perceptions are perceived as deviating from "societal norms" the danger of mutual antagonism and hostility are increased. In effect, a two-way system of negative communication emerges, working against both patrolman and client.

### Review of Related Research

The characteristics and functions of the open and closed belief system have been elaborated in the preceding section and will not be further examined here. The degree of an open or closed mind that a police recruit displays should be of great concern to the police department. In the training (learning) situation the following research findings are of particular importance.

In 1961, H. J. Ehrlich<sup>22</sup> directly tested the proposition that the cognitive sphere of closed-minded people is quite resistant to change. Ehrlich compared the scores of 57 students in a sociology (introductory) class on a pre-course-post-course, and a mail followup five months after the post test. Ehrlich found that there was a  $-.44$  association between dogmatism (measured by the D-Scale) and test performance. This association

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<sup>22</sup>H. J. Ehrlich, "Dogmatism and Learning," Journal of Abnormal and Social Psychology, 1961, 62, pp. 148-149.

remained constant over the three testing periods.

Ehrlich reached the conclusion that

. . . subjects low in dogmatism entered . . . with a higher level of learning, learned more as a result of classroom experience and retained this information to a significantly greater degree than the more dogmatic subjects.<sup>23</sup>

In a later study, the same researcher, on the basis of a five-year followup, determined that since there was no significant association between grade point average and dogmatism, the constant differences associated with his earlier tests were a result of course content.<sup>24</sup> This was again pointed out in the 1965 report of Dr. F. Costin,<sup>25</sup> where one of his interpretations was that dogmatism and course content are associated together with class performance. While course content and dogmatism were viewed as relevant to class performance, Alter and White, in perhaps the largest of the dogmatism-performance tests, administered the D-Scale to 2,099 students enrolled in 14 basic psychology courses. In brief, the study again revealed a significant relationship

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<sup>23</sup>Ibid., p. 149.

<sup>24</sup>H. J. Ehrlich, "Dogmatism and Learning: A Five Year Follow-up," Psychological Reports, 1961, 9, pp. 283-286.

<sup>25</sup>F. Costin, "Dogmatism and Learning: A Follow-up of Contradictory Findings," Journal of Educational Research, 1965, 59, pp. 186-188.

(.05 level) between dogmatism and examination scores.<sup>26</sup> In 1968, Costin reported that on the basis of an examination testing psychological principles and another examination testing misconceptions about human behavior and attributes, positive association between dogmatism and retention of misperceptions existed (.35, where significant at less than .01). The association between closed-mindedness and basic psychological principles was  $-.004$ . Costin concluded with indicating that closed-minded subjects would be more resistant to changing old beliefs, as opposed to assimilating new information perceived as congruent to the belief system.<sup>27</sup>

An interesting field study was undertaken by Hallenbeck and Lundstedt in 1968. In the study they found that closed-minded persons are prone to deny the onset of a severe physical disability (blindness), whereas the open-minded sample would display depression as an indication of acceptance. The mean correlation between dogmatism and denial was .54, and dogmatism and depression at  $-.46$ . The researchers concluded that

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<sup>26</sup>B. J. White and R. D. Alter, "Dogmatism and Examination Performance," Journal of Educational Psychology, 1967, 58, pp. 285-289.

<sup>27</sup>F. Costin, "Dogmatism and the Retention of Psychological Misconceptions," Educational and Psychological Measurement, 1968, 28, pp. 529-534.

closed-minded individuals are less accepting of major self-concept changes.<sup>28</sup> In 1967, Druckman conducted research which compared the performance of open- and closed-minded persons in role playing situations. Of interest to the police field is that the roles assigned to the subjects were as union and management representatives. In the analysis of results, Druckman found that regardless of the role assigned, the closed-minded individuals were less able to solve conflicts, were disinclined to compromise, and viewed compromise as an undesirable setback.<sup>29</sup> Rokeach, Swanson and Denny, using the now infamous Denny Doodlebug Problem, ascertained that closed-minded subjects performed significantly less well when confronted with novel information than open-minded subjects. In redesigning the problem to resemble an intellectual game (chess) there were no significant differences between open- and closed-minded subjects who were familiar with "the rules of the game," but there was a significant difference between

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<sup>28</sup>p. N. Hallenbeck and S. Lundstedt, "Some Relations Between Dogmatism, Denial, and Depression," Journal of Soc. Psych., 1966, 70, pp. 53-58.

<sup>29</sup>D. Druckman, "Dogmatism, Prenegotiation Experience, and Simulated Group Representation as Determinants of Dyadic Behavior in a Bargaining Situation," Journal of Person. and Soc. Psych., 1967, 6, pp. 279-290.

open- and closed-groups who had no knowledge of chess. The closed-minded groups solved the problem in significantly longer periods of time.<sup>30</sup> Conducting research in the intermediate region of the belief system, McCarthy and Johnson demonstrated that closed-minded individuals were more prone to accept positive authority-oriented explanations of political developments as contrasted with open-minded groups.<sup>31</sup> Along similar lines, Norris displayed findings that closed-minded individuals more readily accepted information from positive authority figures than open-minded persons did. On the assumption that central beliefs are most resistant to change, Rokeach, Reyher and Wiseman coerced belief changes using the medium of hypnosis. The total spectrum of beliefs was divided into five categories: 1) Primitive (unanimous agreement). 2) Primitive (no consensual agreement). 3) Authority. 4) Derived. 5) Irrelevant. When the results were measured, the induced changes ranged downward in effect, i.e., irrelevant beliefs were most resistant.<sup>32</sup> The 1967 study

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<sup>30</sup>Rokeach, op. cit., pp. 215-223.

<sup>31</sup>J. McCarthy and R. C. Johnson, "Interpretation of the "City Hall Riots" as a Function of General Dogmatism," Psychological Reports, 1962, 11, pp. 243-245.

<sup>32</sup>M. Rokeach, J. Reyher and R. Wiseman, "An Experimental Analysis of the Organization of Belief Systems," in M. Rokeach (ed.), Beliefs, Attitudes, and Values (San Francisco: Jossey-Bass, 1968).

of McGuckin provided evidence that closed-minded subjects favorably responded to a dogmatic speaker (pro U.S.) more so than open-minded persons, and were much more favorable as the degree of dogmatic rhetoric increased. The open-minded group was least receptive to the speaker under highly dogmatic conditions.<sup>33</sup> By comparing three separate scales of the California Personality Inventory and dogmatic scores, Korn and Giddan reported that closed-minded individuals were measured as being insecure, intolerant and inflexible in contrast to open-minded individuals.<sup>34</sup> Using tests of interpersonal perception, group interaction and group identification and then comparing the results with Dogmatism Scale scores, Burke found that there was an inverse relationship between dogmatism and interpersonal sensitivity.<sup>35</sup> Another important piece of research (for the purpose of this study) was the finding by Saltzman that a positive regard for others and interpersonal empathy is again

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<sup>33</sup>N. E. McGuckin, "The Persuasive Force of Similarity in Cognitive Style between Advocate and Audience," Speech Monographs, 1967, 34, pp. 145-151.

<sup>34</sup>H. Korn and N. Giddan, "Scoring Methods and Construct Validity of the Dogmatism Scale," Educational and Psych. Measurement, 1964, 24, pp. 867-874.

<sup>35</sup>W. W. Burke, "Social Perception as a Function of Dogmatism," Perceptual and Motor Skills, 1966, 23, pp. 863-868.

inversely related to the relative open- or closed-mindedness of the subject.<sup>36</sup> In 1965, Zagona and Zurcher investigated the relationship of dogmatism and interpersonal behavior in an unstructured classroom situation. They found that the closed-minded subjects exhibited greater concern over the selection of a group leader and the development of a group structure. When the closed-minded group was challenged by an outside source of authority (assuming a positive label) they grew individually insecure, showed a lessening of conviction, and the group declined in cohesiveness.<sup>37</sup> In their study of dogmatism and sensory acuity, Kaplan and Singer found that dogmatism and sensory acuity are inversely related, that in the closed mind there is a resistance to rationally evaluating novel ideas and (presumably) non-conforming behavior.<sup>38</sup>

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<sup>36</sup>G. A. Saltzman, "Programmed Materials and School Counselor Development," Dissertation Abstracts, 1967, 27, pp. 2077-2078.

<sup>37</sup>S. Zagona and L. Zurcher, "Participation, Interaction and Role Behavior in Groups Selected from the Extremes of the Open-Closed Cognitive Continuum," Journal of Psychology, 1964, 58, pp. 255-264.

<sup>38</sup>M. Kaplan and E. Singer, "Dogmatism and Sensory Alienation," Journal of Consult. Psych., 1963, 27, pp. 486-491.

