

ATTITUDES OF BLACK AND WHITE POLICEMEN
TOWARD THE OPPOSITE RACE

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ABSTRACT

ATTITUDES OF BLACK AND WHITE POLICEMEN TOWARD THE OPPOSITE RACE

By

Willie Samuel Williams

Racial attitudes of policemen have been of major concern to local, state, and federal government as well as to various private citizen groups. A need exists, as stated in the Task Force Report: The Police, for evaluating the attitudes of recruits and line officers. This can be done more effectively when a reliable and valid criterion method is available. One aspect of this research¹ dealt with validation of the Attitude Behavior Scale: Black/White White/Negro-Law and Order developed by Jordan and Hamersma.

Purpose of Study

The primary purpose of the study was to investigate the relationship between constructs, such as contact and attitudinal scores, on the ABS:BW/WN-L. Three classes of

¹A larger international study of racial-ethnic attitudes is under the direction of John E. Jordan, College of Education, Michigan State University, East Lansing, Michigan.

variables deemed by Jordan (1968) to be important determinants, correlates, and/or predictors of attitudes were used in this study. They are: demographic factors, socio-psychological factors, and contact factors.

This study was also a comparative one using two Church of God congregations, a predominantly Black one from Toledo, Ohio, and a predominantly White one from Lansing, Michigan, to compare with a major midwestern police department.

Results of the Study

Two of the ABS's six levels were found to be acceptably reliable for measuring the attitudes of the following four research groups: Black Church members, Black police, White Church members, and White police toward the opposite race. The two levels with significant Hoyt reliabilities were level 3, moral evaluation, and level 6, personal action. Moral evaluation identifies what a person thinks he "should do" and personal action identifies "what he does." While the two levels mentioned above were reliable for all four research groups, significant reliabilities for the other research groups were obtained at various levels.

The research hypothesis that Blacks would have more positive attitudes toward Whites than Whites would toward Blacks was not confirmed. Although, numerous other researchers have found that Blacks do have more positive

attitudes toward Whites than Whites do toward Blacks, most other researchers studied the Stereotypic and Normative levels only.

Concurrent factors considered with amount of contact per se were found to be good predictors of attitudes at all six levels of the ABS:BW/WN. The concurrent factors involved with contact are (a) alternative rewarding opportunities (gain), (b) ease of avoidance of contact, (c) enjoyment of the contact, and (d) kind of contact.

ATTITUDES OF BLACK AND WHITE POLICEMEN
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By

Willie Samuel Williams

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PREFACE

This study was part of a larger research project designed jointly by several investigators. The study is an example of the project approach to graduate research. A common use of instrumentation, theoretical material, as well as technical and analysis procedures were both necessary and desirable.

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CHAPTER I

INTRODUCTION

Field surveys conducted by Black and Reiss (1967) at the University of Michigan and by Lohman and Misner (1966) at the University of California at Berkeley, reveal that attitudes (stereotypes) of police officers differed from their behavior on the job.¹

Black and Reiss (1967) reported this discrepancy, which is representative of similar studies, as follows:

While the proportion of white police officers who reveal anti-Negro attitudes is quite striking, it is emphasized that inferences cannot be drawn from these verbalizations to the behavior of police officers when they interact with Negro citizens. A recurring theme in the observers' report was the great disparity between the verbalized attitudes of officers, in the privacy of the patrol car, and the public conduct of officers in encounters with Negroes and members of other minority groups. There is a general paucity of evidence of discriminatory or prejudiced behavior on the part of police officers in face-to-face encounters with Negroes (p. 138).

The Civil Rights Commission in 1961 reported, "most police officers never resort to brutal practices." On

¹In this thesis, attitudes will be defined as a "delimited totality of behavior with respect to something" (Guttman 1950, p. 51). Attitudes so defined include stereotypes as well as behaviors.

the other hand, the report stated, "police brutality is still a serious problem throughout the United States."²

The Commission further states that the victims of brutal practices are those, "whose economic and/or social status afford little or no protective armor--the poor and racial minorities."

Although no clear cut distinction existed concerning whether the victim suffered because of his race or because of his low economic status, he was almost always both Black and poor. In the "Report of the National Advisory Commission on Civil Disorders" (1968), Professor Reiss concludes from a survey of one major city:

In predominately Negro precincts, over three-fourths of the white policemen expressed prejudice or highly prejudiced attitudes toward Negroes. Only one percent of the officers expressed attitudes which could be regarded as sympathetic towards Negroes. Indeed, close to one-half of all the police officers in predominately Negro high crime rate areas showed extreme prejudice against Negroes. What do I mean by extreme racial prejudice? I mean that they describe Negroes in terms that are not people terms. They describe them in terms of the animal kingdom . . . (p. 306).

Most studies and reports have concentrated on the attitudes of White policemen toward Blacks and Whites. Some of these studies have also dealt with attitudes of Black police toward Blacks. While the present study will deal with the attitudes of White police toward Blacks, it will also study attitudes of Black police toward Whites, which

²Note the emphasis here seems to be on most police not engaging in brutal practices which behaviorally demonstrate prejudice.

has been neglected by researchers. Members of the Church of God will serve as a comparison group with which to compare the attitudes of policemen.

Need for the Study

A major problem in attitude studies stems from the lack of valid scales. Since most attitude studies have used scales developed specifically for the group being surveyed (Hamersma, 1969) it is difficult to replicate the studies.

Hamersma and Jordan (1969) developed a series of attitude scales which purport to measure racial attitudes in several areas. The known-group method of scale validation and Guttman construct validity procedures were used in validating the scales. A further discussion of validation processes is found in Chapter III.

Within the present thesis the Attitude Behavior Scale: Black White/White Negro-Law and Order (ABS:BW/WN-L) by Jordan and Hamersma will be used to compare the attitudes of a major midwestern police department with the attitudes of two Church of God congregations, one Black and one White.

Purpose of the Study

An investigation of the relationship between constructs, such as contact and the obtained attitudinal scores is the major purpose of this study.

In 1968, Jordan noted that four classes of variables seem to be important determinants, correlates, and/or predictors of attitudes: demographic factors, socio-psychological factors, contact factors, and knowledge factors. In this study the first three will be used.

The second purpose of this study is to compare the attitudes of groups responsible for maintaining law and order (the police) and a group committed to observing "rules and regulations" (members of a strict religious group).

The third purpose is to replicate the facetized design used by Hamersma (1969) in a study of racial attitudes.

Scales

The ABS:BW/WN scales were developed by Jordan and Hamersma. The scales have seven in-depth scales and one general survey scale. The in-depth scales are:

1. (C) Characteristics-Personal
2. (E) Education
3. (H) Housing
4. (J) Jobs
5. (L) Law and Order
6. (P) Political Activism-Racial
7. (W) War and Military

Two versions of the Attitude Behavior scales exist. The only difference in the "Black and White" versions consist of the word "Negro" being used to identify the attitude object on the White version (ABS:WN) and the word "Black" being used to identify the attitude object on the Black version (ABS:BW). The results of a preliminary survey and of interviews with people in both the Black and White communities indicated the need for interchanging the words Black and Negro. While most Whites were comfortable with the word "Negro," Blacks were more comfortable with the word "Black."

Hypotheses

The relationships between the dependent criterion variables and the three classes of independent predictor variables were tested by means of substantive hypothesis. The attitude scores were the dependent variables and the independent variables were looked at as correlates, determinants, and/or predictors of attitudes of Blacks and Whites toward each other. The general hypotheses were:

Attitudes and Demographic Variables

There will be a relationship (correlation) between demographic variables (age, education, etc.) and each of the six levels of the ABS:BW/WN-L.

Attitudes and Values

There will be a relationship (correlation) between values and each of the six levels of the ABS:BW/WN-L.

Attitudes and Change Proneness

There will be a relationship (correlation) between change proneness and each of the six levels of the ABS:BW/WN-L.

Attitudes and Group Membership

1. There will be a relationship between conservatism and the six levels of the ABS:BW/WN-L.

2. There will be a difference between means of the four research groups based on race and organizational membership and each of the six levels of the ABS:BW/WN-L.

Simplex Analyses

There will be a relationship (correlation) between the six levels of the ABS:BW/WN-L for each of the four research groups. The correlations will approximate a Guttman Simplex for each group.

Scope and Limitations of the Study

While the present thesis has a limited scope, the overall study³ is very broad. The limited aspect reported here concerns one major midwestern police department. A

³The overall study, under the direction of John E. Jordan, is designed to study racial attitudes in several nations.

random sample of White policemen permits the findings to generalize to the remainder of the White policemen on the force. All the policewomen--six White and two Black--and all the Black policemen (47) received copies of the questionnaire. Therefore the survey can describe the policewomen and Black policemen and we can make some inference about the other policemen.

A comparison group of 24 members of a White congregation of the Church of God and of 50 members of a Black congregation of the Church of God also received the questionnaire.

Organization of the Thesis

Chapter I will include the introduction, need for the study and a general statement of the hypotheses. In Chapter II a review of the literature related to attitude scale development and to substantive findings in police attitude surveys receives attention.

Chapter III contains the design and methodology of the study. The theoretical framework and the hypotheses along with the instrumentation, statistical analysis, and rationale will receive attention at this point.

The research data will be analyzed in Chapter IV. Chapter V will include a summary, and conclusions about the data as well as recommendations and implications for further study.

CHAPTER II

REVIEW OF THE LITERATURE

This chapter contains definitions and a review of attitude research which relates to: (a) measurement of intergroup attitudes, (b) attempts to measure ethnic prejudice, (c) measurement of attitudes of police toward ethnic minorities, and (d) research related to the major variables of the study.

Definitions

Some of the following terms have received extensive attention in social science literature. For the purpose of this study, the terms are defined operationally.

Attitudes

If definitions of attitudes were placed on a continuum, they would range from psychological abstractions (constructs) to overt behavior (action). The definitions which include action, however, contain the psychological constructs also.

Historically, some of the definitions of attitude found in the literature are:

An attitude is readiness for attention or action of a definite sort (Baldwin, 1901-1905).

. . . a tendency to act toward or against something in the environment which becomes thereby a positive or negative value (Bogardus, 1931).

. . . a mental disposition of the human individual to act for or against a definite object (Droba, 1933).

Some more recent writers have defined attitudes as follows:

. . . a mental and neural state of readiness organized through experience, exerting a directive or dynamic influence upon the individual's response to all objects and situations with which it is related (Allport, 1967).

A relatively enduring system of evaluative, affective reactions based upon and reflecting the evaluative concepts or beliefs which have been learned about the characteristics of a social object or class of social objects (Shaw and Wright, 1967).

. . . predisposition to respond overtly to social objects (Mehrens and Lehmann, 1969).

All of the foregoing definitions deal primarily with attitudes as a construct. Guttman, however, defines an attitude as both a construct and as behavior. An attitude according to Guttman (1950a, p. 17) is ". . . a delimited totality of behavior with respect to something."

Prejudice

In the same vein of most social scientists who ascribe the evaluative dimension to attitude in order to define prejudice, Allport (1954, p. 7) defines prejudice as:

an averted or hostile attitude toward a person who belongs to a group, simply because he belongs to that group, and is therefore presumed to have the objectionable qualities ascribed to the group.

Harding, Proshansky, Kutner, and Chein (1969, p. 6) define prejudice as:

a failure of rationality or a failure of justice or a failure of human-heartedness in an individual's attitude toward members of another ethnic group.

The affective component of prejudice included in the above definitions is also included in Guttman's definition of an attitude. The present study examines prejudice via the expression of unfavorable and favorable racial attitudes. The unfavorable and the favorable racial attitudes are operationally defined by scores on the racial scale (ABS:BW/WN-L) constructed according to the Guttman paradigm in Tables 4 and 5. Scores of groups with known attitudes also indicate validity estimates of the scale. The six ABS's scores are the dependent variables of the study.

Opposite Race

In this study Blacks or Negroes shall be referred to as opposite of Whites or Caucasians and vice versa.

The following instructions were given to operationalize the six ABS's attitude levels derived from Jordan's adaptation of Guttman's paradigm. The instructions¹ stated by Hamersma (1969) are:

Societal Stereotype--what other Whites believe about Whites as compared to what they believe about Negroes.

Societal Interactive Norm--other Whites generally believe the following about interacting with Negroes.

¹The instructions presented here assume that a White subject is taking the scale and expressing his attitudes toward Negroes. The words "White" and "Negro" can be interchanged to make the scale appropriate for a black subject. The term "Black" was used for the black subjects.

Personal Moral Evaluation--in respect to Negroes, do you yourself believe that it is usually right or usually wrong.

Personal Hypothetical Behavior--in respect to a Negro person would you yourself.

Personal Feelings--how do you actually feel toward Negroes.

Actual Personal Action--experiences or contacts (p. 79).

Measurement of Intergroup Attitudes

Bogardus (1925a, 1925b, 1925c, 1927) was one of the first to systematically investigate intergroup attitudes. His method, paper-and-pencil questionnaire technique, is used extensively by researchers today.

Bogardus' seven alternatives supposedly represented gradually increasing degrees of social distance ranging from association through kinship by marriage, to association in a club as a personal chum, to association as a neighbor on the same street, to employment in same occupation, to citizenship in country, to visitor in country, and finally to exclusion from country.

Several approaches to the study of ethnic attitudes have been tried since the paper-and-pencil questionnaire of Bogardus. While lively interest existed in the indirect approach, the bulk of our information about ethnic attitudes has come from the direct approach (Harding, et al., 1969). For more extensive reviews of various approaches to attitude measurement, the reader should refer to Deri, et al. (1948), Campbell (1950), Seltiz (1964), and Scott (1969).

Cognitive, affective, and conative components of ethnic group attitudes have been identified by Smith (1947), Kramer (1949), Chein (1951), and Harding et al. (1969).

Harding defines these components as follows:

The cognitive components are the perceptions, beliefs, and expectations that the individual holds with regard to various ethnic groups. The beliefs and expectations of an individual with regard to the members of a particular ethnic group--for example, Catholics or Negroes--may vary along a number of dimensions. Probably the most important of these are the following: (1) simple (or undifferentiated) versus complex (or differentiated), (2) central (or salient) in consciousness versus peripheral (or embedded), (3) believed tentatively versus believed with assurance, (4) inadequately grounded versus grounded on appropriate evidence, (5) accurate versus inaccurate, and (6) tenacious versus readily modified. A belief that is simple, inadequately grounded, at least partially inaccurate, and held with considerable assurance by many people is called a stereotype . . . (1969, p. 4).

Harding, et al. further state:

The affective components of an ethnic attitude include both a general friendliness or unfriendliness toward the object of the attitude and the various specific feelings that give the attitude its affective coloring. On the positive side they include such feelings as admiration, sympathy, and "closeness" or identification; on the negative side they include feelings like contempt, fear, envy, and "distance" or alienation (1969, p. 4).

These authors define and explain the third dimension of an ethnic attitude as follows:

The conative components of an ethnic attitude include beliefs about "what should be done" with regard to the group in question, and action orientations of the individual toward specific members of the group. The former type of component is sometimes called a "policy orientation" (Smith, 1947) and is typically investigated by means of "third person" questions in attitude surveys (for example, "Should Negroes be allowed to . . .?"). The latter type of component includes both general action orientations toward

"typical" members of an ethnic group (for example, "How would you feel about working under a Negro supervisor?") and specific action orientations toward particular members of the group in question (for example, "How would you feel about working under Jones?" or "Do you know any Negro well enough that you might invite him to your home?").

Our usage of the term "conative" is rather unorthodox, since "ought" and "should" propositions represent a class of beliefs though not beliefs about "matters of fact." Similarly an "I would" proposition is a belief, though a belief that can be verified only in action. In the traditional meaning of the term "conative," only desires or impulses toward representatives of the class of objects of an attitude could be regarded as conative components--for example, an impulse to break off contact, regardless of whether the impulse is acted out. We have broadened the traditional meaning of the term for the sake of having a single convenient label for the class of attitudinal components that are directly concerned with action (1969, p. 4).

In comparison to the six level Jordan² paradigm of attitudes the cognitive component corresponds to Level 1, Societal Stereotype, and Level 2, Societal Norm; the affective component corresponds to Level 3 and Level 5, Moral Evaluation and Feelings; and the conative component corresponds to Hypothetical Level 4 and Action Level 6. Level 4 is clearly stated in the above conative definition, Level 6 is implied in this part of the above statement; ". . . action orientations of the individual toward specific members of the group" (Harding, et al., 1969, p. 4). While Guttman and Jordan attempt to get the respondent to relate an operationally defined type of action, Harding, et al. seem to be referring to some preset pattern that the

²See Chapter III for Jordan's six levels of an attitude.

individual will refer to in future actions. One is concerned with what the person does; the other is concerned with what the person plans to do.

