

Understanding Intersubjective Perceptions of Respect in Policing

by

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Abstract

This phenomenological study aims to provide a deeper understanding of respect in the Royal Canadian Mounted Police (RCMP). Twelve (12) employees were interviewed to determine their individual perceptions and experience of respect, and to explore if there were differences in their perceptions based on motivational patterns and purpose orientation. The Myers-Briggs Type Indicator (MBTI) and the Human Relations Incident (HRI) instruments were used to examine attitudes, motivational patterns, purpose orientation and perceptions of self and others.

The majority of individuals in this study, as measured by the MBTI, had *Sensing-Thinking-Judging* (STJ) and Guardian (SJ) values and motivations, consistent with other studies of police personnel studies. Participants self-identified their role as guardians of the law, based on the HRI scores. This was divergent from that of the organization and public perception of the police as a helping profession. All participants expressed having experienced both respect and disrespect. Descriptions of respect included the ability to communicate, integrity, honesty, and self-awareness, in addition to treating others as you would like to be treated. Respect was also described as being earned through experience, service, knowledge and merit. In contrast, the organizational definition of respect does not include merit.

This study investigated perceptions of respect within the RCMP, however the findings have broader implications for law enforcement, where there is a growing disconnect between the public, service providers and their organizations. At a policy level, hiring, training and managing of law enforcement human resources may have a direct influence on the attitudes, perceptions and interpersonal interactions of their employees. When there is an incongruity between core values and perceptions of respect, there exists a possible point of conflict and dissatisfaction between the service providers and the recipients of their services. The findings of this study can be applied in the development of an educational approach that acknowledges multiple definitions of respect and introduces a way of bridging the difference between organizational expectations, and the individual perception of respect.

Keywords: respect in the workplace; MBTI; meaning making; definition of respect, HRI.

Dedication

I dedicate this work to Lia Chiemi Goto and Ryan Prox, who have given me the courage and hope to keep moving forward. Thank you for your love, support, patience and understanding throughout this process.

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List of Acronyms

CM	Civilian Member
HRI	Human Relations Incident
MBTI	Myers-Briggs Type indicator
RCMP	Royal Canadian Mounted Police
RM	Regular Member (Sworn Officer)
STJ	Sensing-Thinking-Judging

Preface

They may forget what you said, but they will never forget how you made them feel.

—Carl W. Buehner

Chapter 1.

Introduction

1.1. Study Purpose

The purpose of this phenomenological study was to provide a deeper understanding of respect as it is experienced in the Royal Canadian Mounted Police (RCMP). Interviews were used to determine individual employee perceptions and experiences of respect, and to explore if there were differences in perception of respect associated with attitudes, motivational patterns, purpose orientation and perceptions of self and others. The personal perceptions of the employees were of interest for the purposes of examining how a cultural shift towards a more respectful workplace can be achieved.

One of the mandates and goals of the doctorate program in education (EdD) on transformational change was to have the students identify and become a catalyst for change in their own organization. At the time, as an officer level Civilian Member employee involved in Knowledge Management and Program Development in the field of crime and intelligence analysis, in addition to being an advisor to the newly formed Respectful Workplace Program, I felt it was important for me to effect positive change in the workplace.

Based on studies conducted both independently and within the RCMP on the issue of respect, I hoped to further contribute to the examination of individual attitudes and understand if there were common experiences related to the issue of respect, with the intent that this knowledge could be used to further develop practices and policies to assist in creating a more respectful workplace. Phenomenology was selected as the best approach for this study, as the focus is on understanding the essence of *respect* as

experienced by the participants, and the method is best suited for describing the essence of the lived phenomenon by studying several individuals using interviews and analyzing data for significant statements, meaning and description (Creswell, 2013).

1.2. Background

An independent study (Duxbury, 2007) concluded that the RCMP is not a change ready organization and not one that supports change (p. 6). The report also suggested that the majority of Regular Members¹ (RM) and Civilian Members² (CM) “do not feel trusted, respected, fairly treated or well led” (Duxbury, 2007, p. 6). The study strongly recommended the RCMP “conduct a diagnosis of the RCMP’s current culture” (Duxbury, 2007, p. 9), and to collect data on key issues including trust, respect and stress. The report also suggested that it was critical for the RCMP to “re-engage the heart” (Duxbury, 2007, p. 9), and that input must be sought and listened to in order for this to occur.