Literature that explores the area of police department organization, environment and focus is readily available, with wide-ranging degrees of professional and academic competence. Of the more recent publications, James Q. Wilson's study of police behavior in eight cities is perhaps the best overall view of the police milieu and its effect upon the policeman's behavior.<sup>39</sup> To gain insight into the various methods of gaining public support and cooperation, and the human problems associated with these attempts, the source book edited by Arthur Brandstatter and Louis Radelet is unique. They have drawn together police practitioners, administrators and observers to produce a general perspective of relations between the police and the community.<sup>40</sup> The sociological study of the police edited by David Bordua allows for the examination of historical police themes, police perceptions of and by the larger public, and sources of uncertainty in police work.<sup>41</sup> An examination of in-group values and peer pressures is provided in the

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<sup>39</sup>James Q. Wilson, op. cit.

<sup>40</sup>A. F. Brandstatter and Louis A. Radelet (eds.), Police and Community Relations: A Sourcebook (Beverly Hills: Glencoe Press, 1968).

<sup>41</sup>David J. Bordua (ed.), The Police: Six Sociological Essays (New York: John Wiley & Sons, Inc., 1968).

sociological survey of law, custom and morality of William Westley.<sup>42</sup> A highly readable account of how the police have come to view themselves and their public is offered in Morris and Hawkins' guide to criminal justice modernization.<sup>43</sup> An excellent examination and critique of contemporary police recruiting and training practices is provided by Charles B. Saunders in his research published in 1970.<sup>44</sup>

The final consideration for this research would be the possible alternatives open to modifying or opening relatively closed belief systems. Regardless of veteran or non-veteran status of police recruits, it will be assumed that the semi-military structure of police recruit schools and the present nature of police work will not contribute to the modification of closed belief systems. It should then become reasonable to examine methods by which closed belief systems can be altered so as to receive contradictory information without associated inappropriate response, and altered while

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<sup>42</sup>William A. Westley, Violence and the Police (Cambridge: MIT Press, 1970).

<sup>43</sup>Norval Morris and Gordon Hawkins, The Honest Politician's Guide to Crime Control (Chicago: The University of Chicago Press, 1970), pp. 87-109.

<sup>44</sup>Charles B. Saunders, Jr., Upgrading the American Police (Washington: The Brookings Institute, 1970).

in the training situation. There are numerous effective approaches to this sort of modification, including psychoanalysis and psychotherapy. There is at least one method of perception modification that is ideally suited to a police academy setting: the Encounter Group, one of whose leading proponents is Carl Rogers, who has written and lectured extensively on the value of, and path to, sensory awareness and empathy.<sup>45</sup> Hubert Bonner,<sup>46</sup> Rollo May,<sup>47</sup> and Abraham Maslow<sup>48</sup> are also of this school of thought.

#### Summary of Related Research

It has been demonstrated that closed-mindedness affects classroom performance and performance on examinations. Dogmatism is positively associated with the memorization of psychological misconceptions and inversely related to the facility of self-image changes. In role-playing exercises, closed-minded subjects were less successful than open-minded subjects in labor-management

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<sup>45</sup>Carl R. Rogers, On Encounter Groups (New York: Harper & Row, Publishers, 1970).

<sup>46</sup>Hubert Bonner, On Being Mindful of Man (Boston: Houghton Mifflin Company, 1965).

<sup>47</sup>Rollo May, Psychology and the Human Dilemma (Princeton: D. Van Nostrand Company, Inc., 1966).

<sup>48</sup>Abraham H. Maslow, Toward a Psychology of Being (New York: D. Van Nostrand Reinhold Company, 1968).

negotiating and were more resistant to compromise, perceiving compromise as failure. When confronted with novel information, closed-minded subjects resolved intellectual problems significantly slower than open-minded subjects, and were found to accept more readily the positive, authority-based explanations of social disturbances. Experiments tend to show that peripheral beliefs are more readily modified than primitive beliefs and that closed-minded subjects approve of dogmatic speakers, increasing their approval as the speaker increases dogmatic phrasing, while there is an inverse relationship between dogmatism and interpersonal sensitivity, and a similar relationship relative to interpersonal empathy and positive regard for others. Further studies disclosed that sensory acuity and closed-mindedness are inversely related and that, in the face of threat from an outside authority figure, the closed-minded group evidenced a reduction in cohesion, security and belief conviction.

Aligning the above studies with contemporary literature directed at examining the total picture of the police field, it then develops that the policeman's job, perhaps more so than any comparable occupation, is subjected to internal, organizational and client-oriented threats, both rationally and irrationally perceived. The more dogmatic the policeman, the more likely is an

inappropriate response to irrelevant and misperceived information. Assuming, then, that the military regimen facilitates and perhaps encourages a closed belief system, it would follow that closed-mindedness would not dissipate upon separation from the military and entry into a police recruit school. If there is a significant difference in dogmatism among military veterans and non-veterans, and if police recruit schools desire to improve the interpersonal skills viz. policeman-client, the encounter group method of developing empathy and encouraging open-mindedness is seen as the most practical avenue of approach.

#### RESEARCH DESIGN

The research design proper will follow an approach which will attempt to ascertain if military service is a sufficient or contributing condition leading to significant differences in degree of closed-mindedness between non-veterans and veterans. The most appropriate way to test the hypothesis would be to measure the presence of the dependent variable in both groups prior to military service (the independent variable). But this is not possible, in view of time and other resource limitations. It is also reasonable to make attempts to rule out the

factors of contemporaneous events, responding to the measures in a socially desirable way as influences upon the dependent variable. With regard to the latter factor, all subjects will be tested under identical physical conditions. The problem of socially desirable responses to the questionnaire is a very real problem, yet none of the reported studies in the preceding section made any mention of this effect in their research.

The selection of the test groups falls far short of being ideal. Owing to resource limitations and lack of police department cooperation, the sample will number 187. The same limitations obviated a random sample of police departments, or even a geographically stratified random sample. Matching is not used, since there is no experimental treatment of either group. Owing to recruit school procedures, entire classes were tested, which precluded any precision control. The experimental design used calls for an "after-only" measurement of the variables.

There are two questionnaires involved in the measuring situation: Dr. Milton Rokeach's Dogmatism Scale and a qualitative measure of the researcher's own construction. Pre-testing of the measuring devices has revealed no random error as a result of any misinterpretation of the questions. The validity of the qualitative

measure is self-evident, while the D-Scale evidences construct validity on the basis of correlations with other tests and behavior, internal consistency of items, stability over time, and numerous field and laboratory applications. In the pre-test situations (N=12), reliability of the qualitative measure was 1.00. The reliability of the D-Scale has been measured at .84, using the test-re-test method.<sup>49</sup> The qualitative measure allows for the categorization of data on primarily nominal scales, although the design purposely allows for the treatment of the data as ordinal or interval data (e.g., age, length of military service, etc.). The D-Scale is generally subjected to interval treatment. The straightforward nature of the data and economics suggests the use of forced choice questionnaires to measure open- or closed-mindedness. The qualitative data are best secured by employing a "fill in the answer" format, and modified fixed-alternative questions. Although the scores yielded from psychological measurements of attitudes or beliefs are best viewed as ordinal data (since a difference of a few points only indicates differences of degree rather than quality), D-Scale scores will be placed on an interval scale, with qualitative and semi-qualitative data arranged on nominal and ordinal scales, respectively.

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<sup>49</sup>See Rokeach, The Open and Closed Mind, p. 90, Table 4.3.

The nature of the measurements lends itself to uncomplicated coding and tabulation of data for computer analysis. Descriptive statistics will be used to denote central tendencies and variability. Inferential statistics will be used in ascertaining significant differences and areas of association between variables. This will include two sample "t" tests of significance, comparisons of sample variances, and tests of association between nominal-interval data. Tests of significance between sample means will be conducted on the present research and the means reported in the studies of more randomly sampled populations reported in the review of literature.

## Chapter 2

### ANALYSIS OF DATA

The final sample was taken from four recruit training classes in two Midwestern police departments, with the total sample numbering 187 subjects. Table 1 depicts the general breakdown of subjects according to categorical position.

TABLE 1

FREQUENCY OF SUBJECTS RELATIVE TO VETERAN  
NON-VETERAN STATUS

Category	N	Percent	Total N	Total Percent
Veterans	107	.57		
Non-Veterans	80	.43	187	100

The subjects were tested at the training facilities of the Cincinnati (Ohio) and Detroit (Michigan) police departments. The Cincinnati sample testing was performed by that department's training personnel, while the Detroit sample was tested by the researcher. By comparing the individual raw scores and item scores on the Dogmatism

Scale with both samples, there is no reason to suspect that any random error was introduced into the Cincinnati sample as a result of the Department's administering the test itself. In each of the four testing situations the time required for execution varied from twenty minutes at a minimum to twenty-five minutes at the maximum. The Detroit samples were gathered after the recruits had finished their mid-day meal, which should rule out any effects of physical or mental fatigue. It is unknown when the Cincinnati sample was gathered insofar as the time of day is concerned. In the Detroit sample, the subjects were provided with a general explanation of the research and were encouraged to raise any points which might be confusing to them. There were no questions brought out regarding the Dogmatism Scale, and one question raised about the qualitative questionnaire. At the close of each testing period the recruits were again encouraged to ask any questions or offer whatever comments they had. None of the questions asked or comments made indicated any confusion or dissatisfaction with the measuring devices. All testing was performed in a classroom arrangement. The possibly intervening variables of age, years of education, supervisory experience, prior occupation, length of time since military separation, race, and religion are not listed or otherwise used in the data

analysis, since there were too few observations involved, with little variation between the observations.