From the Rokeach (1968) model of beliefs, attitudes and values, a parallel can be drawn to the Jordan-Guttman paradigm. Concerning beliefs Rokeach (1968, p. 2) states:

When I use the term belief I am not necessarily referring to verbal reports taken at face value; beliefs are inferences made by an observer about underlying states of expectancy. When a person says: "This I believe . . .," he may or may not be representing accurately what he truly believes because often there are compelling personal and social reasons, conscious and unconscious, why he will not or cannot tell us.

Jordan's Levels 1 and 2, Societal Stereotype and Societal Norm, parallel the belief dimension of Rokeach. Level 3, Moral Evaluation, relates to Rokeach's value dimension presented below:

I consider a value to be a type of belief, centrally located within one's total belief system, about how one ought or ought not to behave, or about some end-state of existence worth or not worth attaining. Values are thus abstract ideals, positive or negative, not tied to any specific attitude object or situation, representing a person's beliefs about ideal modes of conduct and ideal terminal goals. . . . A person's values, like beliefs, may be consciously conceived or unconsciously held, and must be inferred from what a person says or does (Rokeach, 1969, p. 124).

The third dimension of Rokeach's model, attitude, parallels Jordan's Level 4, Moral Evaluative, Level 5, Feelings, and Level 6, Action. Attitude is defined as follows:

An attitude is a relatively enduring organization of beliefs around an object or situation predisposing one to respond in some preferential manner (op. cit., p. 112).

Rokeach (1968, p. 113) further states, concerning the inter-relationship of beliefs and attitudes:

Whether or not the content of a belief is to describe, evaluate, or exhort, all beliefs are predispositions to action, and an attitude is thus a set of interrelated predispositions to action organized around an object or situation.

Rokeach takes the classical point of view about attitudes, i.e., "an attitude is a predisposition to action" rather than the behavioral point of view advocated by Guttman.

Measures of Ethnic Prejudice

Ethnic prejudice has received a great deal of attention ever since early Biblical days. The Jews and Gentiles who were unable to resolve their differences thousands of years ago are still unable to resolve their differences today. One of the biggest problems besetting the Roman Empire was a solution to its ethnic problems. Centuries later most countries of the world still suffer from problems of ethnic prejudice.

Social scientists today are making a concerted effort to solve at least some of the problems. In order to effect a meaningful solution, an understanding of the nature of prejudice must be obtained. Since the time of Watson's monograph, The Measurement of Fair-Mindedness (1925), much has been done in assessing the nature of attitudes.

While Watson was at first interested in the level of an individual's rationality or irrationality about social issues, he later collaborated with Glaser to try to measure an individual's capacity for critical thinking, without regard to the direction of irrational bias (Harding, et al., 1969).

Measures of irrational bias toward Negroes and Jews were developed by Thistlethwaite (1950) and Prentice (1957). Because of the complex nature of these measures, they could only be used effectively for measuring prejudice of college students. Schuman and Harding (1964) developed a measure of prejudice in the sense of failure of rationality which can be used with subjects having no more than six years of schooling. A scale, used in this study, developed by Jordan and Hamersma (1969) measures ethnic prejudice by a Guttman facetized design. Although no specific studies have been conducted of the educational level of those to whom the Jordan-Hamersma scale was administered, members of churches and residents of the inner-city with low reading levels were administered the scales.

Like Minard (1931), Murphy and Likert (1938), and Hartley (1946), the research of Hamersma and Jordan looks upon discrimination as a social problem. Ethnic attitudes are examined in terms of the extent to which they embody a failure of justice.

Two of the most widely used measures of attitudes are the Bogardus scale and the California E scale. Because most attitude scales have been designed and used for specific research (Hamersma, 1969), problems exist in comparing the findings. This problem is ameliorated though, because:

Most measures of ethnic attitudes are so strongly saturated with the general favorability-unfavorability dimension that their intercorrelations are not greatly below their split-half reliability. The correlations between attitude scales designed explicitly as measures of prejudice according to some conceptual definitions and other attitude scales thrown together intuitively are sufficiently high that either type of scale can be treated for most practical purposes as a measure of prejudice (Harding, et al., 1969, p. 13).

A somewhat different view is presented by Mehrens and Lehman (1969) who report as follows on reliability and validity of attitude scales:

Reliability. Attitude scales, by and large, have reliabilities around .75. This is much less than obtained for cognitive measures and hence the results obtained from attitude scales should be used primarily for group guidance and discussion.

Validity. In general, attitude measures have less validity data available than do other noncognitive measures. This is in part because of the problems inherent in measuring attitudes and in part because many of them were constructed primarily for research purposes.

Attitudes of Police Toward Ethnic Minorities

Evidence of the attitudes and personality of policemen being distinctly different from other occupational groups is abundant in the literature (Rokeach, Snyder and Miller, undated). Several researchers (Westley, 1951; Guthrie, 1963;

Watson, 1967; and Bayley & Mendelson, 1969) have shown policemen to be fairly homogeneous in their attitudes and beliefs on such topics as law enforcement as a worthwhile occupation, the courts and the law, youth and minorities, and the public.

Bieliauskas (1969, p. 40) reports that policemen's attitudes towards Negroes were very low. He states, however, many policemen feel that "Negroes are capable of developing values, attitudes, and respect for property and others."

In a paper presented to the American Academy of Forensic Science, Mendelsohn (1969) indicated that the attitudes of both black and white policemen toward Negroes were the same. Alex (1969) stated that black policemen showed negative attitudes towards Blacks. Black and Reiss (1967) reported policemen from Boston, Chicago, and Washington showed extreme negative attitudes toward Blacks but did not engage in negative kinds of behaviors. Reiss (1968) further says in the "Report of the President's Commission on Civil Disorders" that white policemen working in riot areas referred to Negroes in non-human terms. Since police are typically conservative and moralistic (Guthrie, 1963), they view the actions and attitudes of Blacks as a result of their upbringing and contacts (Bieliauskas, 1969). It seems that policemen believe Blacks have inferior upbringing and therefore Blacks are inferior.

Review of Predictor Variables

Contact Factors

Many studies, emphasizing the importance of contact in attitude development or change, appear in the literature. Harding and Hogrefe (1952) and Brophy (1964) found that contact on jobs increased positive racial attitudes. Merton, West, and Jahoda (1949), Deutsch and Collins (1951), and Wilner, Walkley, and Cook (1952) found slight to moderate decreases in prejudice of persons living in integrated housing.

Allport and Kramer (1946) and Cook and Seltiz (1955) reported that the "kind of contact" is important. Carter and Mitchell (1955-56) found that amount of contact was significant. The quality of contact was also found to be an important factor in attitudinal change (Kelly, Ferson, and Holtzman, 1958). Jordan (1968) found that amount of contact per se was not determining of positive attitudes, but was more directly related to attitude intensity.

Demographic Factors

The demographic variables of age, education, and military service were examined in this study.

Age.--Conflicting results have appeared in the literature regarding age. Mussen (1963) and Allport and Kramer (1946) found that prejudice may increase with age while Carter and Mitchell (1955-56) found the opposite. Rokeach,

Miller, and Snyder (1970) found no difference in value patterns of policemen based on age.

Education.--Lipset (1969) reports:

On the whole, the less education people have, the more likely they are to be intolerant of those who differ from themselves, whether in opinions, modes of culturally and morally relevant behavior, religion, ethnic background, or race. The police, who are recruited from the conservative, less educated groups, reflect the background from which they came . . . (p. 78).

Socio-Psychological.--Williams (1968) reported that Negro students expressed greater philosophical endorsement of integration than emotional acceptance. Allport and Kramer (1946) also found a disparity in how students perceived themselves in relation to things around them.

Group Membership.--Guthrie (1963) described police as conservative. Skolnick (1966) indicated that California policemen demonstrated a Goldwater type of conservatism as their dominant political and emotional persuasion.

Efficacy.--Chwast (1965) found that policemen suffer from feelings of powerlessness. Wolf (1967) indicated that there is a relation between a person's efficacy score and his attitudinal score.

Change.--Jordan (1969) demonstrated that those who have high "change proneness" scores tend to have more positive racial attitudes.

Summary

Varied types of attitudinal research are reported in the literature. The most important one deals with attitude change. While the literature related to attitude change has been dealt with in this chapter, other factors have also been considered. Such matters as instruments used to measure attitudes, attempts to measure ethnic prejudice, measurement of the attitudes of policemen toward ethnic minorities, and research related to the major variables of the present study were considered.

CHAPTER III

METHODOLOGY AND PROCEDURE

The present research analyzes the attitudes of Black and White policemen and uses members of the Church of God as a control or comparison group.

The following sections contain a discussion of instrumentation, theoretical basis of instrumentation, selection of sample, and the hypotheses of the study.

Instrumentation

The ABS:BW/WN-L is a facetized instrument which measures six levels of racial attitudes. The six subscales, representing six levels of attitude strength, were analyzed in relation to selected independent variables. The independent variables are instrumented in the Personal Data Questionnaire (questions 49-104). The independent variables are found in Table 22, items 8-46, appearing in Appendix B. Items 1 to 6 are the dependent variables representing the six levels¹ of the ABS:BW/WN-L.

Reliability of ABS:BW/WN-L

Hamersma (1969) and Erb (1969) found the Hoyt procedure for determining reliability yielded the same results

¹Total scores are not used but are listed in Table 22 since the computer program was already written.

as the Kuder-Richardson formula #20 for the ABS:BW/WN. For a group of college students Hoyt reliability coefficients were .88 (Education) and .84 (Characteristics). Hamersma (1969), one of the scale developers, reported:

Care was also exercised in the beginning stages of construction to ensure content and construct validity of the items. . . although no numerical estimates (coefficients) were computed. Considerations of validity for items included in the final composite scale were: inter-item correlations, content validity (lateral struction), and construct validity. . . . Reliability measures of the items in the final composite scale relied almost entirely on the item-to-total analysis procedures used although emphasis was also put on joint struction (simplex analysis. . .).²

Hoyt's procedures were used in the present study for ascertaining reliability estimates for the six attitude levels of the Law and Order Scale. The results of the Hoyt analysis are reported in Chapter IV.

Theoretical Basis of Instrumentation

The study of attitudes or prejudice occupies a central position in social psychology. Many definitions of attitudes have found their way into psychological publications. Although attitudes and their definitions were reviewed in Chapter II, the reader may refer to Allport (1967) and Shaw and Wright (1967) for additional lists of attitude definitions. One generalized view, defines an attitude as "pre-disposition to behavior." Another view--and the one used

²The use of the terms joint and lateral struction in the above quotation were formerly referred to as conjoint and disjoint.

in this study--defines an attitude as a "delimited totality of behavior with respect to something" (Guttman, 1950a, p. 51).

In an analysis of an article by Bastide and van den Berghe (1957), Guttman (1959) identified three facets in an attitude response related to intergroup behavior: (a) subject's behavior (a_1 belief or a_2 overt action, and (b) referent (b_1 the subjects group or b_2 the subject himself), and (c) the referent's intergroup behavior (c_1 comparative or c_2 interactive). He labeled the first of the two options or elements in parentheses above as the weaker of each facet. According to this paradigm, an attitude is as strong as the number of strong (elements with the subscript 2) elements which appeared.

The Guttman rationale permits the semantic analysis of attitude items by three facets: an individual item could have none, one, two, or three strong facets, a total of four combinations. Guttman presents a logical explanation of four permutations of a weak-strong facet. Correct ordering of elements within facets and correct ordering of facets with respect to each other permits a semantic analysis of attitude items according to n-dichotomous facets and reveal $N + 1$ types of attitude items. Guttman refers to these types as "levels." The levels form a simplex where each level has one more strong facet than the level preceding, and one less strong facet than the level immediately following.

In Table 1, based on the Guttman paradigm, there are three facets and their corresponding elements in the semantic structure of an attitude item.

TABLE 1.--Three facets and their corresponding elements in the semantic structure of an attitude item.

(A) Subject's Behavior	(B) Referent	(C) Referent's Intergroup Behavior
a_1 belief	b_1 subject's	c_1 comparative
a_2 overt action	b_2 subject himself	c_2 interactive

Four possible permutations from these facets and their components are represented in Table 2 along with the descriptive labels associated with the four types of attitude items.

TABLE 2.--Profile components, and descriptive labels associated with four types of attitude items.

Level	Profile	Descriptive Label
1	$a_1 b_1 c_1$	Stereotype
2	$a_1 b_1 c_2$	Norm
3	$a_1 b_2 c_2$	Hypothetical Interaction
4	$a_2 b_2 c_2$	Personal Interaction

The facet approach to attitudes was expanded by Jordan (1968), and is represented in Tables 3-5. While only six permutations are presented in Table 4, 32 are possible from Table 3. Theoretically the number of permutations possible in an attitude universe equals the product of the elements in every facet, e.g., the total number of permutations in facets A, B, C, D, & E of Table 3 is 32.

In Table 5, levels, facet profiles, and definitional statements are presented for 12 permutations. Six of these are permutations used in the ABS:BW/WN Scales: (a) Societal Stereotype, (b) Societal Norm, (c) Personal Moral Evaluation, (d) Personal Hypothetical Behavior, (e) Personal Feelings, and (f) Personal Action.

A mapping sentence, as represented in Figure 1, allows a scale developer to state in operational terms the objectives of the scale. He can then proceed to determine which permutations are appropriate for the task which he wishes to accomplish with his attitude items. With the present scale the task is to measure the racial attitudes of Blacks toward Whites and of Whites toward Blacks.

Design of the Study

One hundred randomly selected White policemen representing approximately eleven per cent of the force of a major midwestern police department and six White policemen received copies of the Attitude Behavior Scale: White/Negro-Law and Order. Forty-seven Black policemen and two

TABLE 3.--Basic facets^a used to determine joint struction^b of an attitude universe.

(A) <u>Referent</u>	(B) <u>Referent Behavior</u>	(C) <u>Actor</u>	(D) <u>Actor's Intergruop Behavior</u>	(E) <u>Domain of Actor's Behavior</u>
a ₁ others	b ₁ belief	c ₁ others	d ₁ comparison	e ₁ symbolic
a ₂ self	b ₂ overt action	c ₂ self	d ₂ interaction	e ₂ operational

^aAs B qualifies A's behavior, so E qualifies C's behavior. Frequently, but not necessarily, A and C are identical. In such cases, B and E must be "consistent," i.e., some combinations seem illogical; B₁ E₂. It should be noted that sometimes the subject filling out the questionnaire is identical with either referent or actor or both, but not necessarily so: i.e., in Level 1 and 2 referent and actor are identical, the subject is asked to report about them: in Level 3 the subject is identical with the referent, but not with the actor; in Level 4, 5, 6, subject, referent, and actor are identical.

^bJoint Struction: Operationally defined as the ordered sets of these five facets from low to high across all five facets simultaneously. The more subscript "2" elements a set contains, the greater the "strength" of the attitude. It should also be noted that not all combinations are logical. The selection of a "best" group of sets is still partly a matter of judgment. Two continua run through the facets: other-self and verbal-action.

John E. Jordan
Michigan State University
Louis Guttman
Israel Institute for
Applied Social Research
February 9, 1966

TABLE 4.--Joint^a level, profile composition^b and labels for six types^b of attitude struction.

Type-Level	Struction Profile ^b	Descriptive Joint Term
1	a ₁ b ₁ c ₁ d ₁ e ₁	Societal Stereotype
2	a ₁ b ₁ c ₁ d ₂ e ₁	Societal Norm
3	a ₂ b ₁ c ₁ d ₂ e ₁	Personal Moral Evaluation
4	a ₂ b ₁ c ₂ d ₂ e ₁	Personal Hypothetical Behavior
5	a ₂ b ₂ c ₂ d ₂ e ₁	Personal Feelings
6	a ₂ b ₂ c ₂ d ₂ e ₂	Personal Action

^aJoint order: Level 1 < level 6 and a₁ < a₂;
b₁ < b₂; c₁ < c₂; d₁ < d₂; e₁ < e₂.

^bBased on facet order of March 7, 1968 (Table 3).

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Michigan State University
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Israel Institute for
Applied Social Research
March 7, 1968

TABLE 5.--Five-facet, six-level system of attitude verbalizations:¹ Levels, facet profiles, and definitional statements for twelve permutations.