Gender and Respect: The RCMP Action Plan (2013) was developed and implemented to address the findings, with the pillars of the plans being “culture and composition of the force” (p.1). The action plan includes “building respectful workplaces” (RCMP, 2013, p. 5), with action items that include the establishment of Advisory Committees, updating the mandatory Harassment in the Workplace Training, provision of confidential processes for raising issues and seeking advice. The action plan, however, does not address the impact of perceptions and attitudes of members who contribute to the overall culture of the RCMP and how that might affect respect in the workplace.

The current study is designed to address this omission and suggest the possible impact of individual perceptions of respect on cultural change. My intention is to contribute to the “re-engagement of the heart” (RCMP, 2013, p. 9), by listening to the employees on the key issue of respect.

¹ Regular Member (RM) is an RCMP term used to describe police officers trained and sworn as peace officers within the police service.

² Civilian Member (CM) is an RCMP term used to describe civilians who support police officers with their scientific, technical and analytic skills

Murphy and McKenna (2007) provided a summary review of literature and research on police culture and concluded that there were variations, but police culture shared general core values of solidarity, authoritarianism, suspicion, conservatism, prejudice, cynicism and blue collar attitudes, although other studies argue that modern police culture is much more diverse in composition and attitudes (pp. 6-7). I believe it is safe to assume that none of the general core values listed are easily associated with accommodating change.

A report titled *The Reality of Respect: Respectful Workplace Literature Review and Employee Survey Analysis* was internally prepared by the Operations Strategy “E” Division Headquarters, looking at the topic of respect, quantitatively examining factors that most strongly correlate to the concept of “respectful workplace” (Sopow, 2012). Based on 3,134 online survey responses, there was a correlation between the perception of feeling respected, job satisfaction and morale (Sopow, 2012, pp. 59-60). The Sopow study demonstrated how within the organization, the RCMP has perceived and conceptualized respect, using a diagnostic organizational development model (Bushe & Marshak, 2009). The diagnostic organizational development model perceives and examines organizations as living systems by making objective diagnosis of them against standards and prescribing treatments or interventions for any problems (Bushe & Marshak, 2009). By using this model, respect is understood as an objective, single reality, an issue for which a solution could be found using objective data collection. The recommendations from the study by Sopow are consistent with the diagnostic organizational development model, suggesting similar behavior and action changes in the RCMP.

My study addressed what Bushe (2010) refers to as the “organization’s inner dialogue” (p. 39), reviewing the organizational structure within a dialogic organizational development model, looking at the RCMP as a *meaning making system*, where reality is socially constructed and negotiated (Bushe, & Marshak, 2009). Using aspects from this model, I focused on examining mindsets developed from personal experiences, with the hope of altering mindsets and what people think. To further clarify, inner dialogues are different from the conscious, rational image, as presented in official business events and meetings, and are “interpretations, judgments, feelings, and preferences about the

discussions and decisions made in official forums, which people are not comfortable bringing up in the larger group” (Bushe & Marshak, 2009, p. 39).

Specifically, I examined the meaning of “respect” embedded in the stories of employees of the RCMP. I further explored how that information might be used to change the mindset of the current RCMP culture, which in turn could be applied to the organization to assist it to become more respectful, in keeping with the recommendations of the Duxbury report.

Carol Dweck in her book, Mindset, which summarizes research on mindset, found that the “view you adopt for yourself profoundly affects the way you lead your life. It can determine whether you become the person you want to be and whether you accomplish the things you value” (2006, p.6). Dweck identified two mindsets; fixed and growth. The fixed mindset, as the name suggests, is the view that qualities such as intelligence, character and morals do not change, whereas the growth mindset is one that “is based on the belief that your basic qualities are things you can cultivate through your efforts (Dweck, 2006, p.5-6). Workplaces can also have the same two types of mindsets (Dweck, 2006, p.142). Those in charge of organizations are encouraged to “Think seriously about how to root out elitism and create a culture of self-examination, open communication and teamwork” (2006, p.143). Mindset is an individual view, however, individuals make up the workplace and contribute to its mindset. My research was conceived from this idea of mindset that understanding individuals, their experiences and perceptions can assist in changing the workplace mindset, since changing an organizational mindset starts with the individual.