The Dogmatism Scale is constructed in such a way as to measure isolation within and between belief and disbelief systems (questions Nos. 1, 2, 3 in appendix), relative degrees of differentiation of the belief and the disbelief systems (question No. 4), the specific content of the primitive beliefs (questions Nos. 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17), the formal content of the intermediate belief region (questions Nos. 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33), interrelations among primitive, intermediate, and peripheral beliefs (questions Nos. 34, 35, 36), and attitude toward the past, present, and future (questions Nos. 37, 38, 39, 40). In analyzing the raw dogmatism scores it is necessary that the sub-scale scores also be analyzed rather than simply testing for significant differences between veterans and non-veterans on a total dogmatism scale score.

As can be seen in Table 2, there are no statistically significant differences between veterans and non-veterans on the basis of Dogmatism Scale Scores.

Examining the data for the sub-scales of the Dogmatism Scale between veterans and non-veterans reveals few points of interest or significant difference.

TABLE 2

COMPARISON OF VETERAN AND NON-VETERAN DOGMATISM MEANS<sup>a</sup>

	N	Percent	Mean	Standard Deviation
Veterans	107	.57	147.44	24.63
Non-Veterans	80	.43	149.26	25.13

<sup>a</sup>One-tailed t-tests were used in determining degrees of significance, and none of the resulting t-scores approached statistical significance.

Question No. 1 on the Dogmatism Scale is designed to reflect any accentuation of differences between the belief and the disbelief systems. The mean scores of the veterans and non-veterans are 2.48 and 2.34, respectively. These scores are relatively low and tend to indicate that those persons tested displayed slight accentuation of belief-disbelief differences. A closed-minded group would be expected to have a significantly higher mean item score. Questions Nos. 2 and 3 reportedly measure the coexistence of contradictions within the belief system. The means on this sub-scale were 3.71 and 3.86 for the veterans and non-veterans, respectively. These scores would indicate that both groups exhibit a low level of isolation between the belief-disbelief dimension and possess reasonable degrees of interconnectedness

between other beliefs and sub-regions of this dimension. Question No. 4 measures the degree of differentiation of the belief and disbelief systems. Here the veteran group had a relatively high mean of 5.59 and the non-veteran group reports a high mean of 5.25. This finding is in concert with the prevailing idea that the belief system is generally more differentiated than the disbelief system. However, these scores merely indicate a slight tendency that the groups have better differentiated belief systems as opposed to the disbelief system. Questions Nos. 5 through 18 attempt to ascertain the specific content of primitive beliefs. Within these questions there are further classifications. Questions Nos. 5 through 8 measure those beliefs regarding the lonesomeness, isolation, and helplessness of man. The means for this series were 3.02 for the veterans and 3.22 for the non-veterans, which would indicate a healthy outlook on life--that life for man is not viewed as necessarily hostile and threatening. Questions Nos. 9 through 13 tap those beliefs pertaining to the uncertainty of the future. The veteran and non-veteran means on this series were 3.61 and 3.73, respectively. This is consistent with the means for questions Nos. 5 through 8, where the world is viewed as basically friendly. Then it could be expected that there should not be any overriding

concern or fear for the future. This expectation is supported by the mean scores of items Nos. 9 through 13. Question No. 14 seeks to establish the belief about self-adequacy or inadequacy. Means of 3.68 for the veteran group and 3.04 for the non-veteran group point toward a healthy self image, which also follows consistently from the results of questions Nos. 5 through 13. Under the rubric of the defense of self-aggrandizement against self-inadequacy, questions Nos. 15 through 17 examine the concern with power and status. These means were 4.65 and 4.61 for veterans and non-veterans, which at best indicate the slightest concern with power and status as contrasted with evidencing little preoccupation with these areas. The formal content of the intermediate belief region is examined through questions Nos. 18 through 33, which are further divided into four sub-categories. Questions Nos. 18 through 26 measure general authoritarianism. Questions Nos. 18 and 19 measure beliefs in positive and negative authority. These respective means were 3.20 and 3.29 for veterans and non-veterans and indicate a rational regard for both positive and negative authority rather than an arbitrary acceptance of positive, and rejection of negative authority. Questions Nos. 20 through 26 claim to measure a belief in a cause and the acceptance of people on the basis of whether

they agree or disagree with the individual's positive and negative authorities. The means for the veterans and non-veterans on this series were 3.56 and 3.68, respectively. It can be assumed that both groups are rationally oriented in their acceptance of authority and people. General intolerance is reflected in the means of questions Nos. 27 through 34. For the veteran group the mean question score was 3.98 and 3.89 for the non-veteran group on the basis of intolerance toward the nonconformist or renegade. This means for intolerance toward the disbeliever were 4.69 for the veteran group and 4.84 for the non-veteran group. Both sets of means would imply a low level of renegade and non-believer rejection, or a generally tolerant profile.

In determining the relationship between the primitive, intermediate, and peripheral beliefs, two facets are examined: the tendency to make a party-line change (where a change in the intermediate belief precedes a change in the corresponding peripheral belief) and the phenomena of narrowing (where incongruent events, facts, and sources of authority are avoided). Questions Nos. 34 and 35 measure the party-line change aspect, with veteran and non-veteran means of 4.69 and 4.84, indicating a minor predisposition toward making party-line changes, while the veteran and non-veteran means on

narrowing (question No. 36) are 4.00 and 3.80, reflecting a general openness to new experiences and perhaps a rational basis of factual evaluation in the face of incongruent information received. On the result of question No. 37, both veteran and non-veteran groups display a relatively good appreciation of all three time periods (past, present, and future) with respective means of 2.54 and 2.47. This would indicate that the present is accepted as being equally as important as the past and/or future. The last three questions of the Dogmatism Scale examine any inordinate concern with knowing what lies in the future. The means of 3.61 for veterans and 3.96 for non-veterans would best be interpreted as not reflecting any irrational need to foresee the future.

In summary, there are no statistically significant differences between raw total dogmatism scores and veteran or non-veteran variables, nor are there any statistically significant differences between the subscales of the Dogmatism Scale and veteran or non-veteran status. In general, the resulting scores for veterans and non-veterans are not statistically different from the scores reported by Rokeach in a number of his studies.<sup>50</sup> For those recruits surveyed, the mean

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<sup>50</sup>Rokeach, The Open and Closed Mind, p. 90, Table 4.3.

scores of either group fall generally in the mid-range of the Dogmatism Scale, which is assumed to present a profile of moderately open-minded subjects, and contrary to the test hypothesis as pertains to veterans and closed-mindedness. Table 3 shows the mean arrangement of subscale scores for veterans and non-veterans.

TABLE 3

MEAN SUBSCALE SCORES BETWEEN VETERANS AND NON-VETERANS<sup>a</sup>

Scale Items	Veteran Mean	Std.Dev.	Non-Veteran Mean	Std.Dev.
1	2.48	1.63	2.34	1.45
2-3	3.71	1.90	3.86	2.18
4	5.59	1.65	5.25	1.94
5-8	3.02	1.91	3.22	2.07
9-13	3.61	1.78	3.73	1.89
14	3.68	2.13	3.04	1.72
15-17	4.65	1.72	4.61	1.83
18-19	3.20	2.06	3.29	2.20
20-26	3.56	1.87	3.68	1.89
27-29	3.98	2.01	3.89	1.98
30-33	3.65	1.91	3.64	1.86
34-35	4.69	1.87	4.84	1.78
36	4.00	1.97	3.80	2.00
37	2.54	1.77	2.47	1.50
38-40	3.61	1.93	3.96	1.92

<sup>a</sup>On the basis of both chi-square and t-tests, there are no significant differences between veterans and non-veterans reflected in Table 3.