Level	Facet Profile ¹	No4	Definitional Statements ²	Descriptive Name ³
1	$\frac{o \ b \ o \ c \ s}{a_1 b_1 c_1 d_1 e_1}$	0	Others <u>believe</u> <u>others</u> <u>compare</u> <u>symbolically</u> **	**Societal stereotype (group assigned group status)
2	$\frac{i \ b \ o \ c \ s}{o \ b \ o \ i \ s}$ $\frac{a_1 b_1 c_1 d_2 e_1}{o \ b \ i \ c \ s}$	1	I <u>believe</u> <u>others</u> <u>compare</u> <u>symbolically</u> Others <u>believe</u> <u>others</u> <u>interact</u> <u>symbolically</u> **	Personally-assigned group status **Societal norm
3	$\frac{i \ b \ o \ i \ s}{a_2 b_1 c_1 d_2 e_1}$ $\frac{i \ b \ i \ c \ s}{o \ b \ i \ i \ s}$ $\frac{o \ a \ o \ i \ s}{o \ a \ o \ i \ s}$	2	I <u>believe</u> <u>others</u> <u>interact</u> <u>symbolically</u> ** I <u>believe</u> <u>I</u> <u>compare</u> <u>symbolically</u> Others <u>believe</u> <u>I</u> <u>interact</u> <u>symbolically</u> (Others <u>act</u>) <u>others</u> <u>interact</u> <u>symbolically</u>	**Personal moral evaluation (perceived values) Self-concept (personally-assigned personal status) Proclaimed laws (group expectations) Group identity (actual group feelings)
4	$\frac{i \ b \ i \ i \ s}{a_2 b_1 c_2 d_2 e_1}$ $\frac{o \ a \ o \ i \ p}{o \ a \ o \ i \ p}$	3	I <u>believe</u> <u>I</u> <u>interact</u> <u>symbolically</u> ** (Others <u>act</u>) <u>others</u> <u>interact</u> <u>operationally</u>	**Personal hypothetical action Actual group behavior
5	$\frac{i \ a \ i \ i \ s}{a_2 b_2 c_2 d_2 e_1}$	4	(I <u>act</u>) <u>I</u> <u>interact</u> <u>symbolically</u> **	**personal feeling
6	$\frac{i \ a \ i \ i \ p}{a_2 b_2 c_2 d_2 e_2}$	5	(I <u>act</u>) <u>I</u> <u>interact</u> <u>operationally</u> **	**Personal action

¹Cf. Tables 3-4.

²Words in parentheses are part of redundant but consistent statements.

³Alternate names in parentheses indicate relationships of various level members.

⁴No. = number of strong elements.

**Permutation used in the ABS-MR Scale.

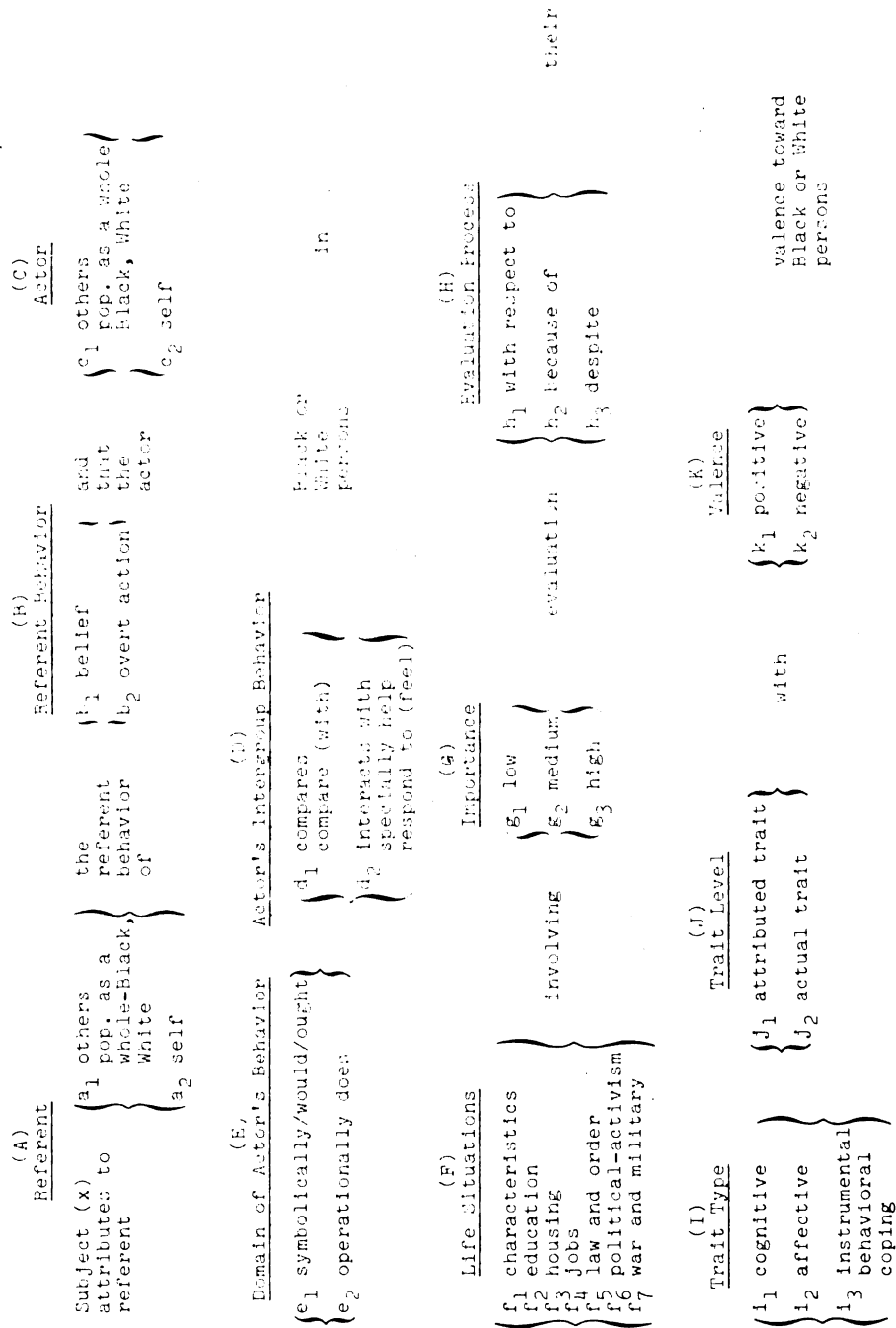


Figure 1.--A mapping sentence^a for the facet analysis of joint^b and lateral^c struction of Blacks' and Whites' attitudes toward each other.

^a Evolved by Hamersma and Jordan.

^b Joint struction involves facets "A" through "E."

^c Lateral struction involves facets "F" through "K."

Black policewomen recieved copies of the Attitude Behavior Scale:BW/WN-L.

The ABS:BW/WN-L was also administered to 74 members of the Church of God, 50 from a predominantly Black congregation and 24 from a predominantly White congregation. The scale was administered after church services on Sunday, June 28, 1970, to adult members of a predominantly Black congregation in Toledo, Ohio. Adult members of the predominantly White congregation in Lansing, Michigan, were asked to take copies of the scale home on Wednesday night, June 24, 1970, and on Sunday, July 28, 1970, and return them as soon as possible. About 50 per cent of those who took the questionnaire returned them.

The author selected this church group because of its favorable record toward integration. Both congregations are integrated. However, only the White members of the predominantly White Lansing congregation and only the Black members of the predominantly Black Toledo congregation received the questionnaire. Members of the Church of God were projected to have more liberal attitudes toward the opposite race than police would have toward the opposite race.

Major Research Hypotheses

The hypothesized relationship between the dependent criterion variables--attitudes toward the opposite race with regard to law and order--and certain types of predictor

variables, e.g., religiosity, efficacy, change orientation, and contact were examined. In this study independent variables are looked at as correlates or determinants of attitudes.

In a review of the literature, Jordan (1968) noted four classes of variables as important determinants, correlates, or predictors of attitudes:

1. Demographic factors such as age, sex and income.
2. Socio-psychological factors such as one's value orientation.
3. Contact factors such as amount, nature, perceived voluntariness and enjoyment of the contact.
4. The knowledge factor, i.e., the amount of factual information one has about the attitude object.

The first three classes stated above will be examined in this study.

Although most of the hypotheses are general enough to apply to the samples of both police and church members, some will be worded specifically to include both samples.

Attitudes and Demographic Variables

H-1.--Age is negatively related to favorable attitudes toward members of the opposite race.

Rationale.--Research reports varying results. Allport and Kramer (1946) state prejudice may increase with age; White and Holtzman (1965) found it may decrease with age.

Instrumentation.--Age is measured by Question 50.

Scores range from 1-5. Attitudes are measured by the six subscales of the ABS:BW/WN-L.

Analysis.--Pearson Product Moment correlations between age and attitude scores.

H-2.--Amount of education is positively related to favorable attitudes toward members of the opposite race.

Rationale.--Hamersma (1969) found that increased education frequently results in more positive racial attitudes.

Instrumentation.--Amount of education is measured by Question 64. Scores indicating levels of education range from 1-5. Attitudes measured as in H-1.

Analysis.--Pearson Product Moment correlations between the amount of education and attitude scores.

H-3.--Number of years in military service is positively related to favorable attitudes toward the opposite race.

Rationale.--Military discipline and simulated (training) or real (battlefield) conditions increase dependence on others.

Instrumentation.--Number of years in military service is measured by Question 57. Attitudes measured as in H-1.

Analysis.--Pearson Product Moment correlations between number of years in the military and attitude scores.

Attitudes and Values

H-4.--There is a positive relationship between high efficacy scores and positive attitudes toward the opposite race.

Rationale.--Those who feel in control of their environment will have more positive attitudes toward groups regarded as different.

Instrumentation.--The Life Situations Scale (Wolfe, 1967) measures efficacy. Scores are from nine items, range of scores 9-36, items 85 alternating to 103. Attitudes measured as in H-1.

Analysis.--Pearson Product Moment correlations between efficacy and attitude score.

H-5.--High frequency of contact with members of the opposite race will be associated with more positive attitudes toward members of the opposite race on each of the levels of the ABS:BW/WN-L if high frequency is concurrent with (a) alternative rewarding opportunities, (b) ease of avoidance of contact, (c) enjoyment of the contact, (d) kind of contact, and (e) amount of contact.

Rationale.--In recent research Brophy (1964) and Carter and Mitchell (1955-56) found that contact increases positive racial attitudes. Jordan (1968) found that amount of contact per se must be concurrent with other factors.

Instrumentation.--Contact is measured by items 80 (kind), 81 (amount), 82 (avoidance), 83 (gain), and 84 (enjoyment). Range of scores, 1-5. Attitudes measured as in H-1.

Analysis.--Multiple correlations between the contact variables and attitude scores.

Attitudes and Change Proneness

H-6.--There is a positive relationship between a high score on change proneness and a high attitude score.

Rationale.--Allport (1954) indicates a relationship between rigidity and prejudice.

Instrumentation.--Change proneness is measured by Questions 68, 69, 70, 71, and 74. Range of scores 1-4, 1-4, 1-4, 1-5, and 1-5. Attitudes measured as in H-1.

Analysis.--Pearson Product Moment correlations between change proneness and attitude scores.

Attitudes and Group Membership

H-7.--Persons who admire more conservative famous characters will have more negative attitudes toward the opposite race.

Rationale.--More conservative people will tend to show greater amount of prejudice.

Instrumentation.--Conservatism is measured by Question 62. Attitudes measured as in H-1.

Analysis.--Pearson Product Moment correlations between conservatism and the levels of the ABS:BW/WN-L.

H-8.--Black members of the Church of God will have higher attitude scores than Black policemen, Black policemen will have higher attitude scores than White members of the Church of God, White members of the Church of God will have higher attitude scores than White policemen toward the opposite race.

Rationale.--Blacks are found to be more positive toward Whites regarding racial attitudes than Whites toward Blacks (Brink and Harris, 1964, 1967). Similar results found by Proenza and Strickland (1965).

Instrumentation.--Attitudes measured as in H-1.

Analysis.--ANOVA will be used.

	BC	BP	WC	WP	F	Sig
1						
2						
3						
4						
5						
6						

Simplex Approximation

H-9.--The ABS:BW/WN-L will form a Guttman simplex for each of the racial groups.

Rationale.--Guttman contiguity hypothesis states that levels closer together semantically will be closer statistically.

Instrumentation.--Correlations between the scores of the six levels of the ABS:BW/WN-L.

Analysis.--The Kaiser Test (Q^2) will be used.

Analyses Procedures

The Control Data Corporation Computers (CDC 3600 and CDC 6500) at Michigan State University were used to analyze the data.

Descriptive Statistics

A Frequency Column Count program (Clark, 1964) was used to compile the frequency distributions of every item and variable in the study. This program allows the researcher to develop a clinical "feel" for the data.

Other types of descriptive statistics are provided through the first part of the MDSTAT program (Ruble and Rafter, 1966). From this program the N's, means, standard deviations, and adjusted means for all groups of the study were produced. Because the eight women on the police force failed to return sufficient data, policewomen are not included in the analyses.

Correlational Statistics

The CDC MDSTAT program (Ruble and Rafter, 1966) provided the Pearson Product Moment correlations among all the

variables of the study. The "level-to-level correlation matrix" is the simplex correlation structure which permitted the examination of whether the hypothesized simplex was approximated.

Partial and multiple regressions were obtained from the general multiple regression model used in the CDC 3600 and the CDC 6500 at Michigan State University (Ruble, Kiel, and Rafter, 1966). The partial correlations permit the researcher to determine the degree of predictability that each variable contributed to the criterion as the effects of all but one variable were held constant.

The multiple correlation program provided the following statistics: the beta weights of all predictor variables, a test of significance for each beta weight, and the partial correlations between each predictor and the criterion.

The level of significance for all hypotheses in the present study was established as .05.

Analysis of Variance

The UNEQ1 routine (Ruble, Kiel, and Rafter, 1966) was used to compute the one-way analysis of variance statistics. The program deals with unequal frequencies occurring in various categories.

While a significant overall F leads to non-rejection of the hypothesis being tested, we do not know whether every mean is significantly different from each other. Several methods have been proposed by statisticians for determining

the nature of the differences between treatment means. The F test for the four group comparisons is the usual one. The F test used to test for differences between the adjusted means of the "pairs-of-groups" is equal to a two-sided t test while also fully accounting for the other experimental factors. The adjusted mean equalizes or accounts for the variance in the size of the group samples as well as the unequal sex distribution within samples. This procedure for testing for significance among multiple means is approximately equal to Duncan's Multiple Means test (Edwards, 1950; Kramer, 1956, pp. 307-310) up to and including three treatment means. The procedure is somewhat more liberal than Duncan's when more than three means are included, thus increasing the likelihood of Type I error. The procedure also does not account for the non-independence among pairs-of-treatment means.

Simplex Approximation Test

Kaiser (1962) has formulated a procedure for scaling the variables of a Guttman simplex. His procedure orders the variables and suggests a measure of the goodness of fit of the scale to the obtained data.

The approach developed by Kaiser may be seen as performing two functions: (a) "sorting" of virtually all possible arrangements of data so as to generate the best empirically possible simplex approximation; and (b) an assignment of a descriptive statistic, " Q^2 ," to specified matrices.

The index \underline{Q}^2 is a descriptive one, with a range of 0.00 to 1.00.

A computer program has been developed which (a) re-orders the level of a semantic path, by Kaiser's procedures, so as to generate the best empirically possible simplex approximation; and (b) calculates \underline{Q}^2 for the hypothesized (theoretical) ordering and for the empirically best ordering of members in a semantic path.

There is presently no significance test available for the values of the \underline{Q}^2 test. Therefore, statistical comparisons that involve significance levels will not be made across matrices--i.e., from simplex approximation to simplex approximation.

The simplex approximation test will be used to obtain data which will enable testing of the hypothesis that the \underline{Q}^2 of the theoretical ordering will approximate the \underline{Q}^2 of the empirically best ordering of levels of the ABS:BW/WN-L.

Summary

In the Instrumentation and in the Theoretical Basis of Instrumentation sections of this chapter an analysis of the six-level Jordan-Hamersma ABS:BW/WN was presented. The control and demographic data were also discussed. The Guttman paradigm of attitude levels was presented as well as the major hypotheses of the study. The final section of this chapter dealt with the analyses procedures.

CHAPTER IV

ANALYSIS OF THE STUDY

In this chapter a statistical analysis of the data to confirm or disconfirm the major hypotheses stated in Chapter III is presented. The Hoyt reliability data are also presented. Hypotheses 1, 2, 3, 4, 6, and 7 were analyzed using product-moment correlations. Hypothesis 5 was analyzed using multiple and partial correlations as discussed in Chapter III. Hypothesis 8 was analyzed using the analysis of variance technique discussed in the previous chapter. Kaiser's Q^2 technique was used to analyze Hypothesis 9.