The findings from this research can contribute to a better understanding of culture in the RCMP. Often, attitudes and beliefs are not openly shared as part of conversation, yet they influence culture. While the *Gender and Respect: The RCMP Action Plan* emphasized the changing of behaviour through culture change, this study will examine individual perceptions and attitudes that contribute to the organizational culture and present recommendations on how that may be changed (RCMP, 2013). Intersubjective truth is defined by Bushe (2010) as the truth which, “consists of things that are true because you and I agree they are” (p. 371). Smeltzer (1996), in his examination of lying,

argues that “reality” and “truth” are socially constructed entities and that messages are transacted and negotiated for the meaning to be established or agreed upon (p. 363).

Given these findings, I believe that respect can't be mandated through an action plan or through the implementation of diagnostically derived solutions. I believe that respect is not a single “truth”, but a much more inter-subjective in nature and has a major influence on the overall culture of the RCMP. My own experiences have supported my belief that although “respect” can be mandated, it will not necessarily be put into practice. It is the premise of this study that mandated respect will not re-engage employees if the respect is detached from the individual. Through the examination of the research participants' views of respect, it was my hope that I too would be re-engaged and contribute as an individual in making a difference to the culture of the organization for which I work.

Since this study was about understanding individual employee perceptions of respect, three methods were selected, with each approach providing unique insight and addressing the shortcomings and limitations inherent with a single myopic course of study. First, the Myers-Briggs Type Indicator (MBTI) was used to examine individual preferences on how to receive information and make judgements (Mamchur, 1996). Second, using the scores from the MBTI and Temperament Theory, the participant's individual motivational patterns were examined. And lastly, the Human Relations Incident (HRI) questionnaire was used to examine purpose orientation, perceptions of self and perceptions of others. Interviews also were conducted to examine the phenomenon of respect through the “lived experience” of the participants.

The Myers-Briggs Type Indicator was used to examine the individual's Jungian preferences on judging and perceiving, and to understand the individual's motivational patterns through temperament theories. The Human Relations Incident instrument was used to look at the individual's perception of self, of others, purpose and frame of reference. Interviews were used to determine individual employee perceptions of respect. These methods were used to explore if there were differences in perception of respect associated with attitudes, motivational patterns, purpose orientation and or perceptions of self and others. The personal perceptions of the employees were of interest for the

purposes of examining how a cultural shift towards a more respectful workplace can be achieved.

Participants completed the Myers-Briggs Type Indicator (MBTI) prior to the interviews. The Myers-Briggs Type Indicator is an instrument designed to determine Jungian preferences on four dimensions. The four dimensions are focus of energy: extraversion or introversion; preferred way to bring in information or perceive what's happening in the world: sensation or intuition; preferred way to make judgements: thinking and feeling; and a preferred way of dealing with the world: perceiving or judging. Jung's theory is not a trait theory, but is rather a developmental model, promoting high level functioning of mental attributes (Mamchur, 1996). Detailed descriptions of the MBTI results were sent to each participant, provided by a certified MBTI user.

Upon completion of the Myers-Briggs Type Indicator, participants were interviewed. The first portion of the interview asked questions that were developed based on the early work on perceptual psychology of Combs (1982). The measurement tool entitled "Human Relations Incident" (HRI), developed by Wasicsko (1977, 1981), was used to determine perceptions of self, others, and orientation. These questions based on the Human Relations Incident (HRI) were rated to determine perception of self, others, purpose orientation and frame of reference. The HRI is traditionally used as a written instrument, however, because I am interested in understanding personal experiences directly, I chose to conduct the HRI in an oral format before the interview. In addition, the amount of time requested from the participants to complete the MBTI prior to the interview, as well as the time requested of them for the purpose of the interviews, led to a decision to conduct the HRI as part of the interview. This allowed the researcher to ask for clarification and details where required, as well as provide the opportunity for the participant to clarify any questions related to the HRI.

Soper and Combs (1962) tested the hypothesis that good teachers will describe the ideal teacher-student relationship in terms similar to an ideal therapeutic relationship whereby they tested this hypothesis by replicating a study by Fielder in 1950. Borrowing from this idea, an ideal police employee in a helping relationship with the public, should be described in a similar manner. In addition, having insight into how participants perceive

their relationships to others and to events, was a significant tool used to further understand individual attitudes of respect in the RCMP.