### Chapter 3

#### SIGNIFICANCE OF THE FINDINGS

Although the analysis indicates that the null hypothesis cannot be rejected, that is, veterans do not differ from non-veterans relative to open- or closed-mindedness, the findings should not be dismissed as of no further value. Granted, the raw dogmatism scores yielded in this study are nearly identical to those reported in many of the studies reported above, it is too simple a matter to accept the intimation that veteran and non-veteran police recruits are no different, on the basis of open- or closed-mindedness, than non-police samples. In the discussion of the conceptual framework, certain hallmarks of behavior could be expected from closed- and open-minded subjects. It was suggested that closed- or open-minded subjects would evidence notably different skills in resolving interpersonal conflicts which were less than gravely criminal, mainly in those situations requiring the judicious, rational exercise of police-held discretion. Such a result would not appear to be affected by any precondition of military service, and it could legitimately be expected that the typical patrolman (of those surveyed) would react in a

typical fashion during confrontations which require the analysis of new and/or incongruent information. To paraphrase McNamara, these recruits would be expected to carry on typical interpersonal testing where a person expects a type of behavior from another on the basis of pre-existing information.<sup>51</sup> Simply stated, the patrolman evaluates those indices of other-centered behavior that he perceives as relevant and responds to his analysis of the situation in the fashion he perceives as in keeping with the conflict. Unfortunately, the nature of the police milieu is too conducive to typical reaction. From time immemorial, the greater part of police activity has revolved around varying standards of retributive, on-the-spot "justice," which, in turn, have been substantially based on class differences ranging from white upper-class down to black slum dwellers.<sup>52</sup> On the strength of these self-perpetuating class distinctions, policemen have understandably developed belief and disbelief systems regarding what was the "typical" mode of behavior for a particular class-distinguished group, or individual, and responded to these conceptions of acceptable-unacceptable behavior in

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<sup>51</sup>Statement by John H. McNamara, personal interview, 14 April, 1971.

<sup>52</sup>See James Q. Wilson, Varieties of Police Behavior.

what is perceived as a rational method of resolving interpersonal conflicts. If recent eruptions of outright hostility and abuse toward policemen in general are acceptable indicators of growing dissatisfaction with the "typical response," then it should be assumed that wide segments of the populace are acutely dissatisfied with a predictable response from a patrolman during the course of oftentimes emotionally loaded and anxiety provoking face-to-face confrontations.<sup>53</sup> Thus the worth of having atypically open-minded patrolmen becomes readily apparent.

Along these lines, many police practitioners are now availing themselves of recently made available resources for developing professional police recruit and on-going training programs. To the extent that these programs are being developed, the common thread running through the majority is expediency and proficiency. The concept of a professional police force seemingly accentuates the professionalism of technical rather than people-oriented fields, such as business administration and engineering. Some small number of police administrators prefer to compare their profession with the medical profession, since each serves a given

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<sup>53</sup>See William H. Westley, op. cit.

client or clients. This manner of professionalism is commendable, especially for the taxpayer, but the analogy is somewhat incorrect. Where the medical, or even legal, profession is people-oriented, the client and recipient of the service is generally the same person, who freely elects to request the service of the medical practitioner or the attorney. The nature of the client-policeman relationship is not identical on one important point--the client does not reserve the right to terminate the relationship, to change arbitrarily his choice of policeman or to determine the amount of police-induced remedy he is willing to accept. The client, once he becomes a client, must depend upon the policeman for both satisfaction and sanction. The policeman is not called upon to diagnose a physical ailment, he is called upon either to adjudicate a confrontation or to effect an apprehension. The satisfactory result of the policeman-client confrontation hinges upon the policeman's rational interpretation of the result of his ongoing interpersonal testing. The fact that the client also participates in this interpersonal testing does not alter the basic finding that, in all likelihood, he, too, is a typical citizen. The important concern, though, is that as each participant evaluates the incoming information he is subjected to typical analyses of the data, and then equally inappropriate

responses. So, while many police departments are developing professionals in the former sense, they are apparently falling somewhat short of either recruiting or developing what could be called an empathic person--one who is better able to assess accurately the veracity and relevancy of client-generated information and behavior. In the absence of contrary evidence, it is assumed that this situation is compounded after extensive field service, without any substantial attempts to modify dysfunctional patterns of interpersonal testing. As a consequence of the nature of police-citizen interaction it would seem advantageous to recruit or develop personnel with significantly more open belief-disbelief systems than what is labeled as typical of a population. A major obstacle to any such approach is that police administrators in general are not convinced of the necessity for empathy,<sup>54</sup> and are generally unsure about the ramifications of the empathic approach to police work, especially in the area of citizen cooperation with the police for the express purpose of deterring and preventing crime and the apprehension of criminals. A second stumbling block is the actual recruiting of open-minded policemen. After numerous studies, it is difficult to maintain that any one personality type predominates the police ranks. In addition, police departments are hard

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<sup>54</sup>In Particular, See Skousen, "Sensitivity Training: A Word of Caution," Law and Order, 1967, 15:11, 10-12; 70.

pressed to recruit a sufficient number of men to bring the department up to authorized strength, much less attract those above average in educational achievement, or more open-minded than the typical recruit. Another avenue presently appears to be the recent discipline of encounter groups, which are aimed at opening the individual to a new sensory awareness, greater open-mindedness, and less irrational interpersonal testing.<sup>55</sup>

VALUE POTENTIAL OF INCREASED  
OPEN-MINDEDNESS TO POLICEMAN,  
CLIENT, AND DEPARTMENT

Perhaps the most renown exponent and practitioner of the intensive group experience is Carl Rogers, who feels that the primary focus of the encounter group is with the process and dynamics of day-to-day interpersonal experiences.<sup>56</sup> The encounter group is not a haven for the neurotic; rather, it is an unstructured group process which closely examines, in time, some of the more topical and/or traditional attitudes and daily self presentation to others, and other-generated perceptions of the individual. In general, the arguments against the encounter

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<sup>55</sup>Carl Rogers discusses these possibilities in On Encounter Groups, and On Becoming a Person, op. cit.

<sup>56</sup>See Carl Rogers, On Encounter Groups.

group as being a Communistic plot to subvert good citizens can be viewed as a misplaced distrust of the change that supposedly flows from the encounter group process. This distrust is subject to even greater distortion at an institutional level, especially those institutions which are charged with the maintenance and survival of a status quo. It is theoretically and factually true that an enlargement in the openness of the individual is the end product of the intensive group experience. These changes, or modifications, vary in duration and degree, yet the basic experience is beneficial to the participants if conducted by qualified personnel. In general contrast to police training programs currently existing, the development of positive interpersonal skills does not depend solely on cognitive training, nor is such training sufficient by and of itself. In addition to the cognitive element of learning, group encounters should be arranged where each member is encouraged in the direction of an understanding of his own self and to recognize those attitudes (and subsequent behavioral manifestations) which are dysfunctional in either the social or occupational set and then finally to develop modes of interpersonal action that would best facilitate the individual's existence and effectiveness in the social or occupational setting. In broad terms, the

encounter group process takes place in conjunction with cognitive and experiential learning, with the end result of empathy. This might be the concept that many police training programs fail to acknowledge, first as a consequence of not accurately understanding the idea of empathy, and second because intensive experience groups are foreign to most police recruit and ongoing training programs, which deal only with the cognitive aspect of human relations and with varying degrees of exposure.

Assuming that a law enforcement agency would incorporate such a program within its general training curriculum, and allow it to progress to a point in time where reliable evaluations could be made, there are three immediate areas that are affected by the encounter group experience: the individual, interpersonal relations and organizational change. Regarding the individual, the vast majority of those sincerely participating in an encounter group evidence varying degrees of self-image alteration leading to a greater awareness and appreciation of self. In turn, the individual recognizes and applies his latent potentialities in his immediate and later interpersonal situations. He is less anxious about examining his own attitudes and behavior, and then less prone to misinterpret new belief-disbelief systemic information. The individual result is

generally movement toward a different philosophical-intellectual ethos. It is not unheard of for many encounter group participants to redefine their occupational preferences and choices. The greatest change effected in the realm of interpersonal relations is that of enhanced, meaningful communication. Where before most communication was routine and impersonal (exemplified by the civil servant), communication itself begins to reflect the empathy brought out during the basic change of the individual. A dogmatic, authoritarian style of communication is gradually replaced with insightful, perceptive communication. The person is not only better attuned to his own self but also recognizes those means of communication likely to arouse anxiety, then hostility, in the recipient. Addressing institutional (organizational) change, a thorny problem is confronted. Quoting Rogers:

. . . while change and growth often introduce turbulence into the life of the individual, they seem almost inevitably to induce it in institutions--a most threatening experience to the traditional administrator.<sup>57</sup> (Emphasis added by the author)

This is best understood by viewing the individual and relationship modifications. These changes are bound not only to question the attitudes and values of the self,

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<sup>57</sup>Ibid, p. 73.

but also those of the organization or the "system." Unswerving loyalty and pedantic adherence to departmental dictate is likely to give way to the selfsame critical examination of organizational attitudes, values, and goals. As seen by the administrator this is a threatening development, perhaps totally unexpected, and a portent of upheaval of the status quo, of tradition.

No less affected are those institutions which perceive themselves as, and are perceived as being in service to perpetuate the traditional values of society, regardless of the irrationality of the codes they maintain, and the slow, but steady reordering of societal parameters. Yet numerous institutions have many times weathered disruption and upheaval and have then taken their cue from a general, heterogeneous society and moved progressively forward (witness the Roman Catholic Church, or the feared socialism of many European nations).

#### PROJECTED IMPLICATIONS

Other practical problems of incorporating intensive group experience into police recruit training programs are that the effects are not always long-lasting, and that while "rookie" patrolmen may have developed empathic interpersonal skills, their field experienced peers in all likelihood have not developed similar skills.