Reliability of the ABS:BW/WN-L

The reliability of the ABS:BW/WN-L was assessed by a variation of the Hoyt analysis of variance technique. Hoyt described the technique as follows:

By subtracting the "among students" and the "among item" sums of squares from the total sum of squares, we have left the residual sum of squares which is used as the basis of estimating the discrepancy between the obtained variance and the true variance (1967, p. 110).

Hoyt (1967) indicates the split-half method of estimating reliability may result in deflated or inflated reliability

coefficients. The Hoyt formula also provides the equivalent to a Kuder-Richardson Formula #20 estimate.

The reliability coefficients for each level of the ABS:BW/WN-L on the four groups of this study are contained in Table 6.¹ The reliability coefficients for the four research groups at the moral evaluation level and at the action level were acceptable. In addition, for the WC² group reliability coefficients were acceptable at the hypothetical behavior and at the feeling levels. For the BC group an acceptable reliability was also achieved at the normative level.

Although mathematical computations were printed out by the computer for all levels of the ABS, only those levels that had acceptable reliability coefficients will be considered in this study. However, mention may be made to "print out" data at all levels in order to indicate trends and possibilities for additional research.

Hypotheses

As stated earlier, the .05 level of significance will be used in this study. Jordan (1969), Hamersma (1969), Erb (1969), and Morin (1970) suggest that the .05 level of significance is acceptable for most studies using facet analyses.

¹All tables for this chapter will appear at the end of the chapter for the convenience of the reader.

²WC=White Church Members, BC=Black Church Members, WP=White Police, BP=Black Police, TP=Total Police, and TG=Total Group or everyone in study.

Relating Attitudes and Demographic Variables

H-1.--Age is negatively related to favorable attitudes toward members of the opposite race.

The hypothesis³ that age is negatively related to favorable attitudes toward the opposite race was not confirmed. The results of correlating age with attitudes toward the opposite race are shown in Table 7.

It seemed that neither the police groups nor the church groups developed more negative attitudes toward the opposite race as they grew older. This appears to agree with Rokeach, et al. (1970) who claimed that age of policemen was not related to their attitudes toward minorities. However, it was pointed out in Chapter II that researchers have obtained varying and even conflicting results when age is used as a correlate or determinant of attitude.

H-2.--Amount of education is positively related to favorable attitudes toward members of the opposite race.

Amount of education was not correlated with the attitudes of any of the research groups at levels of the ABS:BW/WN-L that were found to be reliable. Consequently, H-2 was not confirmed. However, some observations relating to the data (Table 8) obtained from the computer print out indicating trends which may merit further study will be discussed in Chapter V.

³For purposes of clarity the hypotheses are stated in the "research" form although the statistical tests of course employ the usual "null" form.

H-3.--Number of years in military service is positively related to favorable attitudes toward the opposite race.

Significant results were not obtained at any level for any of the four research groups. Hypothesis H-3 was not confirmed. However, on the stereotypic dimension the "total" group had a negative correlation of $-.27$, significant at the $.001$ level; and on the action dimension (level 6) a correlation of $.34$, significant beyond the $.001$ level, was obtained. These results suggest homogeneity within groups and of a relationship between the two variables on a wider continuum.

Relating Attitudes and Values

H-4.--There is a positive relationship between high efficacy scores and positive attitudes toward the opposite race.

The items contributing to the value scores (efficacy) are found in the Life Situation Scale (Appendix A.1 and A.2). On the variable list (Table 22) the value items are listed as efficacy content (Variable 8) and efficacy intensity (Variable 9).

A significant relationship between efficacy, man's sense of control over his environment, and the moral evaluation level for the WP group was obtained (see Table 22 for the variable list). In relation to how certain (intensity, Variable 9) the TP group was of their answer to this question a negative correlation was obtained. For the TP group similar results were obtained at the same level.

A correlation of .44, significant at the .01 level (Table 10), between the feeling level and efficacy was obtained for the BP group. Black policemen who felt they had a sense of control over their destiny were somewhat sure that they feel positively about the opposite race.

Hypothesis H-4 was confirmed at the moral evaluation level for the WP and TP groups. It was not confirmed at any level for the other groups.

Relating Attitudes and Change Proneness

H-5.--High frequency of contact with members of the opposite race will be associated with positive attitudes toward members of the opposite race on each of the levels of the ABS:BW/WN-L if high frequency is concurrent with (a) alternative rewarding opportunities (gain), (b) ease of avoidance of contact, (c) enjoyment of the contact, and (d) kind of contact.

The hypothesis for contact and favorableness of attitudes toward the opposite race was well supported by the data (Tables 11 through 17). The multiple correlation coefficients for each group, relating all contact variables to the ABS:BW/WN-L levels (Tables 11 through 17), indicate a high positive relationship at most levels.

The multiple R was significant (Table 11) for Black police at all but the feeling level. At the normative and moral evaluation levels the multiple R's were .65 and .66.

These correlations reached the acceptable level of significance.

While a negative .50 partial correlation, significant at .01, was obtained between enjoyment and societal norm, positive partial correlations of .63 and .43, significant at the .001 and .03 level, existed between the moral evaluation and the hypothetical behavior and the enjoyment variable.

The multiple R's (Table 12) for the WP group reached the .05 level of significance or better on all but the stereotypic and moral evaluation levels. An acceptable level of significance was not reached for the multiple R's at those levels of the ABS:BW/WN-L. A significant (.02) partial correlation (.30) between enjoyment and hypothetical behavior was found. No other significant partial correlations were found for the WP group.

A significant (.05 or better) multiple R (Table 13) was obtained for the BC group at all six levels of the ABS. It appears that the Black Church members as well as the other groups respond favorably to the opposite race when contact is concurrent with other factors.

Significant multiple R's (Table 14) of .25 or better were obtained for the WC group at all six levels of the ABS. A significant (.03) partial correlation (.47) was obtained between kind of contact and level 6 (action). A significant (.0005) partial correlation (.73) was obtained with amount of contact and hypothetical behavior. The

independent variable of enjoyment provided the following interesting data: (a) significant (.01) partial correlation (.56) at the moral evaluation level, (b) negative partial correlation (-.64) at the hypothetical behavior level, and (c) negative partial correlation (-.52) at the action level. The White church members think that morally they should enjoy contact with the opposite race but hypothetically they don't think that they would enjoy dealing with Blacks, and their actions have borne out the negative beliefs. Implications of cognitive dissonance exist within the group.

The multiple R's for BC and WC groups are nearly the same at all levels of the ABS. But the multiple R for the BP and WP groups were dissimilar. H-5 was, however, still confirmed for almost all levels of the ABS:BW/WN-L.

While H-5 was confirmed for the total police (Table 15) at all but the moral evaluation level, it was confirmed for the total church (Table 16) at all levels. An analysis of the data for the entire sample (Table 17) indicates significance levels of .05 or better for the multiple R was obtained at every level except the societal norm.

H-6.--There is a positive relationship between a high score on change proneness and high attitude score.

Change proneness is represented by variables 15-19 of Table 22. A series of Pearson product-moment correlations are used to determine the relationship between change

proneness and attitudes toward the opposite race on each of the six levels of the ABS.

Significant results for the WC group between the child rearing aspect of change proneness and the feeling levels of the ABS were obtained (Table 18). Significant results for this group were also obtained between the prejudice-component aspect of change proneness and the moral evaluation level of the ABS.

A negative correlation for the BP group was obtained between the birth control aspect of change proneness and the action level of the ABS.

For the WP group the prejudice-component aspect of change orientation are related to: (a) stereotype ($.39$, $\text{sig.} = .002$), (b) societal norm ($r = .25$, $\text{sig.} = .04$), and (c) moral evaluation ($r = .37$, $\text{sig.} = .003$) levels.

The hypothesis that change orientation is positively related to favorable attitudes toward the opposite race was confirmed for several aspects of change orientation and certain levels of the ABS for the WC, BP, WP, TP, and the total group. For the WC group, the best predictor seems to be the child rearing aspect of change orientation. For the BP group, the best predictor seems to be the birth control aspect. For the WP group, the prejudice component seems to be the best predictor. It appears that for each group a different aspect of change proneness is the best correlate or determinant of attitudes.

Relating Attitudes and
Group Membership

H-7.--Persons who admire more conservative characters
will have more negative attitudes toward the opposite race.

The statement of this hypothesis suggests the expectation of significant negative correlations (Table 19). The BP group had a significant (.03) correlation (-.67) with the conservatism variable and the moral evaluation level of the ABS. The WC group had a significant (.005) correlation (-.55) with the conservatism variable at the normative level.

For the total police group significant results were obtained at the stereotypic ($r = .65$, $\text{sig.} = .0005$), normative ($r = -.33$, $\text{sig.} = .002$), and the moral evaluation ($r = -.49$, $\text{sig.} = .0005$) levels with the independent variable conservatism.

The greater number of significant results shown in the total police group than in either the BP group or the WP group demonstrates the effects of homogeneous groups discussed in Chapter V. This effect is even more pronounced in the large number of significant results found in the total group. The only level of the total group for which the required significance level of .05 was not obtained was level 2, normative.

Although significance was reached at many levels, as discussed above, H-7 was confirmed for only one research group, i.e., the BP group.

H-8.--Black members of the Church of God will have higher attitude scores than Black policemen, Black policemen will have higher attitude scores than White members of the Church of God, White members of the Church of God will have higher attitude scores than White policemen toward the opposite race.

The multiple means test discussed in Chapter III was used to analyze the difference between the attitudes of Black Police, White Police, Black Church Members, and White Church Members of the opposite race on each of the six levels of the ABS:BW/WN-L. The hypothesized direction was not achieved at any level (Table 20 and Figure 2). Consequently the hypothesis was not confirmed. However, for four levels of the ABS:BW/WN-L, the groups differed as follows:

1. Stereotype: The groups differed (Table 20) at the .0005 level but not in the direction hypothesized. The direction in which the groups did differ is shown in Figure 2, and the pairs-of-groups that differed from each other, at the .05 level as a result of the multiple means test, are shown in Table 21.

2. Normative: The groups differed (Table 20) at the .0005 level but not in the direction hypothesized. The direction in which the groups did differ is shown in Figure 2, and the pairs-of-groups that differed from each other, at the .05 level as a result of the multiple means test, are shown in Table 21.

3. Moral Evaluation: The groups differed (Table 20) at the .0005 level but not in the direction hypothesized. The direction in which the groups did differ is shown in Figure 2, and the pairs-of-groups that differed from each other, at the .05 level as a result of the multiple means test, are shown in Table 20.

4. Action: The groups differed (Table 20) at the .0005 level but not in the direction hypothesized. The direction in which the groups did differ is shown in Figure 2, and the pairs-of-groups that differed from each other, at the .05 level as a result of the multiple means test, are shown in Table 20.

Simplex Approximation

H-9.--The ABS:BW/WN-L scale levels will form a Guttman simplex for each of the research groups.

An approximate Guttman simplex was formed for all four research groups (Table 21). Examination of Matrices 21.1 through 21.8 in Table 21 reveals that correlations between the six levels tend to decrease in relation to the number of steps that two levels are removed from each other.

The \underline{Q}^2 value for the Black Police group's original matrix (Matrix 21.1) was .74 compared with a best \underline{Q}^2 value of .92. Although the original matrix had an acceptable value of .74, there was a rather large difference from the best order simplex value of .92. The difference of .18 indicates a better simplex order than the

hypothesized or original simplex was obtained by the re-ordering procedure of Kaiser.

The value for the White Police group's original matrix (Matrix 21.3) was .90 compared with the best order matrix's (Matrix 32.4) value of .92. The difference of .02 between the \underline{Q}^2 value for original matrix and best order matrix was very small. The difference of .02 indicates a better simplex order than the hypothesized one was obtained by the reordering procedure of Kaiser.

The \underline{Q}^2 value of .73 for the original Black Church group matrix (Matrix 21.5) was .22 less than the best ordered matrix \underline{Q}^2 value (Matrix 21.6) of .95. This increase of .22 indicates a better simplex order than the hypothesized one was obtained by the reordering procedure of Kaiser.

The \underline{Q}^2 for the best ordered matrix of the White Church group (Matrix 21.8) value was .85, an increase of .02 over the original matrix's (Matrix 21.7) value of .83. This increase of .02 indicates a better order than the hypothesized one was obtained by the reordering procedure of Kaiser.

Hypothesis H-9 was confirmed for all four groups.

Summary

A variation of the Hoyt procedure for determining reliability was used to determine the reliability of the ABS:BW/WN-L for the four research groups. The reliability

was acceptable at the moral evaluation and action levels for all groups. In addition, reliabilities were acceptable at the hypothetical behavior and the feeling levels for the WC group and at the normative level for the BC group.

While hypotheses 1, 2, 3, and 8 were not confirmed, hypotheses 4, 5, 6, 7, and 9 were confirmed at different levels for some or all groups. Hypothesis 4 was confirmed at the moral evaluation level for the WP and TP groups. H-5 was confirmed at most levels for all groups. Although the results for the Black and White church groups were similar, the results for the Black and White police groups were dissimilar for H-5. For H-6 the child rearing component was confirmed at level 5 (feeling) for the WC group. The prejudice component of H-6 was confirmed for the WP group at the moral evaluation level. H-7 was confirmed for the BP group at the moral evaluation level. H-9 was confirmed for all four research groups.

TABLE 6.--Hoyt reliability coefficients¹ for the six levels of the ABS:BW/WN-L and the four research groups.

Levels of ABS	BP ²	WP	BC	WC
1. Societal Stereotype	18	56	33	26
2. Societal Norm	37	44	70	20
3. Personal Moral Evaluation	80	71	57	83
4. Personal Hypothetical Behavior	21	36	30	89
5. Personal Feeling	15	45	15	80
6. Personal Action	68	65	75	70

¹Decimals omitted.

²BP = Black Police
 WP = White Police
 BC = Black Church Members
 WC = White Church Members

TABLE 7.--Correlations¹ and significance levels between the six ABS:BW/WN-L attitude levels and age for church members and for police groups.²

Level	Stat	BC	WC	BP	WP	TP	TG
1. Societal Stereotype	r sig	32 03	05 81	-01 98	13 32	15 15	16 04
2. Societal Norm	r sig	23 12	-14 49	-07 74	-01 94	-08 48	05 54
3. Personal Moral Evaluation	r sig	25 10	-26 20	02 91	09 51	-01 96	11 15
4. Personal Hypothetical Behavior	r sig	19 19	11 61	05 80	07 58	04 70	10 23
5. Personal Feeling	r sig	-15 31	-08 68	-07 73	-03 83	-03 75	-08 29
6. Personal Action	r sig	-07 62	-03 89	-10 61	11 39	04 74	-12 15

¹Decimals are omitted.

²See footnote 2, page 42.

TABLE 8.--Correlations¹ and significance levels between the six ABS:BW/WN-L attitude levels and education for church members and for police groups.²

Level	Stat	BC	WC	BP	WP	TP	TG
1. Societal Stereotype	r sig	-34 02	-41 03	33 08	-22 08	02 88	-19 01
2. Societal Norm	r sig	-36 01	-26 21	-02 92	-07 57	-09 38	-23 004
3. Personal Moral Evaluation	r sig	-01 96	03 89	-35 06	-11 41	-21 05	-07 36
4. Personal Hypothetical Behavior	r sig	14 34	-19 35	-25 20	-19 14	-22 03	04 58
5. Personal Feeling	r sig	37 009	23 26	-36 05	-12 36	-18 09	18 02
6. Personal Action	r sig	14 35	06 75	06 77	04 75	03 76	06 42

¹Decimals are omitted.

²See footnote 2, page 42.

TABLE 9.--Correlations¹ and significance levels between the six ABS:BW/WN-L attitude levels and military service for church members and for police.²

Levels	Stat	BC	WC	BP	WP	TP	TG
1. Societal Stereotype	r sig	-04 83	-01 96	-23 23	-08 56	-10 34	-27 001
2. Societal Norm	r sig	18 26	08 72	08 69	-17 20	-07 52	-13 13
3. Personal Moral Evaluation	r sig	25 12	-30 16	-00 98	-03 82	-00 99	-01 92
4. Personal Hypothetical Behavior	r sig	-28 077	23 29	-36 057	10 42	-04 75	09 26
5. Personal Feeling	r sig	-08 61	-39 063	34 069	-10 42	01 90	12 14
6. Personal Action	r sig	09 57	26 22	12 54	20 11	18 09	34 000

¹Decimals are omitted.