All interviews were transcribed and treated as raw data. A phenomenological study is one that “describes the common meaning for several individuals of their lived experiences of a concept of a phenomenon” (Creswell, 2013, p. 76). In my study, the concept of respect was explored through a group of RCMP employees. Similar to the qualitative research methodology used by Havelund, Joern and Rasmussen (2015), to examine police officers’ perceptions of football supporters, transcribed data was examined and separated into relevant and irrelevant information for this research. The interviews were analyzed into “significant statements or quotes” referred to as horizontalization in phenomenology (Creswell, 2013, p.82) and then into broader themes by developing clusters of meaning (Creswell, 2013, Silverman, 2000). Textual descriptions, or description of the experience of the participants (Creswell, 2013) were examined in relation to the structural description, or the setting in which respect was experienced.

This study aims to better understand notions of respect in the RCMP and examines them through phenomenological research. Based on the review of existing police studies, Jenkins (2014) concluded that more qualitative research in policing is needed (p. 10). Davidson suggested that there are three varieties of knowledge that he describes as,

I know, for the most part, what I think, want and intend, and what my sensations are. In addition, I know a great deal about the world around me, the locations and sizes and causal properties of the objects in it. I also sometimes know what goes on in other people’s minds (2001, p. 205).

As a current RCMP employee and researcher, I acknowledge that bracketing my experience is part of the phenomenological approach (Creswell, 2013, p. 78). Pragmatically, I am not able to understand the perceptions of others or understand the experience of others through their sensations and observations. I chose the interview as the method of my study to explore individual perceptions of respect in order for me to better understand their personal experiences directly from the person in their own words. The interview was designed to encourage the participants to speak about their perceptions

of respect in the form of stories of their experiences which was used to help frame how they viewed the world.

Stories are acknowledged to have served various purposes in the police culture, and enabled police members to “give meaning to their experiences, work and environment” (Van Hulst, 2013, p. 638). Van Hulst also suggests that police culture has a developed storytelling culture and that,

being a police officer is about doing police work, but it also involves telling and listening to a lot of police stories. Even if it is mostly informal, storytelling itself is a practice among other policing practices. It is a practice that takes various forms and through which (over time) values and beliefs about the work are shaped and reshaped. This then is the contribution of storytelling to police culture (2013, p. 638).

The current research is in consonance with the suggestions for further research by Van Hulst, which includes looking at police stories and analyzing them for content to understand the police culture. Participants in this research were requested to recount stories that are normally outside the sphere of the normal storytelling culture within the police. Despite this, all of those interviewed described their incidents in the form of a story.

My particular story of examining personal perceptions of respect is attributable to an incident many years ago, when a colleague approached me after a meeting that I had perceived to be routine and mundane. Although we had been in the same room, same place, heard the same people speak at the same time, she had perceived the meeting as disrespectful. To me, it was just another boring meeting. What struck me the most was that this colleague had been making me feel disrespected through her actions and words for many months prior to this and I had believed that she just did not understand respect. I understood then, disrespect was perceived differently by the two of us, and perhaps this is the key to understanding how to make the workplace more respectful.

With the intention of contributing to the *re-engagement of the heart*, listening to their stories helped to further their perception of their inter-subjective view of respect. (Duxbury, 2007). Wheatly (2009) expressed the power of storytelling, that “[w]hatever life

we have experienced, if we can tell someone our story, we find it easier to deal with our circumstances” (p. 92), further observing that “If we can speak our story, and know that others hear it, we are somehow healed by that” (p. 93). This leads one to consider that the act of telling one’s experience has a power of its own.

I also felt it may be possible for an individual to be transformed by being in the dialogue. This concept was explored by Wilber who noted that,

Dialogism suggests that we relate to multiplicity of others in our dialogues, including ourselves. This in turn means that rather than being fully “in” in any given social action, we may experience various degrees of detachment or involvement in what we do. This introduces into cultural psychology a more compelling sense of agency and a humanist touch. There is at least the experience of choice in living in a social world and of choosing the dialogues we attend from moment to moment (1996, pp. 124-125).