The former problem can be met and overcome by requiring and providing for periodic group encounter sessions during field service. The result should be beneficial from the vantage point of exposing developing attitudes of less than mutually beneficial value (patrolman-client), and from the point of view of allowing for the functional release of occupationally created hostility in a therapeutic setting. The second problem might best be dealt with by selective assignment of experienced patrolmen with new, impressionable patrolmen, and simultaneously exposing experienced patrolmen and line commanders to the group encounter. The benefit of this could be twofold: the experienced policeman should display a broadened perspective of his role structure (social, family, occupational), which then enhances the probability of not only improved client relationships but also generates a more lucid understanding of his position as either a supervisor or a subordinate. While there is no evidence to support the assumption that the nature of law enforcement (the police function) contributes to closed-mindedness and dysfunctional interpersonal testing, such an assumption is not realistically impossible or improbable. By entertaining that supposition, the potential value of the group encounter is underscored for the seasoned policeman, regardless of occupational function.

Within the recruit school the encounter group has a responsibility not only to develop interpersonal skills but also to key the group to realities of the role they are to fulfill--being not merely a policeman but also an agent of social control. For the individual recruit the intensive group experience should again bring out those dormant possibilities for constructive interaction and allow for intense self-analysis. By so doing, the patrolman is creating fertile ground for the emergence of an expanded consciousness of self; he is apparently transgressing against those limits upon constructive interpersonal interaction prescribed by conditions of worth towards a more functional positive self-regard.<sup>58</sup> With growth in a direction toward positive self-regard, the individual patrolman is more able to interpret empathically the expressed attitudes and behavior of not only his occupational peers but also the future client. In the face of vacillating satisfaction with and criticism of the police, it is hardly moot to indicate the importance of the individual policeman becoming more open-minded than the average person, especially when considered in the light of the undeniably major degrees of discretion held by the policeman to react in that manner he perceives as proper. The less open-minded the policeman, the

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<sup>58</sup>See Carl Rogers, On Becoming a Person, chapters 13-19.

greater the possibility of irrationally evaluating irrelevant information (or communications), and the greater is the likelihood of an irrational response to the situation or subject.

The more open-minded, or the less the patrolman experiences anxiety-provoking conditions of worth, the more improved is the capacity for constructive, effective interpersonal relations. As the patrolman develops confidence in his own self, he is better able to communicate with a client without the usually attendant feelings of mutual distrust and hostility. Where the client is not necessarily an empathic client the patrolman is now in a position to avoid communications that might stir the type of irrational fear which often results in an incomprehensible client reaction, such as verbal or physical abuse of the policeman. This improvement in communication is not simply limited to the avoidance of abuse by the citizen. The implication goes nearly to the heart of the matter dealing with securing the cooperation of the general public in the area of law enforcement. So long as a majority of policemen see the public as a threat to their physical, organizational, and mental well-being, the opportunity for dysfunctional communication is at its zenith. So long as the public views the policeman in a context of adversary, the typical policeman's propensity for misperception of verbal

and physical cues is enlarged, as is the tendency toward evaluating inconsequential information as being of some grave consequences.<sup>59</sup> One might still wish to accuse the police of being the causal factor in this recent perception of police as adversary, especially in relation to the lower classes, and the slum dwellers. Such is not the case. Not only do the police serve a heterogeneous clientele (who have diverging concepts of "service") but they must also contend with exaggerated political and legal influences upon their perception of the police role and of the feasibility of effective performance in the face of fluctuating social, political and legal sympathy. What is being witnessed (including the "Chicago Police Riot" and the Kent State incident) is a typical reaction to anxiety, fear and hostility by commendable, yet typical, people who happen to be policemen, or acting as their surrogates. Further exemplification of the necessity of non-typical communication in the policeman-client relationship is in the family dispute. No policeman enjoys any involvement in the family disturbance, yet he must respond to anyone's request for assistance, more so since the majority of these requests are centered in lower class areas and

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<sup>59</sup>See William Westley, op. cit., chapter 3.

involve people labeled as "low class." Under normal circumstances the patrolman is greeted with relief by one participant and hostility by the second. Eventually the policeman concludes that the problem can't be resolved with any certainty short of arrest, and that response is usually a capitulation by the policeman to confusion and doubt. In the end result, the policeman suspects that he has been the recipient of unjust expectations and hostility, and further characterizes the participants as intolerant, ungrateful, ignorant, and "low class." This result is not the product of closed-mindedness, severe conditions of worth, or of authoritarian thinking. This result comes from an average person being involuntarily placed in an emotionally loaded situation. From either the policeman's or client's position there is an increase in anxiety long before the policeman confronts the parties involved. The result is quite often mutual misperception of role and dissatisfaction. Supreme Court decisions notwithstanding, the juvenile provides the policeman with another source of apprehension. The juvenile of today apparently doesn't view the policeman within the same conceptual framework of the juvenile of the 1950's. Patrolmen in general reflect a belief that young people are incessantly seeking to outwit the policeman, to commit

acts of bravado designed to reveal the youngster's supposition that the policeman is an adversary, yet not an especially sharp-witted adversary. No one, much less a policeman, is unaware of these ploys, but there is a general feeling of helplessness in these confrontations (aside from "curbside justice"),<sup>60</sup> and the fact that today's juveniles are increasingly better versed in that part of the law beneficial to them than were their predecessors of a few years ago increases the challenge to the policeman.

The uniformed policeman is a highly visible object, as are the trappings of his profession, and he is, regrettably, placed in opposition to many less than desirable elements of a community. Theoreticians are prone to describe policemen as a reactive force in society, but they might better consider the reaction of any other typical citizen in similar circumstances. In fact, the average policeman quite possibly may possess greater faculties of self-control in extremely apprehensive and provocative situations as opposed to the citizen who knows precious little of the thoroughgoing responsibility of the policeman and the often depressing aspect

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<sup>60</sup>See P. Chevigny, Police Power: Police Abuses in New York City (New York: Pantheon Books, 1969).

of certain routine police chores. The fact remains, however, that an open-minded approach, and interpretation of the police role, to both the policeman and the client, is of inestimable value. Assuming a significant alteration of the individual belief-disbelief dynamic, the stage is then set for further alteration in the usual interpersonal testing situations vis-a-vis policeman-client relationship and perceptions. Regardless of purpose, effective, and fluid police service is predicated on the general cooperation of the various publics served by the police. Almost to a man, policemen are convinced that the public holds them in low esteem as not only policemen but also as fellow citizens and that public cooperation and interplay are at an all-time low. It is difficult to dispute the latter point, but the former point is at variance with the majority of surveys purporting to measure citizen perception of the police. This misperception is understandable in any context where a chosen occupation is loudly criticized and/or extolled in the media and also through the daily face-to-face criticism of an individual's performance. Ordinary people do not respond to ego challenge with placating tones and reason--they are propelled to defend themselves against seemingly unwarranted attack and the policeman is no different. Because the policeman is continually exposed to public view

he should, of course, be equipped to evaluate rationally what information he receives, and to respond in a judicious way without regard (or with less intense concern) to class and/or racial characteristics.<sup>61</sup> In these occurrences the client is the immediate beneficiary of police-generated empathy, but the benefits do not cease with just the client. As policemen are criticized by people who have not necessarily had any significant exposure to the items they are criticizing, the benefit of empathic confrontation assumes additional importance in the realm of word of mouth and favorable response to less anxious moments of confrontation. As an example, the impact of approaching a juvenile and interacting with him on a rational, empathic basis is great. Continued reinforcement of this style of interaction would logically result in an expanded acceptance of the policeman and an improved perception of the policeman as a legitimate agent of control and guidance rather than as an oppressor or intruder. What many police administrators fail to recognize is that prior public-held attitudes and beliefs about the police are not subject to immediate reorganization, nor will empathy reduce the number and type of crimes (it may, in fact, increase the level of reported crime as a consequence of increased faith in the police). Still the impact

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<sup>61</sup>See James Q. Wilson, Varieties of Police Behavior, chapter 9.

on the client is sufficient to avoid grandiose predictions regarding community attitude modification. In connection with this communication aspect there is a general accompanying improvement in those skills seeking to present, in a precise, intelligent manner, the expectations of the police-client relationship.<sup>62</sup> Where the policeman fails to clarify his expectations of the client and misinterprets the expectations of the client the usual result is friction, which often terminates in a mutually unsatisfactory resolution of the issue at hand. Where expectations of both parties are inaccurate, or unclear, each party tends to narrow down that information evaluated as inconsequential and accept only that information regarded as of relevance. This is a common occurrence in social interaction but the ramifications for the police-client relationship are greater than in less sensitive, non-police confrontations. A final consideration in the police-client relationship is the misleading depiction of the empathic policeman as being the sympathetic policeman who allows the criminal to continue without reprimand so as to maintain the idea of "understanding." The analogy is unfounded. The question addressed is not one of varying

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<sup>62</sup>See McNamara, *op. cit.*, pp. 199-203.