²See footnote 2, page 42.

TABLE 10.--Correlations¹ and significance levels between the six ABS:BW/WN-L attitude levels and values for church members and for police groups.²

Level	Stat	BC	WC	BP	WP	TP	TG
1. Societal Stereotype	r sig	-13 36	09 68	-09 64	04 75	04 73	-18 02
2. Societal Norm	r sig	-24 11	04 86	-06 76	15 24	07 49	-12 15
3. Personal Moral Evaluation	r sig	-13 38	-04 85	27 18	27 03	20 05	05 55
4. Personal Hypothetical Behavior	r sig	-17 23	19 37	-01 97	13 33	08 43	10 22
5. Personal Feeling	r sig	-08 60	16 46	44 01	13 33	19 07	15 05
6. Personal Action	r sig	-10 49	08 72	30 11	06 64	12 28	08 31

¹Decimals are omitted.

²See footnote 2, page 42.

TABLE 12.--Multiple and partial correlations¹ between ABS:BW/WN-L and contact variables for white police.²

Independent Variables	Societal Stereotype		Societal Norm		Personal Moral Evaluation		Personal Hypothetical Behavior		Personal Feelings		Personal Action	
	r	sig	r	sig	r	sig	r	sig	r	sig	r	sig
Kind	03	08	20	14	01	93	-05	69	-06	64	-13	35
Amount	05	70	14	29	11	42	18	19	03	84	-04	77
Avoidance	-11	41	13	32	00	1.00	19	16	06	65	15	26
Gain	00	97	10	46	07	63	-10	51	25	05	13	35
Enjoyment	17	19	19	17	14	31	30	02	-00	1.00	-22	10
- - -	-	-	-	-	-	-	-	-	-	-	-	-
Multiple R	21	-- ³	34	01	19	--	40	005	28	02	32	01

¹Decimals are omitted.

²N = 61.

³--indicates multiple R failed to reach .05 level of significance.

TABLE 18.--Correlations¹ and significance levels between the six ABS:BW/NN-I attitude levels and conservatism for church members and for police groups.²

Level	Stat	BC				WC				BP				WP				TP				TG									
		15 ³	16 ⁴	17 ⁵	18 ⁶	19 ⁷	15	16	17	18	19	15	16	17	18	19	15	16	17	18	19	15	16	17	18	19					
1. Societal Stereotype	r	06	-01	-22	-12	06	48	-42	20	-02	-08	-20	-36	-11	-12	02	20	-04	-10	39	27	27	02	03	45	32	35	-20	-08	35	14
	sig	68	97	14	43	71	01	03	34	94	71	29	05	59	55	92	12	76	43	002	03	01	89	78	000	002	000	01	29	000	07
2. Societal Norm	r	-14	-28	-23	08	17	52	-22	31	08	-25	10	-42	-32	07	13	10	-03	03	25	15	-06	-15	-12	-02	-00	07	-23	-10	09	01
	sig	37	06	13	59	25	01	29	12	70	25	61	02	10	72	50	44	84	81	04	25	59	17	27	82	97	40	005	22	26	92
3. Personal Moral Evaluation	r	-06	15	-18	13	18	10	-25	16	48	-11	15	-13	-10	-06	-16	-17	-20	-16	37	11	-19	-21	-19	-02	-09	-12	-00	-15	12	-00
	sig	68	33	23	40	23	63	23	44	01	60	44	50	62	74	41	19	11	21	003	40	06	05	07	85	35	14	96	06	13	99
4. Personal Hypothetical Behavior	r	04	-05	12	-02	02	-17	-10	23	02	38	35	-01	-29	-14	05	-00	-06	-05	14	17	05	-06	-14	-02	08	-12	13	-10	08	06
	sig	79	75	44	89	92	43	65	27	91	06	06	97	12	48	81	98	67	73	27	19	65	56	18	84	44	15	11	46	31	47
5. Personal Feeling	r	-11	06	-03	-09	-06	52	14	23	-09	-22	-17	-26	38	-03	25	-00	25	-10	07	-10	-04	14	02	05	-03	-13	23	06	-08	-05
	sig	46	67	86	57	67	009	49	27	67	31	38	17	04	88	19	97	05	44	58	42	69	20	83	67	80	11	004	43	32	54
6. Personal Action	r	-10	-11	-01	-15	-11	-22	-02	04	-14	-04	-06	-40	-04	34	-02	13	13	01	-10	07	-14	-03	-02	-02	01	-18	-07	05	-25	-00
	sig	51	46	97	32	47	30	93	85	50	86	76	03	82	07	91	31	33	93	43	60	19	79	82	84	94	02	42	55	002	98

¹Decimals are omitted.

⁴Birth Control.

²See footnote 2, page 42.

⁵Follow Rules.

³Child Bearing.

⁶Prejudice-Component.

⁷Community Patrol.

TABLE 19.--Correlations¹ and significance levels between the six ABS:BW/WN-L attitude levels and conservatism for church members and for police groups.²

Levels	Stat	BC	WC	BP	WP	TP	TG
1. Societal Stereotype	r sig	-00 98	-31 14	33 078	14 29	65 000	62 000
2. Societal Norm	r sig	-25 10	-55 005	02 92	09 49	-33 002	-14 084
3. Personal Moral Evaluation	r sig	08 61	01 95	-40 03	06 66	-49 000	-28 000
4. Personal Hypothetical Behavior	r sig	-08 59	12 59	-14 48	07 61	-15 17	-37 000
5. Personal Feeling	4 sig	00 98	22 30	-30 11	17 18	01 93	-23 004
6. Personal Action	r sig	-09 55	15 47	-13 49	-02 86	-17 12	-19 019

¹Decimals omitted.

²See footnote 2, page 42.

TABLE 20.--Sample size, means, adjusted means and significance test results for the research groups on the ABS:BW/WN-L.

Levels	BC			BP			WC			WP			F	Sig. F	Multiple ¹ Means
	N	M	Adj. M	N	M	Adj. M	N	M	Adj. M	N	M	Adj. M			
1. Societal Stereotype	46	19.1	17.4	27	18.0	18.0	24	14.7	14.7	61	13.3	13.3	54.7	<.0005	BP>BC, BP>WP, BP>WC BC>WC, BC>WP, WC>WP
2. Societal Norm	47	16.8	14.4	27	13.1	13.1	24	16.4	16.4	61	16.0	16.0	10.4	<.0005	WC>WP, WC>BC, WC>BP WP>BC, WP>BP, BC>BP
3. Personal Moral Evaluation	49	18.6	16.1	27	16.0	16.0	24	21.7	21.7	61	20.5	20.5	20.8	<.0005	WC>WP, WC>BC, WC>BP WP>BC, WP>BP, BC>BP
4. Personal Hypothetical Behavior	49	18.2	18.8	27	20.3	20.3	24	21.8	21.8	61	21.0	21.0	6.2	.001	WC>WP, WC>BP, WC>BC WP>BP, WP>BC, BP>BC
5. Personal Feeling	49	16.5	18.2	27	19.0	19.0	24	19.7	19.7	61	19.0	19.0	1.7	.176	WC>BP, WC>WP, WC>BC BP>WO, BP>BC, WP>BC
6. Personal Action	48	17.7	19.7	27	20.3	20.3	24	13.6	13.6	61	21.7	21.7	14.5	<.0005	WP>BP, WP>BC, WP>WC BP>WP, WP>WC, BC>WC

¹Significant at <.05.

TABLE 21.--Analysis of simplex correlations of the ABS:BW/WN for the research groups.

BP						WP						BC						WC									
1	2	3	4	5	6	1	2	3	4	5	6	1	2	3	4	5	6	1	2	3	4	5	6				
1	--					1	--					1	--					1	--								
2	13	--				2	41	--				2	59	--				2	58	--							
3	29	38	--			3	17	35	--			3	27	22	--			3	32	29	--						
4	14	30	46	--		4	19	33	46	--		4	17	35	03	--		4	08	18	22	--					
5	01	14	08	04	--	5	08	09	36	22	--	5	29	55	20	55	--	5	26	11	07	30	--				
6	14	25	44	14	07	--	6	10	13	13	04	29	--	6	22	17	01	30	39	--	6	04	37	27	30	22	--
1	--					1	--					1	--					1	--								
2	14	--				2	41	--				2	27	--				2	58	--							
3	29	46	--			3	19	33	--			3	22	59	--			3	32	29	--						
4	14	14	44	--		4	17	35	46	--		4	20	29	55	--		4	04	37	27	--					
5	12	30	38	25	--	5	08	09	22	36	--	5	03	17	35	55	--	5	08	18	22	30	--				
6	01	04	08	07	14	--	6	10	13	04	13	29	--	6	01	22	17	39	30	--	6	26	11	07	22	30	--

CHAPTER V

SUMMARY, DISCUSSION, RECOMMENDATIONS, AND IMPLICATIONS

In the summary section of this chapter, a review of the research purpose, instrumentation, and design and analysis will be presented. Next, a discussion of the results of the study as they relate to each of the substantive hypotheses will be presented. Recommendations for further research will be presented, and finally, implication of the study will be presented.

Summary of the Study

Major Purpose

The major aim of this study was to investigate relationships between constructs such as contact and the obtained attitudinal scores of four racial groups: Black Police, White Police, Black Church Members, and White Church Members. Another purpose was to assess the predictive validity of hypothesized determinants of attitudes including demographic factors, socio-psychological factors, and contact factors. A comparison of the attitudes of church members with those of police was another aim of the study.

Instrumentation

The criterion instrument used in this study--the ABS:BW/WN--was constructed according to Guttman's facet theory which specifies that an attitude universe can be substructured into components which are systematically related according to the number of identical conceptual elements they hold in common. Facet design permits the construction of a scale by a semantic, logical, a priori technique and the prediction of the order structure resulting from empirical application.

Guttman defined attitude as "a delimited totality of behavior with respect to something" (1950a, p. 51) and proposed that three semantic facets, each containing two elements, could account for an eight permutation attitude universe. Only four permutations were semantically consistent however, and these four permutations or attitude levels adequately accounted for the item content used in an earlier research effort. Guttman named these levels: (a) Stereotype, (b) Norm, (c) Hypothetical Interaction, and (d) Personal Interaction. Each of the three facets contained a weak and a strong element and the four levels showed a progression from a weak to a strong form of behavior with one additional strong element appearing on each level.

Thus, no strong elements appeared on the Stereotype level and each succeeding level contained one more strong

element than its predecessor until the Personal Interaction level contained all strong elements. Guttman's Contiguity Hypothesis states that attitude item levels close to each other in the semantic scale of their definitions will also be close statistically and the resulting matrix of attitude level correlations will assume a simplex ordering. If the four levels defined above were plotted from left to right and from top to bottom in a correlation matrix, a perfect simplex would exhibit descending absolute values of coefficients moving down the column and ascending values moving from left to right in the rows. When Guttman rearranged the earlier data according to the semantic structural considerations of facet theory, the predicted simplex relationship was essentially maintained, with only one order reversal occurring.

Jordan accepted Guttman's three facets but included two others to form a six level paradigm of attitude structure. Again, each facet contained a weak and a strong element and each level contained one more strong element than its predecessor. Jordan's six levels were (a) Societal Stereotype, (b) Societal Interactive Norm, (c) Personal Moral Evaluation, (d) Personal Hypothetical Behavior, (e) Personal Feelings, and (f) Personal Action. This structural model of attitudes is termed joint struction while additional facets accounting for specific item content is termed lateral struction. A six level attitude scale

measuring attitudes toward the opposite race--the ABS:BW/WN--was constructed from a mapping sentence. The final scale contained a total of eight items on each level.

Hamersma (1969), one of the scale developers, claimed that extreme care was taken in relation to validity and reliability of the ABS. Simplex ordering was obtained by Hamersma (1969), Erb (1969), and Dell Orto (1970) as predicted by facet theory and it was felt that this theory and the mapping sentences which follow from it particularly enhance content validity. The ABS:BW/WN differentiated between the groups and this was interpreted as providing concurrent validity.

Reliability

The results of Hoyt's technique for determining reliability showed wide variance in the present study for both the BC and BP groups between the levels of the ABS. The variance may be indicative of the total Black community being in the throes of an "identity-crisis." The Black man, it appears, wants to determine his own identity. While on the surface this suggests a collective Black identity, the net effect is just the opposite of a collective identity. Each person determines whether he likes members of the opposite race and the intensity of his likes or dislikes.

White policemen with a reliability coefficient of .45 (Table 7) at the feeling level demonstrate relative

uncertainty of their feelings about Blacks. In comparing the WP group and WC groups to the BP and BC groups, the former groups have much higher reliability coefficients.

Considering the reliability by levels of the ABS, the Moral Evaluation and the Action levels were the most reliable for this study. This means that all four groups are reliable in what they say they "should" do and what they "actually" do. High reliability for the White Church group exists at levels 3 through 6. The behavior end of the continuum at which these levels fall is the more important end.

The findings of this study are therefore acceptably reliable at the Moral Evaluation and Action levels for all groups; and at levels 4 through 6 for the White Church group.

A questionnaire containing measures of the independent variables of the study was also described. Among the items in this questionnaire were measures of (a) demographic variables, (b) change proneness--a series of questions used in an earlier study, (c) opinions on educational aid and planning, (d) contact with members of the opposite race, and (e) Efficacy--a scale designed to measure attitudes toward man's effectiveness in the face of his natural environment.

Design and Analysis

The ABS:BW/WN-L was administered to samples from a major midwestern police department and the results were

compared to church members from two Church of God congregations. Sixty-one of 100 randomly selected White policemen returned the questionnaire and were used in the study. Twenty-seven Black policemen from a total of 47 in the department returned the questionnaire and were used in the study. Fifty members of a Black congregation of the Church of God were administered the questionnaire after church services on Sunday, June 28, 1970. The questionnaire was passed out to members of a White congregation. Twenty-four, approximately 50 per cent of those who received the questionnaire, returned it.

The police samples appear adequate for making inferences to this particular police department. Because the church groups were surveyed based on those members present at a given service, generalizability is limited to persons who attend those services.

A total of seven major hypotheses were formulated which were based on previous research. Two additional hypotheses were developed based on police as a particular population. The nine hypotheses will be listed later in the chapter along with the results of the analysis.

The data obtained were analyzed by computer at Michigan State University. Product-moment, partial, and multiple correlations procedures were used to test the various hypotheses, as were one-way analysis of variance and a multiple mean test. A variation of the Hoyt analysis

of variance technique for testing reliability was also used. In addition, a simplex approximation test was used which produces a descriptive statistic (Q^2) for obtained attitude level matrices and matrices reordered into a "best" simplex order, despite some obvious limitations because no better alternative procedure was available. The .05 level of significance was accepted with awareness of the danger of Type I errors due to problems of the initial stages of the facet theory development in the study of attitudes.

Discussion

A discussion of the testing of each hypothesis follows. On several of the correlational hypotheses the individual sample groups were relatively homogeneous with respect to the predictor variables, while at the same time differences between the groups on these variables showed up in the correlations for the total sample.

Relating Attitudes and Demographic Variables

H-1.--Age is negatively related to unfavorable attitudes toward the opposite race.

Significant correlations were obtained for both the BC and the TG groups. However, the correlations were positive rather than negative. Significant correlations were not obtained for any other groups.

A possible interpretation of this finding is that older Blacks have more favorable attitudes toward the

opposite race. However, the low reliability of the BC group at this level does not permit us to accept any interpretation with much certainty.

H-2.--Amount of education is positively related to favorable attitudes toward members of the opposite race.

Amount of education was negatively and significantly related to the moral evaluation level of the ABS for the TP group. This suggests that the more education policemen have, the less they think should be done for the opposite race.

A significant correlation was achieved at the feeling level for the BC and TG groups. Negative correlations were obtained at the stereotypic and normative levels for the BC group which was in direct opposition to the positive correlation obtained at the feeling level. This may suggest that more educated Black church members think that other Blacks (levels 1 and 2) have negative attitudes toward the opposite race. At the same time these Black church members have more positive feelings (level 5) toward the opposite race as they become more educated.

The BC group had negative relationships between age and attitudes at the stereotypic and normative levels and positive relationships at the feeling level. The strength of the relationship at the stereotypic and feeling levels was quite low, while at the normative level for the BC group it was within the acceptable range.

H-3.--Number of years in military service is positively related to favorable attitudes toward the opposite race.

The belief that military discipline and simulated (training) or real (battlefield) conditions increase dependence on others appears to be erroneous when the others are members of the opposite race. The number of years in military service did not relate to the ABS at any level.