The purpose of this study was not to transform people, but to look at perceptions; and in the process, some side benefits may have been achieved - for me as the researcher and for the participants of the study, although this was not measured in any way. I found that many of the stories did not speak to me when I heard them, and only later did I realize that it was due to the differences in how I perceive the world and the process through which I take in information, which was significantly different from those that I interviewed. My preference, as an INFP in the Myers-Briggs Type Indicator was to use Intuition over my Senses, and use Feeling as opposed to Thinking, to process information.

I have come to appreciate the practice of proprioception, suspension of thought as suggested by Bohm (1996), in order to explore the meanings and perception of others. The practice of proprioception only becomes relevant in interactions, more specifically in dialogue. In dialogue and through the stories of others, I am positioned in such a way as to learn from their experiences. As I learn about the world, about myself and how I see both, I know that this informs and influences everything I do, including my research. This is why the phenomenological approach was undertaken for this study, as it seemed to fit best with my research perspectives.

Sullivan (2007) explored Bakhtin's dialogical framework in cultural psychology, and how it can be applied to research. Sullivan further looks at how Bakhtin's construct of engagement can be applied to a research context:

It is possible to introduce the other (our research participants) to a multiplicity of different perspectives, situations and voices through our research. In this sense, the engagement with the other can be imaginative, creative and ethical as we seek to 'consummate' their form and gain a sense of our own, through inquiry. As such, we have argued for a method of inquiry that echoes Bakhtin's emphasis on the blurred distinctions between reality and fantasy, inside and outside, creativity and imagination in the author-hero relationship (2007, p. 125).

This forms the ideal of this study, one in which the *other* does not remain the *other*, but becomes an integral part of the story I create, knowing though, that no matter how much proprioception I practice and how ethical I strive to attain, the end story will be my interpretation. I have spent some time exploring where my thoughts may have come from, since this research is qualitative and I must be aware of my beliefs and assumptions (Wheatly, 2009, p.22). I have reflected on Wheatley's attempt at recognizing bias and assumptions by introspectively examining my own relationship between actions, behaviour and belief as he has done:

I've found that I can only change how I act if I stay aware of my beliefs and assumptions. Thoughts always reveal themselves in behavior. As humans, we often contradict ourselves – we say one thing and do another...If we want to change our behavior, we need to notice our actions, and see if we can uncover the belief that led to that response (Wheatly, 2009, p.22).

I engaged in a conscious process to highlight my beliefs, so that I could be accountable for them. The creation of a dialogical space during the interview facilitated the emergence of the *other* and thereby allowed me to find my voice. The story I tell from the co-created dialogue would be one that the *other* can relate to and find meaning in, and perhaps contribute to new understanding, potentially leading to transformation.

Who I am as a researcher and as an RCMP employee had an impact on the research analysis. Sopow (2012) found that there is not a common agreement on how to

describe a respectful work place and that experts in the field agree that the definition of respect is very much an “individual perception, which is influenced by many factors such as gender, age, education, ethnicity, experience, healthy, workplace position, and levels of resiliency” (p. 2).

The importance and multiple purposes served by stories in police culture have been acknowledged by researchers examining these particular cultural mores. Stories give meaning to police experiences, work and environment (Van Hulst, 2013) in addition to being a foundation for it’s culture, that “being a police officer is about doing police work, but also involves telling and listening to a lot of police stories.” (p. 638). I would further argue, that stories that are not told in the police culture are also important. The study focused on the overt stories that were presented, but the possibility that some stories are not shared due to various factors such as political, social or psychological factors, including fear, may also be important to examine.

In the interviews I started by asking the questions developed in the HRI, which I thought was more closely related to the stories told within the police culture of “doing” and reflecting on the actions. I then asked the employees to talk about their experiences to understand their perceptions of respect, typically not part of the storytelling culture of the police. Yet, everyone had a story to tell when I asked them to describe an incident or experiences related to respect. The answers to the interview were all related to policing and all were told in the form of a story. The stories I heard during the interviews were analyzed in a holistic manner, through open coding, then themes and categories were extracted. Focus was on meanings and interpretations (Lewins, Taylor & Gibbs, 2005). The final stage of analysis involved using data from the Myers-Briggs Type Indicator and the Human Relations Incident survey to further understand the individual responses to her or his perception of respect and to be better able to make recommendations regarding the mandate for cultural change in the RCMP to a culture of caring.

Summary

The concept for this study was derived from reading existing literature on the RCMP, respect in the workplace, type theory, stories and perspectives. This is a phenomenological study on how individuals experience and perceive respect and to

explore possible differences in the definition based on attitudes and motivational patterns and how this understanding can assist in creating a more respectful workplace.