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degrees of criminality where one person goes unpunished because the policeman is in sympathy with the person involved. Such an arrangement is already in existence, but is referred to as a part of "discretion in the field." The actual issue is one of avoiding those affectations and communications which result in misperceptions, anxiety, and hostility.

Considering the impact of an empathic approach to the police role by line officers or the department itself still poses a most intricate analysis. Currently the majority of police administrators are far from convinced of the utility of insightful patrolmen. To the credit of many departments, inroads are being established, mainly under the rubric of human relations training, in which there is a genuine attempt made to acquaint the future patrolman with the more basic socio- and psychological tenets of human behavior. While there is merit in this approach, the theme is usually entirely predicated on cognition, in the absence of experiential factors. Further, departments are concerned with the intra-departmental effect of gaining empathic patrolmen and some line commanders, but not administrators. This uncertainty would appear to equate itself with a fear of an all-too-rapid modification of the status quo within the department. Although not solidly grounded, it could be posited that departments so affected would allow for

a redefinition of their place in the social setting as called for by James Q. Wilson<sup>63</sup> and Ramsey Clark.<sup>64</sup> With possible undue pessimism, a more realistic view might be to expect intra-departmental conflict, not at first, but after a period of time when patrolmen begin seriously to question some of the traditional modes of police rationalization and those values germane to police departments. If this encounter group program were allowed to continue, and if the department is reasonably responsive to relevant calls for moderation and modification, then the product should not generate anarchy (as prophesied by some) but, instead, a more lasting, constructive subordinate-administrator relationship. The value of this result is no more efficacious for the department than it is for the publics they serve.

#### FURTHER INVESTIGATION

The above implications are admittedly narrow and not inclusive by any standard. Still, conversations with encounter group practitioners<sup>65</sup> would indicate the generally sound reasoning behind the police-oriented encounter

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<sup>63</sup>James Q. Wilson, op. cit.

<sup>64</sup>See Ramsey Clark, Crime in America (New York: Simon and Schuster, 1970), part 2.

<sup>65</sup>Such as Dr. G. R. Bach of the Institute of Group Psychotherapy, Beverly Hills, California.

group process. When dealing with such a sensitive subject as our police, there must be two additional, indepth and longitudinal studies made. The first is to study the policeman from entry in the recruit school through the most impressionable first years of his police service, noting whatever changes occur as a matter of course. The data provided from that enterprise should be carefully sifted and weighed not only by professional and experienced investigators, but also by those with a grasp of the nature of police work. The second study must concern itself with the implementation and actual process of the encounter group (intensive group) experience as it pertains to the patrolman. A most direct way to accomplish this would seem to involve selecting a randomly matched group of recruits from a recent class, designating them as an experimental group, subjecting them to the intensive group experience throughout the duration of the recruit school, and with regularity after entry into the field. After a reasonable amount of time and observation of both groups in the field, a strict analysis should be made to determine what, if any, effect the encounter group experience has had on the individual policeman and on his interpersonal dealings with a host of clients in various confrontations. The two studies should be combined before drawing conclusions so as to allow for proper context and contrast between the

groups selected for observation. In any event, the quality of the research revolves around the expertise of the investigators and the methodology employed by them to record and analyze the resultant data.

## Chapter 4

### SUMMARY

The problem discussed in the research body was that police departments are employing large numbers of military veterans. This recruitment of veterans is viewed with favor by most police departments, on the premise that veterans, for elusive reasons, constitute better patrolmen than non-veterans. The current manpower shortage within police departments has also enhanced the position of the veteran seeking a law enforcement career. To this end, the military is cooperating with various police departments to lessen these manpower shortages by providing pre-separation training in police field duty, and also by allowing for premature military separation in order to allow for entry into a police recruit school. Considering the nature of military service, it was felt that veterans would display greater evidence of dogmatic reasoning than their non-veteran counterparts, and would then prove to be somewhat hindered during interpersonal confrontations. To measure this hypothesis, Rokeach's Dogmatism Scale was used to determine the degree of open- or closed-mindedness between veterans and non-veterans. The resulting scores

are believed to be indicative of the individual's ability to receive new communications (information) from an external source without distorting, rejecting, or narrowing the information to fit a belief-disbelief system. There were 187 police recruits who responded to the measures, fifty-seven percent of whom were veterans, located in two Midwestern police academies. Originally, several analyses of the data were scheduled, but the small numbers and/or lack of variation in the intervening variables precluded any analyses beyond the independent variable of veteran or non-veteran status. The raw Dogmatism Scale mean score for the veteran group was 147.44 with a standard deviation of 24.63. For the non-veterans the respective scores were 149.26 and 25.13. Cell chi-square and sample mean t-tests revealed no significant differences between the groups. Similar t-tests were used to compare Rokeach's Ohio State University samples (ranging in mean value from 141.5 to 143.8) with no significant differences discovered. With such results it was concluded that there were no differences in open- or closed-mindedness between the veterans and non-veterans sampled. However, it was posited that while a possible generalization could be made that there are no significant differences, the nature of the contemporary police function was such that the individual policeman, his

interpersonal relationships with a client and within the department would be better served if the individual reflected a significantly greater degree of open-mindedness than the typical value of the community. To accomplish this, it was reasoned that the relatively successful intensive group experience process (the encounter group) as proposed and practiced by Carl Rogers would allow for this increase of open-mindedness in a rather facilitative and non-coercive manner. The remaining discussion centered around the various implications of an empathic approach to the police function for the policeman, his various interpersonal situations and the department. Of the advantages discussed, perhaps the greatest impact would be in the sphere of interpersonal communication and the avoidance of misinterpretation of other-generated communications. Further research was urged to test these suppositions.

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## **APPENDIX**

TABLE 4  
RACIAL CHARACTERISTICS OF  
SAMPLE OBSERVATIONS

(N=187)			
	N	Percent	Total Percent
Veterans:			
White	88	.83	
Black	19	.17	.53
Non-Veterans:			
White	68	.85	
Black	12	.15	<u>.47</u>
Percent White:	.84		1.00
Percent Black:	.16		

TABLE 5  
SUPERVISORY EXPERIENCE AMONG  
VETERANS AND NON-VETERANS<sup>a</sup>

(N=187)						
	None	%	Moderate	%	Extensive	%
Veterans	24	.22	73	.69	10	.09
Non-Veterans	<u>48</u>	.60	<u>28</u>	.35	<u>4</u>	.05
	72	.38	101	.54	14	.08

<sup>a</sup>These classifications were arrived at by variously weighing the type of supervision, number of personnel supervised, and extent of responsibility involved.

TABLE 6  
DEPARTMENTAL DISTRIBUTION OF RESPONDENTS

(N=187)		
	N	Percent
Detroit:		
Veterans	78	.59
Non-Veterans	58	.41
Cincinnati		
Veterans	29	.56
Non-Veterans	22	.44

TABLE 7  
RELIGIOUS PREFERENCES OF SAMPLE RESPONDENTS

(N=187)		
Preference	N	Percent
Catholic	75	.40
Jewish	3	.02
Protestant	88	.47
Other	12	.06
None	9	.05

ALL RESPONDENTS: ANSWER QUESTIONS #1 THROUGH #5.

1. Age (to nearest year): \_\_\_\_\_
2. Religious Preference (check one):  
     Catholic \_\_\_\_\_  
     Jewish \_\_\_\_\_  
     Protestant \_\_\_\_\_  
     Other \_\_\_\_\_  
     None \_\_\_\_\_
3. Racial Heritage (White, Black, Chicano, etc.): \_\_\_\_\_
4. Years of Education (to nearest year): \_\_\_\_\_
5. Have you served in the military for 21 months or longer: \_\_\_\_ Yes \_\_\_\_ No

VETERANS: Answer only questions #6 through #11.

NON-VETERANS: Answer only questions #12 through #13. Do not answer questions #6 through #11.

6. How long were you in the military (in months): \_\_\_\_\_
7. What was your primary duty (cook, clerk, MP, etc.): \_\_\_\_\_
8. What was your highest rank/rating: \_\_\_\_\_
9. In your most responsible position, how many men did you supervise? \_\_\_\_\_
10. How long have you been out of the military (in months): \_\_\_\_\_
11. Have you held civilian employment, or attended a college or university since your separation: \_\_\_\_ Yes \_\_\_\_ No
12. What was your civilian occupation (clerk, student, salesman, etc.): \_\_\_\_\_
13. In your most responsible position, how many people did you supervise: \_\_\_\_\_

The following is a study of what the general public thinks and feels about a number of important social and personal questions. The best answer to each statement below is your personal opinion. I have tried to cover many different and opposing points of view; you may find yourself agreeing strongly with some of the statements, disagreeing just as strongly with others, and perhaps uncertain about others. Whether you agree or disagree with any statement, you can be sure that many people feel the same as you do.