The present racial problems existing within police departments as well as those which presently exist within the military service may be the cause of the failure to find significance for this variable.

Relating Attitudes and Values

H-4.--There is a positive relationship between high efficacy scores and positive attitudes toward the opposite race.

For the TP group there was a significant relationship between efficacy and the moral evaluation level of the ABS. This suggests that policemen who feel a sense of control over their environment think that they ought to feel positively about the opposite race.

Although the Black policemen who felt a sense of control of their environment indicated that they felt positively toward Whites, the low reliability for the BP group at the feeling level does not permit much faith in this finding.

H-5.--High frequency of contact with members of the opposite race will be associated with positive attitudes toward members of the opposite race on each of the levels of the ABS:BW/WN if high frequency is concurrent with (a) alternative rewarding opportunities (gain), (b) ease of avoidance of contact, (c) enjoyment of the contact, and (d) kind of contact.

The contact variable was confirmed as a predictor of attitudes for all groups at almost every level of the ABS:BW/WN-L. The findings of Brophy (1954) and Carter and Mitchell (1955-56) are supported by these findings. Even more important is the support given to studies using facet analysis in studying attitudes toward the mentally retarded (Morin, 1970; Harrelson, 1970; Jordan, 1968). In these studies it was emphasized that contact per se must be concurrent with other factors in order to predict attitudes. Erb (1969), Hamersma (1969) and Dell Orto (1970) found that contact, when associated with certain concurrent factors, was a determinant of positive attitudes.

An experimental study using the four concurrent factors which enabled us to obtain significant partial correlations as independent variables could shed some light on the real importance of these factors. The concurrent factors are (a) alternative rewarding opportunities (gain), (b) ease of avoidance, (c) enjoyment of the contact, and (d) kind of contact.

Relating Attitudes and Change Proneness

H-6.--There is a positive relationship between a high score on change orientation and high attitude score.

Although significant relationships were obtained for the WC group between the child rearing aspect of change orientation and the stereotypic normative and feeling levels, only the relationship at the feeling level was reliable. This indicates that White Church Members who believe in trying new methods of child rearing reliably report positive feelings toward Blacks.

The question arises whether methods of child rearing are related to racial feelings or whether persons with these feelings rear their children in a less rigid manner. The assumption is that a person who can be conditioned to change to more liberal child rearing practices can also be changed to more liberal or positive feelings toward the opposite race. A study could be conducted on the effects of liberalizing child rearing practices and attitudes toward the opposite race.

Relating Attitudes and Group Membership

H-7.--Persons who admire more conservative characters will have more negative attitudes toward the opposite race.

The conservatism variable displayed the effects of homogeneity within groups discussed earlier. This was demonstrated in that expected negative correlations were

obtained only at the moral evaluation level with the BP group and at the normative level with the WC group but, for the total police group, significant results were obtained at the stereotypic, normative, and moral evaluation level. For the total group, significant correlations were obtained at all except the normative level. The correlation (-.14) at the normative level approached significance (.08).

H-8.--Black members of the Church of God will have higher attitude scores than Black policemen; Black policemen will have higher attitude scores than White members of the Church of God; White members of the Church of God will have higher attitude scores than White Policemen.

The hypothesized direction for the multiple means test used to test this hypothesis was not confirmed at any level. The direction of this hypothesis was based primarily on the report by Hamersma (1969, p. 45) that:

. . . the Negro is generally more flexible and favorable in his attitudes toward Whites than Whites are toward Negroes (Brink & Harris, 1964, Proenza & Strickland, 1965; Brink & Harris, 1967; CBS News Public Opinion Survey, 1968; National Advisory Commission on Civil Disorders, 1968; et al.).

However, the results of this study did not support the findings cited by Hamersma.

Very significant results were found for four levels of the ABS (Table 20 and Figure 2). The moral evaluation level which was found to be reliable for all groups had means ordered significantly ($<.0005$) as follows: WC > WP >

Hypothesized Direction	Levels	Obtained Direction
BC>BP>WC>WP	1. Societal Stereotype	BP>BC>WC>WP
BC>BP>WC>WP	2. Societal Norm	WC>WP>BC>BP
BC>BP>WC>WP	3. Personal Moral Evaluative	WC>WP>BC>BP
BC>BP>WC>WP	4. Personal Hypothetical Behavior	WC>WP>BP>BC
BC>BP>WC>WP	5. Personal Feeling	WC>BP>WP>BC
BC>BP>WC>WP	6. Personal Action	WP>BP>BC>WC

Fig. 2.--Hypothesized and obtained directions of means for the research groups at each of the six levels of the ABS:BW/WN-L.

BC > BP (Figure 2). Replications of the study using the above order as the predicted direction of means is suggested.

White church members tend to be more favorable toward the other three research groups (Table 21, Figure 2) at the normative, moral evaluation, hypothetical behavior, and feeling levels. Black police tend to be more favorable toward each of the other three research groups at the stereotypic level; and White police tend to be more favorable toward each of the other three groups at the action level.

Simplex Approximation Test

H-9.--The ABS:BW/WN-L scale levels will form a Guttman simplex for each of the racial groups.

The Guttman simplex was approximated for the four research groups. An interpretation based on the Jordan-Guttman paradigm of the nature of attitudes is that the object-subject relationship between each of the levels of the ABS:BW/WN-L is ordered on a continuum of increasing strength. The simplex approximation indicates that the structure of the ABS:BW/WN-L is as postulated and presents data for the construct validity of the scale.

Recommendations for Further Research

Attitude Change Experiment

The ABS:BW/WN-L should be used as a criterion in a study designed to determine if some experimentally manipulated treatment is able to change attitudes of a randomly selected sample of policemen toward members of the opposite race. Emphasis at this time would be placed on the moral evaluation and action levels of the ABS. Such a study could use a posttest-only control group design:

R	X	O ₁
R		O ₂

Scale Validation

A survey of random samples of policemen, military personnel, church groups (denominations), and other groups need to be conducted. The Hoyt and Kuder-Richardson 20 reliability determining procedures should be used. The Kaiser test and other appropriate measures may be used to determine construct validity.

Replications

The present study could be replicated using other police departments and church groups. This could test the credibility of the finding in the present study.

Implications of the Study

The following factors should be considered in programs designed to change attitudes of policemen:

1. More attention should be given to concurrent factors involved in contact of policemen with the opposite race. The concurrent factors involved in contact are (a) alternative rewarding opportunities (gain), (b) ease of avoidance of the contact, (c) enjoyment of contact, and (d) kind of contact.

2. Training of policemen should include the development of a strong self-concept. This would assist police in feeling a sense of control over his environment.

While the following observations do not necessarily flow from the data, they were judged to be important by the researcher.

Aside from the statistical findings which were discussed in this thesis, the scale elicited unusual statements in answer to some questions. For example, one White policeman gave the following answers to certain questions:

Question: I would respect law and order if maintained by Negroes.

Foils: 1. No
2. Undecided
3. Yes

Answer added by policeman: "Most Negro policemen are a lazy lot."

Question: When Negro policemen treat Whites worse than Negroes, I feel:

Foils: 1. Bad
2. Indifferent
3. Good

Answer added by policeman: "The nigger is prejudiced."

Question: How have you generally felt about your experiences with Negroes?

Foils: 1. No experience
2. I definitely dislike it
3. I did not like it very much
4. I like it somewhat
5. I definitely enjoyed it

Answer added by policeman: "If I never saw another Negro the rest of my life, it would be too soon."

Another White officer in answer to the question said:

Question: Whites are victims of "police brutality":

Foils: 1. Less than Negroes
2. About the same as Negroes
3. More than Negroes

Answer added by policeman: "Feel question to be in error and will not acknowledge it with an answer."

It seems that added comments tell us something about the racial attitude of the respondent, especially in cases where strongly positive or derogatory statements about the opposite race are made.

An elderly lady from the White Church Group had this to say about the questionnaire:

I am sorry I took this questionnaire. I am an elderly person and I cannot think it through so as to answer it intelligently.

I can and will tell however, how I have always, and still do feel about the Negro race. I feel they have been underprivileged and looked down on in many locations far too much and too long. I have often said, and for many years, had we, the white race, been treated as the Negroes have, I think most of us would have rebelled long ago more than they have. I feel that as we are all a part of God's creation, we are equal in His sight and we should feel that equality toward one another.

I have met and conversed with quite a number of their race through the years and found them to be wonderful neighbors and friends. God made flowers of many colors to beautify this world of his, and to me a dark, dark rose is as beautiful as a white one, so let us all strive to live peacefully, showing due respect for one another.

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APPENDICES

APPENDIX A.1

ATTITUDE BEHAVIOR SCALE: B/W-L

ATTITUDE BEHAVIOR SCALE - BW-LDIRECTIONS

This booklet contains statements of how people behave in certain situations or feel about certain things. You yourself or other Black persons often behave in the same way toward Whites. You also have some general ideas about yourself, about other Black persons like you, and about Whites. Sometimes you feel or behave the same way toward everyone, and sometimes you feel or behave differently toward Whites.


This questionnaire has statements about ideas and about behavior. Each statement of this questionnaire is different from every other section, although some of the statements in each section are similar. Your answers in one section, therefore, may be the same as answers in another section, or your answers may differ from section to section. Here is a sample statement:

Sample 1

1. Chance of Whites being taller

- ☒ 1. less chance than Blacks
- 2. about the same
- 3. more chance than Blacks

If other Blacks believe that Whites have less chance than Blacks to be taller, you should circle the number 1 as shown above or if you are using an IBM answer sheet make a heavy dark line on the answer sheet between the two lines after the number as follows:

1. 1  2 ----- 3 ----- 4 ----- 5 -----

***** DO NOT PUT YOUR NAME ON THE BOOKLET *****

by: John E. Jordan
Richard J. Hamersma
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ABS-I-BW-L

Directions: Section I

This section contains statements about ideas which most other Blacks have about Whites. Circle or fill in the answer sheet number that indicates how other Blacks compare themselves with Blacks. Please answer all questions.

Other Blacks believe the following things about Blacks as compared to Whites :

1. Blacks believe in law and order
 1. more than Whites
 2. about the same as Whites
 3. less than Whites
2. Blacks believe that White policemen treat them
 1. fairer than they treat Whites
 2. about the same as they treat Whites
 3. less fair than they treat Whites
3. Black policemen are prejudiced
 1. less than White policemen
 2. about the same as White policemen
 3. more than White policemen
4. Blacks believe that the police are their enemies
 1. less often than Whites believe this
 2. about as often as Whites believe this
 3. more often than Whites believe this
5. Blacks resist arrest
 1. less than Whites
 2. about the same as Whites
 3. more than Whites
6. Blacks ignore the rights of others
 1. less than Whites
 2. about the same as Whites
 3. more than Whites
7. Blacks drink when driving
 1. less than Whites
 2. about the same as Whites
 3. more than Whites
8. Blacks are victims of "police brutality"
 1. less than Whites
 2. about the same as Whites
 3. more than Whites

ABS-II-BW-L

Directions: Section II

This section contains statements about things which other Blacks like you may believe about Whites. Please choose the answer that indicates what you think others believe about Whites.

Most Blacks generally believe the following about Whites:

9. Blacks believe that Whites believe in law and order
 1. disagree
 2. undecided
 3. agree
10. Blacks believe that White policemen treat them less fairly than they treat Whites
 1. agree
 2. undecided
 3. disagree
11. Blacks believe that White policemen are more prejudiced than Black ones
 1. agree
 2. undecided
 3. disagree
12. Blacks believe that the police are their enemies more than they are of Whites
 1. disagree
 2. undecided
 3. agree
13. Blacks believe in resisting arrest from White officials
 1. agree
 2. undecided
 3. disagree
14. Blacks believe they ignore the rights of Whites
 1. disagree
 2. undecided
 3. agree
15. Blacks believe Whites drink when driving more than Blacks do
 1. agree
 2. undecided
 3. disagree
16. Blacks believe they are victims of "police brutality" from Whites
 1. agree
 2. undecided
 3. disagree

ABS-III-BW-L

Directions: Section III

This section contains statements about ways in which you yourself should act toward Whites. Please choose the answer that indicates how you feel you should act or believe.

In respect to Whites, do you yourself believe that it is usually right or usually wrong:

17. To expect Whites to believe in law and order is
 1. usually wrong
 2. undecided
 3. usually right
18. To expect Blacks to believe that White policemen treat them less fairly than they treat Whites is
 1. usually right
 2. undecided
 3. usually wrong
19. To expect Blacks to believe that White policemen are prejudiced is
 1. usually right
 2. undecided
 3. usually wrong
20. To expect Blacks to believe that police are their enemies more than they are of Whites is
 1. usually right
 2. undecided
 3. usually wrong
21. To expect Blacks to resist arrest from White officials is
 1. usually right
 2. undecided
 3. usually wrong
22. To expect Blacks to ignore the right of Whites is
 1. usually right
 2. undecided
 3. usually wrong
23. To expect Whites to drink more than Blacks do when driving is
 1. usually right
 2. undecided
 3. usually wrong
24. To expect Blacks to be the victims of "police brutality" from Whites is
 1. usually right
 2. undecided
 3. usually wrong

ABS-IV-BW-L

Directions: Section IV

This section contains statements about how you think you would act toward Whites. Choose the answer that indicates how you think you would act.

In respect to a White person would you yourself:

25. I would respect law and order if maintained by Whites?
 1. no
 2. undecided
 3. yes
26. I would want White policemen to treat me the same as they treat Whites?
 1. no
 2. undecided
 3. yes
27. I would feel as safe with a White policeman as a Black policeman?
 1. no
 2. undecided
 3. yes
28. I would believe that the police were my enemies if they were White?
 1. no
 2. undecided
 3. yes
29. I would resist arrest if arrested by Whites?
 1. yes
 2. undecided
 3. no
30. I would ignore the rights of Whites?
 1. yes
 2. undecided
 3. no
31. I would drink when driving more than Whites do?
 1. yes
 2. undecided
 3. no
32. I would expect "police brutality" from Whites?
 1. yes
 2. undecided
 3. no

ABS-V-BW-L

Directions: Section V

This section concerns actual feelings that Black people may have about Whites. You are asked to indicate how you feel about the following statements.

How do you actually feel toward Whites:

33. When Whites believe in law and order with Blacks I feel
 1. bad
 2. indifferent
 3. good
34. When White policemen treat Blacks worse than they treat Whites I feel
 1. satisfied
 2. indifferent
 3. dissatisfied
35. When Blacks believe that Whitepolicemen are prejudiced I feel
 1. good
 2. indifferent
 3. bad
36. When Whites believe that the police are their enemies less than they are of Blacks I feel
 1. good
 2. indifferent
 3. bad
37. When Whites resist arrest the same as Blacks I feel
 1. discontent
 2. indifferent
 3. content
38. When the rights of Whites are ignored by Blacks I feel
 1. good
 2. indifferent
 3. bad
39. When Whites drink more than Blacks do when driving I feel
 1. good
 2. indifferent
 3. bad
40. When Whites use "police brutality" the same as Blacks do I feel
 1. bad
 2. indifferent
 3. good

ABS-V-BW-L

Directions: Section V

This section concerns actual feelings that Black people may have about Whites. You are asked to indicate how you feel about the following statements.

How do you actually feel toward Whites:

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 2. indifferent
 3. good
34. When White policemen treat Blacks worse than they treat Whites I feel
 1. satisfied
 2. indifferent
 3. dissatisfied
35. When Blacks believe that Whitepolicemen are prejudiced I feel
 1. good
 2. indifferent
 3. bad
36. When Whites believe that the police are their enemies less than they are of Blacks I feel
 1. good
 2. indifferent
 3. bad
37. When Whites resist arrest the same as Blacks I feel
 1. discontent
 2. indifferent
 3. content
38. When the rights of Whites are ignored by Blacks I feel
 1. good
 2. indifferent
 3. bad
39. When Whites drink more than Blacks do when driving I feel
 1. good
 2. indifferent
 3. bad
40. When Whites use "police brutality" the same as Blacks do I feel
 1. bad
 2. indifferent
 3. good

ABS-V-BW-L

Directions: Section V

This section concerns actual feelings that Black people may have about Whites. You are asked to indicate how you feel about the following statements.