1.3. Organization of the Thesis

The remaining sections of this thesis are organized as follows: Chapter Two contains a literature review and identifies areas of study that have been explored by researchers examining respect, MBTI in law enforcement, and perceptions and purpose orientation. Chapter Three describes the methodology used for this study and related research, and establishes a theoretical framework for data analysis and interpretation. Chapter Four presents the results of the data analysis and provides a summary of the findings. Chapter Five includes a discussion of the findings within the context of previous related research, as well as an elaboration on implications. Chapter Six is the conclusion, summarizing the findings with a discussion of some of the limitations of the study. It also makes recommendations for assisting the RCMP to move closer to the culture of care they hope to achieve.

Chapter 2.

Literature Review

The purpose of this phenomenological study is to provide a deeper understanding of respect as it is experienced in the employees of the Royal Canadian Mounted Police (RCMP). Interviews were used to determine individual employee perceptions and experiences of respect, and to explore if there were differences in perception of respect associated with attitudes, motivational patterns, purpose orientation and or perceptions of self and others. The personal perceptions of the employees were of interest for the purposes of examining how a cultural shift towards a more respectful workplace could be achieved.

2.1. RCMP as an Organization

My study addressed what Bushe (2010) refers to as the “organization’s inner dialogue” (p. 39), seeing the organizational structure in a dialogic organizational development model, looking at the RCMP as a meaning making system where reality is socially constructed and negotiated (Bushe & Marshak, 2009). Using this model, I focused on examining the experience of individuals with the hope of changing mindsets and what people think specifically, I examined the meanings of *respect* as told by the stories employees of the RCMP (Bushe & Marshak, 2009). I further explored how that information might be used to change the mindset of the current RCMP culture so that the organization can become more respectful in the various ways recommended in the Duxbury Report (2007).

Inner dialogues are different from the conscious, rational part as presented in official business events and meetings, and are “interpretations, judgments, feelings, and preferences about the discussions and decisions made in official forums, which people are not comfortable bringing up in the larger group” (Bushe & Marshak, 2009, p. 39).

Media attention on internal issues, including sexual harassment and internal unrest have raised suspicion regarding the integrity and accountability of the RCMP as an organization (Boswell, 2013). Literature and research on police culture and specifically the Royal Canadian Mounted Police have been authored both internally and externally. Many studies have been conducted and reports have been written on the issue of culture and management, as well as on governance and how to achieve cultural change within the RCMP (Paquet, 2007; Plumtre 2007; Murphy & McKenna 2007).

Although there are variations, studies have shown that police culture shared general core values of solidarity, authoritarianism, suspicion, conservatism, prejudice, cynicism and blue collar attitudes (Murphy and McKenna, 2007). In contrast, other studies argue that modern police culture is much more diverse in composition and attitudes (Paquet, 2007). None of the core values listed are associated with easily accommodating change.

Duxbury conducted an independent study of the RCMP in 2001 and 2004 with Higgins, then again in 2007 as the single author. One of Duxbury's key findings was that,

The RCMP is not, by any accepted measure, a change-ready organization. Achieving a state of change readiness will require an alignment of structures, key infrastructures (including reward systems, communication processes, and agile HR practices), organizational culture and leadership (2007, p.2).

Duxbury (2007) recommends a "fundamental transformational change" but that the change requires not only structures and systems, but needs to go deeper and include fundamental shifts in perception (p. 3). The study suggested that majority of Regular Members (RM) and Civilian Members (CM) "do not feel trusted, respected, fairly treated or well led" (Duxbury, 2007, p. 6), and strongly recommended to the RCMP to "conduct a diagnosis of the RCMP's current culture" (p. 9), and to collect data on key issues including trust, respect and stress. The report also suggested that it was critical for the RCMP to *re-engage the heart* and that input must be sought and listened to in order for this to occur (Duxbury, 2007, p. 9).

This view is contradicted by an internal study on *Respect in the Workplace* where Sopow argues that,

organizational culture, including the RCMP is never carved in stone. New and younger employees with far different educational, gender, experiential and ethnic backgrounds look at the world different than RCMP employees decades ago and also bring not only different expectations of a workplace but even, to a degree different values. In addition outside forces buffet the long-embedded RCMP culture including changes in technology, information, communications, societal norms and public expectations of institutional accountability and transparency (2012, p. 96).