Mark each statement in the left margin according to how much you agree or disagree with it. Please mark every one. Write +1, +2, +3, depending on how you feel in each case.

+1: I AGREE A LITTLE	-1: I DISAGREE A LITTLE
+2: I AGREE ON THE WHOLE	-2: I DISAGREE ON THE WHOLE
+3: I AGREE VERY MUCH	-3: I DISAGREE VERY MUCH

- 
- 
- 1    The United States and Russia have just about nothing in common.
  - 2    The highest form of government is a democracy and the highest form of democracy is a government run by those who are most intelligent.
  - 3    Even though freedom of speech for all groups is a worthwhile goal, it is unfortunately necessary to restrict the freedom of certain political groups.
  - 4    It is only natural that a person would have a much better acquaintance with ideas he believes in than with ideas he opposes.
  - 5    Man on his own is a helpless and miserable creature.
  - 6    Fundamentally, the world we live in is a pretty lonesome place.
  - 7    Most people just don't give a "damn" for others.
  - 8    I'd like it if I could find someone who could tell me how to solve my personal problems.

+1: I AGREE A LITTLE	-1: I DISAGREE A LITTLE
+2: I AGREE ON THE WHOLE	-2: I DISAGREE ON THE WHOLE
+3: I AGREE VERY MUCH	-3: I DISAGREE VERY MUCH

- 9 It is only natural for a person to be rather fearful of the future.
- 10 There is so much to be done and so little time to do it in.
- 11 Once I get wound up in a heated discussion I just can't stop.
- 12 In a discussion I often find it necessary to repeat myself several times to make sure I am being understood.
- 13 In a heated discussion I generally become so absorbed in what I'm going to say that I forget to listen to what the others are saying.
- 14 It is better to be a dead hero than to be a live coward.
- 15 While I don't like to admit this even to myself, my secret ambition is to become a great man, like Einstein, or Beethoven, or Shakespeare.
- 16 The main thing in life is for a person to want to do something important.
- 17 If given the chance, I would do something of great benefit to the world.
- 18 In the history of mankind there have probably been just a handful of really great thinkers.
- 19 There are a number of people I have come to hate because of the things they stand for.
- 20 A man who does not believe in some great cause has not really lived.
- 21 It is only when a person devotes himself to an ideal or cause that life becomes meaningful.

+1: I AGREE A LITTLE	-1: I DISAGREE A LITTLE
+2: I AGREE ON THE WHOLE	-2: I DISAGREE ON THE
+3: I AGREE VERY MUCH	WHOLE
	-3: I DISAGREE VERY
	MUCH

- 22 Of all the different philosophies which exist in this world there is probably only one which is correct.
- 23 A person who gets enthusiastic about too many causes is likely to be a pretty "wishy-washy" sort of person.
- 24 To compromise with our political opponents is dangerous because it usually leads to the betrayal of our own side.
- 25 When it comes to differences of opinion in religion we must be careful not to compromise with those who believe differently from the way we do.
- 26 In times like these, a person must be pretty selfish if he considers primarily his own happiness.
- 27 The worst crime a person could commit is to attack publicly the people who believe in the same things he does.
- 28 In times like these it is often necessary to be more on guard against ideas put out by people or groups in one's own camp than by those in the opposing camp.
- 29 A group which tolerates too many differences of opinion among its own members cannot exist for long.
- 30 There are two kinds of people in this world: Those who are for the truth and those who are against the truth.
- 31 My blood boils whenever a person stubbornly refuses to admit he's wrong.
- 32 A person who primarily thinks of his own happiness is beneath contempt.

+1: I AGREE A LITTLE	-1: I DISAGREE A LITTLE
+2: I AGREE ON THE WHOLE	-2: I DISAGREE ON THE
+3: I AGREE VERY MUCH	WHOLE
	-3: I DISAGREE VERY
	MUCH

- 33 Most of the ideas which get printed nowadays aren't worth the paper they are printed on.
- 34 In this complicated world of ours the only way we can know what's going on is to rely on leaders or experts who can be trusted.
- 35 It is often desirable to reserve judgment about what's going on until one has had a chance to hear the opinions of those one respects.
- 36 In the long run the best way to live is to pick friends and associates whose tastes and beliefs are the same as one's own.
- 37 The present is all too often full of unhappiness. It is only the future that counts.
- 38 If a man is to accomplish his mission in life it is sometimes necessary to gamble "all or nothing at all."
- 39 Unfortunately, a good many people with whom I have discussed important social and moral problems don't really understand what's going on.
- 40 Most people just don't know what's good for them.

###

Thank you for your attention and cooperation.

202 Spartan Avenue  
East Lansing, Michigan 48823  
20 February, 1971

Professor Milton Rokeach, Ph.D.  
Michigan State University  
School of Psychology  
R.E. Olds Hall  
East Lansing, Michigan 48823

Dear Dr. Rokeach:

I am a graduate student at Michigan State University in the School of Criminal Justice. Presently, I am preparing to initiate my research for a Master's thesis under the supervision of Dr. John H. McNamara of my department.

In my thesis proposal, I have hypothesized that there will be significant differences in the degree of open or closed-mindedness between military veterans and those who have not been in the military. My test subjects will be those recruits undergoing police academy training in several major size police departments. Should the hypothesis prove tenable, I plan on developing the immediate significance of the findings for the police department concerned and discussing the ramifications and possible alternatives thereof.

After preliminary investigation and consultation, I have decided that your D-Scale would be the most appropriate device for ascertaining any such differences. In view of this, I would greatly appreciate receiving your permission to use this measurement for the purposes stated. Of course, I would be pleased to provide you with a copy of the completed research. I would also appreciate any advice or suggestions you may care to make and to provide any information necessary.

Thank you for your assistance and cooperation.

Very truly yours,

Michael W. Igoe

MICHIGAN STATE UNIVERSITY EAST LANSING • MICHIGAN 48823

---

DEPARTMENT OF PSYCHOLOGY • OLDS HALL

March 2, 1971

Mr. Michael W. Igoe  
202 Spartan Avenue  
East Lansing, Michigan 48823

Dear Mr. Igoe:

You certainly have my permission to use the Dogmatism Scale for research purposes. All you have to do is mimeograph it yourself with the instructions from The Open and Closed Mind (New York: Basic Books, 404 Park Avenue South, New York, New York, 10016). May I suggest, however, that you mix up the items well and, if possible, pad them with a few items from any other scale that you care to choose. It doesn't matter how you mix them up and it doesn't matter what items you use to pad them with. You may also find two review articles on dogmatism in the April, 1969 issue of Psychological Bulletin.

I certainly hope that you will furnish me with a copy of the results of your research.

Sincerely yours,

A handwritten signature in cursive script that reads "Milton Rokeach/mlh".

Milton Rokeach  
Professor

MR/mlh

202 Spartan Avenue  
East Lansing, Michigan 48823  
20 February, 1970

Inspector Clifford Ryan  
Director of Training  
Police Academy  
Detroit Police Department  
1300 Beaubien  
Detroit, Michigan

Dear Inspector Ryan:

Last December 4, I was introduced to you by Detective Sergeant Tom Ireland for the purpose of gaining a general overview of your training program, and also to discuss the possibility of administering a questionnaire to your recruits, which is in conjunction with my Master's thesis.

I would appreciate it if we could arrange for me to administer a questionnaire to your recruits sometime during the week of 22 March, 1971. The questionnaire is primarily designed to measure any differences between military veterans and non-veterans on a particular psychological basis. I would also appreciate it if you could supply me with the total number of recruits in the class, and the number of military veterans within the class.

Should you still care to assist me in this matter, I can assure you that all of the findings will remain anonymous and will not detract from your training program or Department. Your assistance will be acknowledged as you might prefer. A copy of the completed research will be furnished you upon request.

Thank you for your cooperation and consideration.

Very truly yours,

Michael W. Igoe

202 Spartan Avenue  
East Lansing, Michigan 48823  
4 April, 1971

Inspector Clifford G. Ryan  
Training Division  
Department of Police  
1300 Beaubien  
Detroit, Michigan

Dear Inspector Ryan:

This is to acknowledge the fine assistance that you and your Division provided me with during my recent survey of your recruit training classes.

In particular, I would like to commend Lt. May and Sgt. Rossi for their cooperation, interest, and informative conversation. Additionally, the coffee you people use in your coffee maker is excellent.

As I indicated to both Lt. May and Sgt. Rossi, I will forward to your office a report of the initial results of the surveys within the month. The final manuscript will be sent to you in the latter part of May, 1971. I hope it will prove of some interest to you.

Many thanks for your consideration.

Very truly yours,

Michael W. Igoe

202 Spartan Avenue  
East Lansing, Michigan 48823  
20 February, 1971

Captain Joseph Crawford  
Training Officer  
Cincinnati Police Academy  
314 Broadway Street  
Cincinnati, Ohio 45202

Dear Captain Crawford:

Upon the advice of your Lieutenant Roosevelt Shepherd, I am writing to you in the hope that you may be able to assist me in the preparation of my Master's thesis in the School of Criminal Justice at Michigan State University.