How do you actually feel toward Whites:

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 1. satisfied
 2. indifferent
 3. dissatisfied
35. When Blacks believe that Whitepolicemen are prejudiced I feel
 1. good
 2. indifferent
 3. bad
36. When Whites believe that the police are their enemies less than they are of Blacks I feel
 1. good
 2. indifferent
 3. bad
37. When Whites resist arrest the same as Blacks I feel
 1. discontent
 2. indifferent
 3. content
38. When the rights of Whites are ignored by Blacks I feel
 1. good
 2. indifferent
 3. bad
39. When Whites drink more than Blacks do when driving I feel
 1. good
 2. indifferent
 3. bad
40. When Whites use "police brutality" the same as Blacks do I feel
 1. bad
 2. indifferent
 3. good

ABS-VI-BW-L

Directions: Section VI

This section concerns actual experiences you have had with Whites. Try to answer the following questions from the knowledge of your experiences.

Experiences or contacts with Whites:

- | | |
|---|--|
| 41. I have obeyed laws that were maintained by Whites | 47. I have been drinking while driving more than I think Whites do |
| 1. no experience | 1. no experience |
| 2. no | 2. no |
| 3. uncertain | 3. uncertain |
| 4. yes | 4. yes |
| 42. I have received unfair treatment from White policemen | 48. I have been the victim of "police brutality" from Whites |
| 1. no experience | 1. no experience |
| 2. yes | 2. yes |
| 3. uncertain | 3. uncertain |
| 4. no | 4. no |
| 43. I have seen that White policemen are prejudiced | |
| 1. no experience | |
| 2. yes | |
| 3. uncertain | |
| 4. no | |
| 44. From my experiences I believe that police are my enemy more than they are of Whites | |
| 1. no experience | |
| 2. yes | |
| 3. uncertain | |
| 4. no | |
| 45. I have resisted arrest by Whites | |
| 1. no experience | |
| 2. yes | |
| 3. uncertain | |
| 4. no | |
| 46. I have seen that Blacks ignore the rights of Whites | |
| 1. no experience | |
| 2. yes | |
| 3. uncertain | |
| 4. no | |

ATTITUDE BEHAVIOR SCALE - ABS-BW

This part of the questionnaire deals with many things. For the purpose of this study, the answers of all persons are important.

Part of the questionnaire has to do with personal information about you. Since the questionnaire is completely anonymous or confidential, you may answer all of the questions freely without any concern about being indented. It is important to the study to obtain your answer to every question.

Please read each question carefully and do not omit any questions. Please answer by circling the answer or marking the space on the IBM answer sheet.

49. Please indicate your sex.

1. Female
2. Male

50. Please indicate your age as follows:

1. Under 25
2. 26-30
3. 31-40
4. 41-50
5. 51 - over

51. What is your marital status?

1. Married
2. Single
3. Divorced
4. Widowed
5. Separated

52. Police work is
1. exciting
 2. rewarding
 3. a job
 4. unrewarding
 5. dull
53. To which racial group do you belong?
1. Prefer not to answer
 2. Black
 3. Oriental
 4. White
 5. Other
54. When attempting to control riots, police should
1. use more force
 2. use nonlethal chemical agents
 3. use reason
 4. use community leaders
 5. use whatever means appropriate at the time
55. Place of birth
1. Cincinnati
 2. Ohio other than Cincinnati
 3. Kentucky
 4. Southern United States
 5. Northern United States

56. In what social class do you believe you belong

1. Lower
2. Lower middle
3. Middle
4. Upper middle
5. Upper

57. Number of years in military service

1. None
2. Less than 21 months
3. 21 to 36 months
4. 37 to 48 months
5. more than 48 months

58. Most time in military service was during which period

1. None
2. Before 1941
3. 1941-1949
4. 1950-1964
5. Since 1964

59. The factor contributing most to civil disorders are:

1. police patrol practices (misconduct)
2. breakdown in law and order
3. lack of communications
4. some people trying to get too much too fast
5. outside agitators

60. Most of your childhood was spent in
1. The inner city
 2. The suburbs
 3. A farming district
 4. Integrated section of city
 5. Segregated section of city
61. How old were you when you got your first job?
1. 12 or under
 2. 13-15
 3. 15-18
 4. 19-21
 5. 22 or older
62. Which would you admire the most?
1. Barry Goldwater
 2. Richard Nixon
 3. Nelson Rockefeller
 4. Hubert Humphrey
 5. Martin Luther King
63. What political affiliation do you hold?
1. Republican
 2. Democrat
 3. Independent
 4. Other

64. About how much education do you have?
1. 8 years of school or less
 2. Between 9 and 12 years of school but did not graduate
 3. Graduated from high school
 4. Some college or university
 5. A college or university degree
65. What is your religion?
1. I prefer not to answer
 2. Catholic
 3. Protestant
 4. Jewish
 5. Other
66. About how important is your religion to you in your daily life?
1. I prefer not to answer
 2. I have no religion
 3. Not very important
 4. Fairly important
 5. Very important
67. In respect to your religion, to what extent do you observe the rules and regulations of your religion?
1. I prefer not to answer
 2. I have no religion
 3. Sometimes
 4. Usually
 5. Almost always

68. Some people feel that in bringing up children, new ways and methods should be tried whenever possible. Others feel that trying out new methods is dangerous. What is your feeling about the following statement?

"New methods of raising children should be tried whenever possible"

1. Strongly disagree
 2. Slightly disagree
 3. Slightly agree
 4. Strongly agree
69. Family planning on birth control has been discussed by many people. What is your feeling about a married couple practicing birth control? Do you think they are doing something good or bad? If you had to decide, would you say they are doing wrong, or that they are doing right?
1. It is always wrong
 2. It is usually wrong
 3. It is probably right
 4. It is always right
70. I find it easier to follow rules than to do things on my own.
1. Agree strongly
 2. Agree slightly
 3. Disagree slightly
 4. Disagree strongly
71. How would you rate your own racial attitudes as compared to the average person?
1. Very much more prejudiced
 2. Somewhat more prejudiced
 3. About the same
 4. Somewhat less prejudiced
 5. Very much less prejudiced

72. A policeman's best friend is his
1. Pistol
 2. Night stick
 3. Neighbor
 4. Supervisor
 5. Partner
73. What is the highest level you expect to attain on the force?
1. Patrolman
 2. Specialist
 3. Sergeant
 4. Lieutenant or Captain
 5. Assistant Chief or Chief
74. Only Black policemen should patrol black communities and only White policemen should patrol white communities
1. All the time
 2. Most of the time
 3. Some of the time
 4. Rarely
 5. Never
75. The biggest reason for committing crime is
1. Heredity
 2. Lack of fear of being punished
 3. Poor home training
 4. Poverty
 5. Ignorance of the law

76. The most important problem facing our nation today is
1. Riots
 2. Student unrest
 3. Taxation
 4. Poverty
 5. Education
77. The rising rate of crime is due to
1. Lack of law enforcement
 2. Inefficiency of courts
 3. Coddling of criminals
 4. Tying of hands of law officers
 5. Lack of adequate training of policemen
78. Which of the following do you think would have the effect of reducing racial prejudice in America?
1. Integration of schools
 2. Publicity campaigns to promote integration
 3. Fair employment legislation
 4. Open housing legislation
 5. Direct, personal contact between members of various racial groups
79. The best White policeman I know I would place in the following percent of all good policemen I know:
1. Lowest 20%
 2. 2nd 20%
 3. 3rd 20%
 4. 4th 20%
 5. highest 20%

80. The following questions have to do with the kinds of experiences you have had with Whites. If more than one experience applies, please choose the answer with the highest number.
1. I have read or studied about Whites through reading, movies, lecture, or observation.
 2. A friend or relative is a White person
 3. I have personally worked with Whites as a policemen, a partner, etc.
 4. Close friend or relative is married to a White
 5. I am married to a White
81. Considering all of the times you have talked, worked, or in some other way had personal contact with Whites, about how much has it been altogether?
1. Only a few casual contacts
 2. Between one and three months
 3. Between three and six months
 4. Between six months and one year
 5. More than one year of contact
82. When you have been in contact with Whites, how easy for you, in general, would you say it would have been to have avoided being with them?
1. I have had no contact
 2. I could generally have avoided these personal contacts only at great cost or difficulty
 3. I could generally have avoided these personal contacts only with considerable difficulty
 4. I could generally have avoided these personal contacts but with some inconvenience
 5. I could generally have avoided these personal contacts without any difficulty or inconvenience.

83. If you have ever worked with Whites for personal gain (for example, for money or some other gain) what opportunities did you have (or do you have) to work at something else instead; that is, something else that was (is) acceptable to you as a job?
1. No such experience
 2. No other job available
 3. Other jobs available not at all acceptable to me
 4. Other jobs available were not quite acceptable to me
 5. Other jobs available were fully acceptable to me
84. How have you generally felt about your experiences with Whites?
1. No experience
 2. I definitely dislike it
 3. I did not like it very much
 4. I like it somewhat
 5. I definitely enjoyed it

LIFE SITUATIONS

This section of the booklet deals with how people feel about several aspects of life or life situations. Please indicate how you feel about each situation by circling the answer you choose or marking on the IBM answer sheet.

- | | |
|--|---|
| 85. It should be possible to eliminate war once and for all | 86. How sure do you feel about your answer? |
| 1. strongly disagree | 1. not sure at all |
| 2. disagree | 2. not very sure |
| 3. agree | 3. fairly sure |
| 4. strongly agree | 4. very sure |
| 87. Success depends to a large part on luck and fate | 88. How sure do you feel about your answer? |
| 1. strongly agree | 1. not sure at all |
| 2. agree | 2. not very sure |
| 3. disagree | 3. fairly sure |
| 4. strongly disagree | 4. very sure |
| 89. Someday most of the mysteries of the world will be revealed by science | 90. How sure do you feel about your answer? |
| 1. strongly disagree | 1. not sure at all |
| 2. disagree | 2. not very sure |
| 3. agree | 3. fairly sure |
| 4. strongly agree | 4. very sure |
| 91. By improving industrial and agricultural methods, poverty can be eliminated in the world | 92. How sure do you feel about your answer? |
| 1. strongly disagree | 1. not very sure at all |
| 2. disagree | 2. not very sure |
| 3. agree | 3. fairly sure |
| 4. strongly agree | 4. very sure |
| 93. With increased medical knowledge, it should be possible to lengthen the average life span to 100 years or more | 94. How sure do you feel about your answer? |
| 1. strongly disagree | 1. not very sure at all |
| 2. disagree | 2. not very sure |
| 3. agree | 3. fairly sure |
| 4. strongly agree | 4. very sure |

- | | |
|---|--|
| <p>95. Someday the deserts will be converted into good farming land by the application of engineering and science</p> <p>1. strongly disagree
2. disagree
3. agree
4. strongly agree</p> | <p>96. How sure do you feel about your answer?</p> <p>1. not sure at all
2. not very sure
3. fairly sure
4. very sure</p> |
| <p>97. Education can only help people develop their natural abilities; it cannot change people in any fundamental way.</p> <p>1. strongly agree
2. agree
3. disagree
4. strongly disagree</p> | <p>98. How sure do you feel about your answer?</p> <p>1. not sure at all
2. not very sure
3. fairly sure
4. very sure</p> |
| <p>99. With hard work anyone can succeed.</p> <p>1. strongly disagree
2. disagree
3. agree
4. strongly agree</p> | <p>100. How sure do you feel about your answer?</p> <p>1. not sure at all
2. not very sure
3. fairly sure
4. very sure</p> |
| <p>101. Almost every present human problem will be solved in the future.</p> <p>1. strongly disagree
2. disagree
3. agree
4. strongly agree</p> | <p>102. How sure do you feel about your answer?</p> <p>1. not sure at all
2. not very sure
3. fairly sure
4. very sure</p> |
| <p>103. The racial problems of our large cities will be solved since people are now working on them.</p> <p>1. strongly disagree
2. disagree
3. agree
4. strongly agree</p> | <p>104. How sure do you feel about your answer?</p> <p>1. not sure at all
2. not very sure
3. fairly sure
4. very sure</p> |

APPENDIX A.2

ATTITUDE BEHAVIOR SCALE: W/N-L

ATTITUDE BEHAVIOR SCALE - WN-L

DIRECTIONS

This booklet contains statements of how people behave in certain situations or feel about certain things. You yourself or other White persons often behave in the same way toward Negroes. You also have some general ideas about yourself, about other White persons like you, and about Negroes. Sometimes you feel or behave the same way toward everyone, and sometimes you feel or behave differently toward Negroes.


This questionnaire has statements about ideas and about behavior. Each statement of this questionnaire is different from every other section, although some of the statements in each section are similar. Your answers in one section, therefore, may be the same as answers in another section, or your answers may differ from section to section. Here is a sample statement:

Sample 1

1. Chance of Negroes being taller

- ①. less chance than Whites
- 2. about the same
- 3. more chance than Whites

If other Whites believe that Negroes have less chance than Whites to be taller, you should circle the number 1 as shown above or if you are using an IBM answer sheet make a heavy dark line on the answer sheet between the two lines after the number as follows:

1. 1  2 ===== 3 ===== 4 ===== 5 =====

*****. DO NOT PUT YOUR NAME ON THE BOOKLET *****

by: John E. Jordan
Richard J. Hamersma
College of Education
Michigan State University

ABS-I-WN-L

Directions: Section I

This section contains statements about ideas which most other Whites have about Negroes. Circle or fill in the answer sheet number that indicates how other Whites compare themselves with Whites. Please answer all questions.

Other Whites believe the following things about Whites as compared to Negroes:

1. Whites believe in law and order
 1. more than Negroes
 2. about the same as Negroes
 3. less than Negroes
2. Whites believe that Negro policemen treat them
 1. fairer than they treat Negroes
 2. about the same as they treat Negroes
 3. less fair than they treat Negroes
3. White policemen are prejudiced
 1. less than Negro policemen
 2. about the same as Negro policemen
 3. more than Negro policemen
4. Whites believe that the police are their enemies
 1. less often than Negroes believe this
 2. about as often as Negroes believe this
 3. more often than Negroes believe this
5. Whites resist arrest
 1. less than Negroes
 2. about the same as Negroes
 3. more than Negroes
6. Whites ignore the rights of others
 1. less than Negroes
 2. about the same as Negroes
 3. more than Negroes
7. Whites drink when driving
 1. less than Negroes
 2. about the same as Negroes
 3. more than Negroes
8. Whites are victims of "police brutality"
 1. less than Negroes
 2. about the same as Negroes
 3. more than Negroes

ABS-II-WN-L

Directions: Section II

This section contains statements about things which other Whites like you may believe about Negroes. Please choose the answer that indicates what you think others believe about Negroes.

Most Whites generally believe the following about Negroes:

9. Whites believe that Negroes believe in law and order
 1. disagree
 2. undecided
 3. agree
10. Whites believe that Negro policemen treat them less fairly than they treat Negroes
 1. agree
 2. undecided
 3. disagree
11. Whites believe that Negro policemen are more prejudiced than White ones
 1. agree
 2. undecided
 3. disagree
12. Whites believe that the police are their enemies more than they are of Negroes
 1. disagree
 2. undecided
 3. agree
13. Whites believe in resisting arrest from Negroe officials
 1. agree
 2. undecided
 3. disagree
14. Whites believe they ignore the rights of Negroes
 1. disagree
 2. undecided
 3. agree
15. Whites believe Negroes drink when driving more than Whites do
 1. agree
 2. undecided
 3. disagree
16. Whites believe they are victims of "police brutality" from Negroes
 1. agree
 2. undecided
 3. disagree

ABS-III-WN-L

Directions: Section III

This section contains statements about ways in which you yourself should act toward Negroes. Please choose the answer that indicates how you feel you should act or believe.

In respect to Negroes, do you yourself believe that it is usually right or usually wrong:

17. To expect Negroes to believe in law and order is
 1. usually wrong
 2. undecided
 3. usually right
18. To expect Whites to believe that Negro policemen treat them less fairly than they treat Negroes is
 1. usually right
 2. undecided
 3. usually wrong
19. To expect Whites to believe that Negro policemen are prejudiced is
 1. usually right
 2. undecided
 3. usually wrong
20. To expect Whites to believe that police are their enemies more than they are of Negroes is
 1. usually right
 2. undecided
 3. usually wrong
21. To expect Whites to resist arrest from Negro officials is
 1. usually right
 2. undecided
 3. usually wrong
22. To expect Whites to ignore the right of Negroes is
 1. usually right
 2. undecided
 3. usually wrong
23. To expect Negroes to drink more than Whites do when driving is
 1. usually right
 2. undecided
 3. usually wrong
24. To expect Whites to be the victims of "police brutality" from Negroes is
 1. usually right
 2. undecided
 3. usually wrong

ABS-IV-WN-L

Directions: Section IV

This section contains statements about how you think you would act toward Negroes. Choose the answer that indicates how you think you would act.

In respect to a Negro person would you yourself:

25. I would respect law and order if maintained by Negroes?
1. no
 2. undecided
 3. yes
26. I would want Negro policemen to treat me the same as they treat Negroes?
1. no
 2. undecided
 3. yes
27. I would feel as safe with a Negro policeman as a White policeman?
1. no
 2. undecided
 3. yes
28. I would believe that the police were my enemies if they were Negroes?
1. no
 2. undecided
 3. yes
29. I would resist arrest if arrested by Negroes?
1. yes
 2. undecided
 3. no
30. I would ignore the rights of Negroes?
1. yes
 2. undecided
 3. no
31. I would drink when driving more than Negroes do?
1. yes
 2. undecided
 3. no
32. I would expect "police brutality" from Negroes?
1. yes
 2. undecided
 3. no

ABS-V-WN-L

Directions: Section V

This section concerns actual feelings that White people may have about Negroes. You are asked to indicate how you feel about the following statements.

How do you actually feel toward Negroes:

33. When Negroes believe in law and order with Whites I feel
 1. bad
 2. indifferent
 3. good
34. When Negro policemen treat Whites worse than they treat Negroes I feel
 1. satisfied
 2. indifferent
 3. dissatisfied
35. When Whites believe that Negro policemen are prejudiced I feel
 1. good
 2. indifferent
 3. bad
36. When Negroes believe that the police are their enemies less than they are of Whites I feel
 1. good
 2. indifferent
 3. bad
37. When Negroes resist arrest the same as Whites I feel
 1. discontent
 2. indifferent
 3. content
38. When the rights of Negroes are ignored by Whites I feel
 1. good
 2. indifferent
 3. bad
39. When Negroes drink more than Whites do when driving I feel
 1. good
 2. indifferent
 3. bad
40. When Negroes use "police brutality" the same as Whites do I feel
 1. bad
 2. indifferent
 3. good

ABS-VI-WN-L

Directions: Section VI

This section concerns actual experiences you have had with Negroes. Try to answer the following questions from the knowledge of your experiences.

Experience or contacts with Negroes:

- | | |
|--|---|
| 41. I have obeyed laws that were maintained by Negroes | 47. I have been drinking while driving more than I think Negroes do |
| 1. no experience | 1. no experience |
| 2. no | 2. no |
| 3. uncertain | 3. uncertain |
| 4. yes | 4. yes |
| 42. I have received unfair treatment from Negro policemen | 48. I have been the victim of "police brutality" from Negroes |
| 1. no experience | 1. no experience |
| 2. yes | 2. yes |
| 3. uncertain | 3. uncertain |
| 4. no | 4. no |
| 43. I have seen that Negro policemen are prejudiced | |
| 1. no experience | |
| 2. yes | |
| 3. uncertain | |
| 4. no | |
| 44. From my experiences I believe that police are my enemy more than they are of Negroes | |
| 1. no experience | |
| 2. no | |
| 3. uncertain | |
| 4. yes | |
| 45. I have resisted arrest by Negroes | |
| 1. no experience | |
| 2. yes | |
| 3. uncertain | |
| 4. no | |
| 46. I have seen that Whites ignore the rights of Negroes | |
| 1. no experience | |
| 2. yes | |
| 3. uncertain | |
| 4. no | |

ATTITUDE BEHAVIOR SCALE - ABS-WN

This part of the questionnaire deals with many things. For the purpose of this study, the answers of all persons are important.

Part of the questionnaire has to do with personal information about you. Since the questionnaire is completely anonymous or confidential, you may answer all of the questions freely without any concern about being indentedified. It is important to the study to obtain your answer to every question.

Please read each question carefully and do not omit any questions. Please answer by circling the answer or marking the space on the IBM answer sheet.

49. Please indicate your sex.

1. Female
2. Male

50. Please indicate your age as follows:

1. Under 25
2. 26-30
3. 31-40
4. 41-50
5. 51 - over

51. What is your marital status?

1. Married
2. Single
3. Divorced
4. Widowed
5. Separated

52. Police work is
1. exciting
 2. rewarding
 3. a job
 4. unrewarding
 5. dull
53. To which racial group do you belong?
1. Prefer not to answer
 2. Black
 3. Oriental
 4. White
 5. Other
54. When attempting to control riots, police should
1. use more force
 2. use nonlethal chemical agents
 3. use reason
 4. use community leaders
 5. use whatever means appropriate at the time
55. Place of birth
1. Cincinnati
 2. Ohio other than Cincinnati
 3. Kentucky
 4. Southern United States
 5. Northern United States

56. In what social class do you believe you belong
1. Lower
 2. Lower middle
 3. Middle
 4. Upper middle
 5. Upper
57. Number of years in military service
1. None
 2. Less than 21 months
 3. 21 to 36 months
 4. 37 to 48 months
 5. more than 48 months
58. Most time in military service was during which period
1. None
 2. Before 1941
 3. 1941-1949
 4. 1950-1964
 5. Since 1964
59. The factor contributing most to civil disorders are:
1. police patrol practices (misconduct)
 2. breakdown in law and order
 3. lack of communications
 4. some people trying to get too much too fast
 5. outside agitators

60. Most of your childhood was spent in
1. The inner city
 2. The suburbs
 3. A farming district
 4. Integrated section of city
 5. Segregated section of city
61. How old were you when you got your first job?
1. 12 or under
 2. 13-15
 3. 15-18
 4. 19-21
 5. 22 or older
62. Which would you admire the most?
1. Barry Goldwater
 2. Richard Nixon
 3. Nelson Rockefeller
 4. Hubert Humphrey
 5. Martin Luther King
63. What political affiliation do you hold?
1. Republican
 2. Democrat
 3. Independent
 4. Other

64. About how much education do you have?

1. 8 years of school or less
2. Between 9 and 12 years of school but did not graduate
3. Graduated from high school
4. Some college or university
5. A college or university degree

65. What is your religion?

1. I prefer not to answer
2. Catholic
3. Protestant
4. Jewish
5. Other

66. About how important is your religion to you in your daily life?

1. I prefer not to answer
2. I have no religion
3. Not very important
4. Fairly important
5. Very important

67. In respect to your religion, to what extent do you observe the rules and regulations of your religion?

1. I prefer not to answer
2. I have no religion
3. Sometimes
4. Usually
5. Almost always

68. Some people feel that in bringing up children, new ways and methods should be tried whenever possible. Others feel that trying out new methods is dangerous. What is your feeling about the following statement?

"New methods of raising children should be tried whenever possible"

1. Strongly disagree
 2. Slightly disagree
 3. Slightly agree
 4. Strongly agree
69. Family planning on birth control has been discussed by many people. What is your feeling about a married couple practicing birth control? Do you think they are doing something good or bad? If you had to decide, would you say they are doing wrong, or that they are doing right?
1. It is always wrong
 2. It is usually wrong
 3. It is probably right
 4. It is always right
70. I find it easier to follow rules than to do things on my own.
1. Agree strongly
 2. Agree slightly
 3. Disagree slightly
 4. Disagree strongly
71. How would you rate your own racial attitudes as compared to the average person?
1. Very much more prejudiced
 2. Somewhat more prejudiced
 3. About the same
 4. Somewhat less prejudiced
 5. Very much less prejudiced

72. A policeman's best friend is his
1. Pistol
 2. Night stick
 3. Neighbor
 4. Supervisor
 5. Partner
73. What is the highest level you expect to attain on the force?
1. Patrolman
 2. Specialist
 3. Sergeant
 4. Lieutenant or Captain
 5. Assistant Chief or Chief
74. Only White policemen should patrol white communities and only Black policemen should patrol black communities
1. All the time
 2. Most of the time
 3. Some of the time
 4. Rarely
 5. Never
75. The biggest reason for committing crime is
1. Heredity
 2. Lack of fear of being punished
 3. Poor home training
 4. Poverty
 5. Ignorance of the law

76. The most important problem facing our nation today is
1. Riots
 2. Student unrest
 3. Taxation
 4. Poverty
 5. Education
77. The rising rate of crime is due to
1. Lack of law enforcement
 2. Inefficiency of courts
 3. Coddling of criminals
 4. Tying of hands of law officers
 5. Lack of adequate training of policemen
78. Which of the following do you think would have the effect of reducing racial prejudice in America?
1. Integration of schools
 2. Publicity campaigns to promote integration
 3. Fair employment legislation
 4. Open housing legislation
 5. Direct, personal contact between members of various racial groups
79. The best Negro policeman I know I would place in the following percent of all good policemen I know:
1. Lowest 20%
 2. 2nd 20%
 3. 3rd 20%
 4. 4th 20%
 5. highest 20%

80. The following questions have to do with the kinds of experiences you have had with Negroes. If more than one experience applies, please choose the answer with the highest number.
1. I have read or studied about Negroes through reading, movies, lecture, or observation.
 2. A friend or relative is a Negro
 3. I have personally worked with Negroes as a policemen, a partner, etc.
 4. Close friend or relative is married to a Negro
 5. I am married to a Negro
81. Considering all of the times you have talked, worked, or in some other way had personal contact with Negroes, about how much has it been altogether?
1. Only a few casual contacts
 2. Between one and three months
 3. Between three and six months
 4. Between six months and one year
 5. More than one year of contact
82. When you have been in contact with Negroes, how easy for you, in general, would you say it would have been to have avoided being with them?
1. I have had no contact
 2. I could generally have avoided these personal contacts only at great cost or difficulty
 3. I could generally have avoided these personal contacts only with considerable difficulty
 4. I could generally have avoided these personal contacts but with some inconvenience
 5. I could generally have avoided these personal contacts without any difficulty or inconvenience.

83. If you have ever worked with Negroes for personal gain (for example, for money or some other gain) what opportunities did you have (or do you have) to work at something else instead; that is, something else that was (is) acceptable to you as a job?
1. No such experience
 2. No other job available
 3. Other jobs available not at all acceptable to me
 4. Other jobs available were not quite acceptable to me
 5. Other jobs available were fully acceptable to me
84. How have you generally felt about your experiences with Negroes?
1. No experience
 2. I definitely dislike it
 3. I did not like it very much
 4. I like it somewhat
 5. I definitely enjoyed it

LIFE SITUATIONS

This section of the booklet deals with how people feel about several aspects of life or life situations. Please indicate how you feel about each situation by circling the answer you choose or marking on the IBM answer sheet.

- | | |
|--|--|
| <p>85. It should be possible to eliminate war once and for all</p> <ul style="list-style-type: none"> 1. strongly disagree 2. disagree 3. agree 4. strongly agree | <p>86. How sure do you feel about your answer?</p> <ul style="list-style-type: none"> 1. not sure at all 2. not very sure 3. fairly sure 4. very sure |
| <p>87. Success depends to a large part on luck and fate</p> <ul style="list-style-type: none"> 1. strongly agree 2. agree 3. disagree 4. strongly disagree | <p>88. How sure do you feel about your answer?</p> <ul style="list-style-type: none"> 1. not sure at all 2. not very sure 3. fairly sure 4. very sure |
| <p>89. Someday most of the mysteries of the world will be revealed by science</p> <ul style="list-style-type: none"> 1. strongly disagree 2. disagree 3. agree 4. strongly agree | <p>90. How sure do you feel about your answer?</p> <ul style="list-style-type: none"> 1. not sure at all 2. not very sure 3. fairly sure 4. very sure |
| <p>91. By improving industrial and agricultural methods, poverty can be eliminated in the world</p> <ul style="list-style-type: none"> 1. strongly disagree 2. disagree 3. agree 4. strongly agree | <p>92. How sure do you feel about your answer?</p> <ul style="list-style-type: none"> 1. not very sure at all 2. not very sure 3. fairly sure 4. very sure |
| <p>93. With increased medical knowledge, it should be possible to lengthen the average life span to 100 years or more</p> <ul style="list-style-type: none"> 1. strongly disagree 2. disagree 3. agree 4. strongly agree | <p>94. How sure do you feel about your answer?</p> <ul style="list-style-type: none"> 1. not very sure at all 2. not very sure 3. fairly sure 4. very sure |

95. Someday the deserts will be converted into good farming land by the application of engineering and science
1. strongly disagree
 2. disagree
 3. agree
 4. strongly agree
96. How sure do you feel about your answer?
1. not sure at all
 2. not very sure
 3. fairly sure
 4. very sure
97. Education can only help people develop their natural abilities; it cannot change people in any fundamental way.
1. strongly agree
 2. agree
 3. disagree
 4. strongly disagree
98. How sure do you feel about your answer?
1. not sure at all
 2. not very sure
 3. fairly sure
 4. very sure
99. With hard work anyone can succeed.
1. strongly disagree
 2. disagree
 3. agree
 4. strongly agree
100. How sure do you feel about your answer?
1. not sure at all
 2. not very sure
 3. fairly sure
 4. very sure
101. Almost every present human problem will be solved in the future.
1. strongly disagree
 2. disagree
 3. agree
 4. strongly agree
102. How sure do you feel about your answer?
1. not sure at all
 2. not very sure
 3. fairly sure
 4. very sure
103. The racial problems of our large cities will be solved since people are now working on them.
1. strongly disagree
 2. disagree
 3. agree
 4. strongly agree
104. How sure do you feel about your answer?
1. not sure at all
 2. not very sure
 3. fairly sure
 4. very sure

APPENDIX B

BASIC VARIABLES BY IBM CARD AND COLUMN

TABLE 22.--ABS:BW/WN-L. Basic variables by IBM card and column.

	Variables ¹	Range of scores	Card	Column	Page	Item
Attitude-Content ²	1. Stereotype	8-24	1	62-69	2	1-8
	2. Normative	8-24	2	62-69	3	9-16
	3. Moral Eval.	8-24	3	62-69	4	17-24
	4. Hypothetical	8-24	4	62-69	5	25-32
	5. Feeling	8-24	5	62-69	6	33-40
	6. Action	8-32	6	62-69	7	41-48
Value	8. Efficacy-Cont.	10-40	1-6	42,44 alter. to 60	D-11,12	85,87 alter. to 103
	9. Efficacy-Int.	10-40	1-6	43,45 alter. to 61	D-11,12	86,88 alter. to 104
Contact	10. Kind	1-5	1-6	37	D-9	80
	11. Amount	1-5	1-6	38	D-9	81
	12. Avoidance	1-5	1-6	39	D-9	82
	13. Gain	1-5	1-6	40	D-10	83
	14. Enjoyment	1-5	1-6	41	D-10	84
Religi-Change	15. Child Rear	1-4	1-6	25	D-6	68
	16. Birth Control	1-4	1-6	26	D-6	69
	17. Follow Rules	1-4	1-6	27	D-6	70
	18. Prejudice-Comp.	1-5	1-6	28	D-6	71
	19. Community Patrol	1-5	1-6	31	D-7	74
Religi-Positivity	20. Religion Imp.	1-5	1-6	23	D-5	66
	21. Religion Adher.	1-5	1-6	24	D-5	67
Demographic	22. Age	1-5	1-6	7	D-1	50
	23. Education Amt.	1-5	1-6	21	D-5	64
	24. Place of Birth	1-5	1-6	12	D-2	55
	25. Years-Military	1-5	1-6	14	D-3	57
	26. Period-Military	1-5	1-6	15	D-3	58
	27. Age First Job	1-5	1-6	18	D-4	61
Discretionary	28. Riot Control	1-5	1-6	11	D-2	54
	29. Friend	1-5	1-6	29	D-7	72
	30. Community Patrol	1-5	1-6	31	D-7	74
	31. Committing Crime	1-5	1-6	32	D-7	75
	32. National Problems	1-5	1-6	33	D-8	76
	33. Crime Rate	1-5	1-6	34	D-8	77
	34. Good Policemen	1-5	1-6	36	D-8	79
Categorical Data ³	35. Sex	1-2	1-6	6	D-1	49
	36. Marital Status	1-5	1-6	8	D-1	51
	37. Prejudice-Reduc.	1-5	1-6	35	D-8	78
	38. Work	1-5	1-6	9	D-2	52
	39. Racial Group	1-5	1-6	10	D-2	53
	40. Religious Affil.	1-5	1-6	22	D-7	65
	41. Social Class	1-5	1-6	13	D-3	56
	42. Urbanity	1-5	1-6	17	D-4	60
	43. Polit. View	1-5	1-6	19	D-4	62
	44. Polit. Affil.	1-4	1-6	20	D-4	63
Ambition	45. Expected Attain.	1-5	1-6	30	D-7	73
	46. Civil Disorders	1-5	1-6	16	D-3	59

¹Based on 112270 edition.²Totals omitted but numbering system retained since computer program written.³Not used in r analysis.

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