I am sure that Lieutenant Shepherd has already spoken to you about this matter, but I would like to specifically explain what I am investigating. In short, I would like to administer one questionnaire to your present recruit training class. The object of this measurement is to ascertain whether or not there are any significant differences between military veterans and non-veterans on the basis of one psychological characteristic.

If you would care to assist me in this matter, I would merely request that you furnish me with a report on the total number of military veterans in the class, and the size of the class itself. This is the only information I would require prior to the actual test situation. If agreeable to you, could I plan on visiting your training class sometime during the week of 22 March, 1971? Of course, all of the findings will remain anonymous and will not detract from your training program or Department. Your assistance will be acknowledged as you might prefer. A copy of the completed research will be furnished upon request.

Thank you for your cooperation and consideration.

Very truly yours,

Michael W. Igoe



# City of Cincinnati

RICHARD L. KRABACH  
CITY MANAGER

## DEPARTMENT OF SAFETY DIVISION OF POLICE

CINCINNATI, OHIO 45214

March 1, 1971

HENRY J. SANDMAN  
DIRECTOR OF SAFETY

~~JACOB W. SCHOTT~~  
POLICE CHIEF

Carl V. Goodin

Mr. Michael W. Igoe  
202 Spartan Avenue  
East Lansing, Michigan 48823

Dear Mr. Igoe:

Although the Cincinnati Police Division does not ordinarily permit questionnaire response, we are willing to consider making an exception in your case.

In order to act on your request, it would be helpful to have more complete information as to the subject of your thesis, what this particular project is designed to accomplish and a description of the instrument to be used.

As you are no doubt aware, we receive numerous such requests. Our pre-planned training schedule minimizes flexibility due to the extensive involvement of field personnel and people from outside agencies. There are no "blanks" in our 17 week program other than those that cannot be anticipated, such as the occasional failure of an instructor to appear. Our policy is also influenced by the high costs (salaries of 51 recruits) involved.

In order to take advantage of one of the suddenly available "blanks," would it be possible for our training staff to administer the execution of the questionnaire? In the event this is not possible, with the exception of Friday, March 26, the week of March 22 presents no particular problems in the training program. The times available on these days would have to be negotiated after selection of a date.

Please direct further correspondence on this matter to Colonel Carl V. Goodin, Police Chief.

Very truly yours,

*Joe L. Crawford*  
Joe L. Crawford  
Police Captain  
Training Officer

JLC:cjg

202 Spartan Avenue  
East Lansing, Michigan 48823  
3 March, 1971

Colonel Carl V. Goodin, Chief of Police  
City of Cincinnati  
Division of Police  
310 Lincoln Park Drive  
Cincinnati, Ohio 45214

Dear Colonel Goodin:

In reply to Captain Crawford's letter to me of 1 March, 1971, I would like to thank you and Captain Crawford for allowing further consideration of my request to administer a questionnaire to your police recruits. Please find attached an abbreviated version of my thesis prospectus. This should provide the clarification you requested, re: Objective, subject matter, and measurement.

With a view to the straightforward measuring devices, I feel that Captain Crawford's suggestion of having the training staff administer the questionnaire can be adopted with no ill effects. Should you decide to allow for this hoped for exception, I will forward to you (or your designee) the requisite questionnaires, answer sheets, return envelopes (with postage) and a cover letter for all possible contingencies.

Thank you for your cooperation and promptness.

Very truly yours,

Michael W. Igoe

Enc.: (1)

202 Spartan Avenue  
East Lansing, Michigan 48823  
16 March, 1971

Captain Thomas Dixon  
Training Officer  
Cincinnati Police Academy  
314 Broadway Street  
Cincinnati, Ohio 45202

Dear Captain Dixon:

Per our telephone conversation of this afternoon, please find enclosed fifty-five (55) five-page questionnaires. My initial pilot study and pre-test both indicate that the questionnaire can be thoughtfully completed in 20 to 25 minutes.

Prior to execution, I would suggest that those administering the questionnaire briefly familiarize themselves with the first page of the questionnaire. The questionnaires are in no way to be marked for name identification.

Questions #1 through #3 are self-explanatory. Question #4 refers to years of formal education. This would exclude trade schools, nursery schools, reform schools, service schools, and so on. Question #5 should be answered in the affirmative if the respondent served in an active duty status other than that denoted by Reserve or National Guard components. In general, this would indicate a service period of 21 months and upward. Questions #6 through #11 are applicable only to veterans, and should be skipped by non-veterans. Conversely, Questions #12 and #13 are only applicable to non-veterans. This is quite important for the accuracy of my analysis. The second set of questions (#'s 1 through 54) are self-explanatory. Please emphasize that the positive and negative signs are very important. There is a typographical error in question #40. "...futute..." should be "...future..." Aside from that, I haven't discovered any other mistakes. Please ask your men to refrain from influencing the responses.

My final request is that the questionnaires be completed and returned as soon as possible. My completion deadline is rapidly approaching. A final copy of the study will be available to you sometime in May, 1971.

Many thanks for your cooperation.

Very truly yours,

Michael W. Igoe

202 Spartan Avenue  
East Lansing, Michigan 48823  
19 March, 1971

Colonel Carl V. Goodin, Chief of Police  
City of Cincinnati  
Division of Police  
310 Lincoln Park Drive  
Cincinnati, Ohio 45214

Dear Colonel Goodin:

Prior to the completion of my Master's thesis, I would like to extend to you my sincerest appreciation for your cooperation and unparalleled efficiency in my behalf.

In particular, I would like to commend your Captain Thomas Dixon of the training section, and those instructors responsible for the actual administration of my measures. Without their obviously conscientious performance my task would have been further demanding and frustrating.

As I indicated in my letter of 20 February, 1971, this research will not alter or detract from the reputation of your recruit school. I will forward to you a copy of the completed manuscript, which should be available sometime during May of this year.

Thank you for your consideration and cooperation.

Very truly yours,

Michael W. Igoe

c.c.: Captain T. Dixon  
Training Officer  
Cincinnati Police Academy  
314 Broadway Street  
Cincinnati, Ohio 45202



RICHARD L. KRABACH  
CITY MANAGER

# City of Cincinnati

## DEPARTMENT OF SAFETY DIVISION OF POLICE

CINCINNATI, OHIO 45214

March 31, 1971

HENRY J. SANDMAN  
DIRECTOR OF SAFETY

~~XXXXXXXXXXXX~~  
POLICE CHIEF

Carl V. Goodin

Mr. Michael W. Igoe  
202 Spartan Avenue  
East Lansing, Michigan 48823

Dear Mr. Igoe:

Thank you so much for your kind comments about Captain Thomas Dixon of our Police Training Section.

Please be assured that Captain Dixon will be informed of your complimentary reaction of his service, and also the Division's desire to merit your continued confidence and support.

Sincerely,

Carl V. Goodin  
Police Chief

CVG:HLR:mmr

202 Spartan Avenue  
East Lansing, Michigan 48823  
3 March, 1971

Mr. Arthur F. Brandstatter, Director  
School of Criminal Justice  
College of Social Science  
R.E. Olds Hall  
Michigan State University  
East Lansing, Michigan 48823

Dear Mr. Brandstatter:

I am a graduate student in the School of Criminal Justice working on my Master's thesis under the supervision of Dr. John McNamara and Mr. Louis Radelet.

The brief scope of my thesis is to ascertain if police trainees, on the basis of military veteran or non-veteran status, display any significant differences in open or closed-mindedness. This will be measured via the use of Dr. Milton Rokeach's D-Scale and a qualitative measure of my own design. My research outline calls for the analysis of raw data through the use of a computer since the number of subjects tested should exceed 150 recruits. Regretably I now find that my financial resources preclude the payment of existing computer fees, even for a maximum of five (5) minutes of computer time. Upon the advice of both Dr. McNamara and Mr. Radelet, I respectfully request that the School of Criminal Justice consider funding the cost of this computer analysis.

Thank you for your consideration and cooperation.

Very truly yours,

Michael W. Igoe

**MICHIGAN STATE UNIVERSITY** EAST LANSING • MICHIGAN 48823

COLLEGE OF SOCIAL SCIENCE • SCHOOL OF CRIMINAL JUSTICE • OLDS HALL

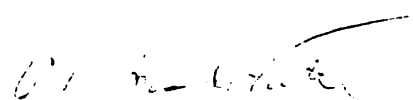
March 9, 1971

Mr. Michael W. Igoe  
202 Spartan Avenue  
East Lansing, Michigan 48823

Dear Mr. Igoe:

In response to your recent request, we estimate the cost of the computer time you will need to be approximately \$13-\$22. Therefore, I am approving your request, not to exceed this estimate; the account to be charged is #31-1608, Cost of Education.

Yours sincerely,



A. F. Brandstatter  
Director

br

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