Duxbury and Sopow both are referring to RCMP culture, yet have different views on the adaptability of the culture and the potential for change.

Other internal RCMP studies have included subjects such as employee motivation, generational needs and wants of job satisfaction, as well as public perception (Sopow, 2012a, 2012b, 2011). Through a survey of 1,929 RCMP employees, it was found that employees within the RCMP share intrinsic factors with other organizations as it relates to motivation (Sopow, 2012a). The correlation of leadership attributes to job satisfaction in the RCMP includes fairness, admit/corrects mistakes, and trust as the top three qualities (Sopow, 2012a). Another internal study also found that what was important in the workplace across all generations was being treated fairly, holding all employees accountable and being treated with respect (Sopow, 2011). Internally, it has been presented that the public trust in Canadian police services in general is at 84% and ranked second, only after Finland at 85%, of 24 Western countries, despite the negative media portrayal of trust of the RCMP (Sopow, 2012b).

My interpretation of Sopow's reports are that RCMP culture allows for different perspectives and values to co-exist and add to it, while accepting individuality. Duxbury asserts, through my interpretation, that the prevailing RCMP culture is not value free, and needs to change so that it can incorporate and maximize the values of the people within it, so that they are more empowered within the organization.

As a member of the public and also an employee who has been given access to internal documents prepared for management, I know that the truth is somewhere in the middle that perhaps general public trust is good, but there is public preconception of mistrust. To operate within an environment where there is an external reality of public mistrust, but where management believes that there are no public trust issues; the conditions for those providing service at the frontlines may not be ideal. It is the stories of these people, how they view themselves and their world that I wish to capture in my research.

Gender and Respect: The RCMP Action Plan was developed and implemented to address the findings with the pillars of the plans being *culture and composition of the force* (RCMP, 2013). The action plan includes *Building Respectful Workplaces* with action items that include the establishment of Advisory Committees, updating the Harassment in the Workplace Training which considered mandatory training, provision of confidential processes for raising issues and seeking advice (RCMP, 2013, p.5). The action plan, however, does not address the impact of perceptions and attitudes of members who contribute to the overall culture of the RCMP and how that might affect respect in the workplace and more particularly, how to change the culture to a more positive culture of caring.

Many organizations, including the RCMP use the diagnostic organizational development model to address issues they deem to be problems, as demonstrated by the action plans put into place to address harassment and respect (Bushe & Marshak, 2009). The diagnostic organizational model studies organizations as living systems, by making objective diagnosis of them against standards and prescribing treatments or interventions for any problems (Bushe & Marshak, 2009). The prescription of a treatment is based on a methodological diagnosis, as was the case in the studies that were commissioned by the RCMP to assess harassment, and further actions to resolve the issues discovered were created as a way of targeting the problems. By using this model, respect is understood as an objective, single reality, an issue for which a solution could be found using objective data collection. The recommendations from the study are consistent with the diagnostic organizational development model, suggesting similar behaviour and action changes in the RCMP, with the objective to change people's behaviour and actions.

This current study aimed to examine the organization in a dialogical manner, as a *meaning making system*, which is to be accomplished through the collection and analysis of independent beliefs, assumptions or stories (Bushe & Marshak, 2009). The objective of the study is to explore the *multiple realities* that exist in a group, which are socially constructed and involve power and political processes (Bushe, 2009; Bushe & Marshak, 2009). In order to achieve this objective, this study contributes to the ORID process (objective, reflective, interpretive and decisional) (Bushe & Marshak, 2009). Specifically, this study accomplishes the first part of the ORID process, with the intended outcome to generate a *practical vision* and to examine any contradictions that may not be evident that could hinder the achievement of the vision by the organization (Bushe & Marshak, 2009). The findings from this research can contribute to a better understanding of culture in the RCMP. Often attitudes and beliefs are not openly shared as part of conversation, yet they influence culture. While the *RCMP Action Plan* emphasizes the shifting of behavior through culture change, this study will examine individual perceptions and attitudes that contribute to the organizational culture and how that may be changed. Intersubjective truth is defined by Bushe (2010) as the truth which, “consists of things that are true because you and I agree they are” (p.371). Smeltzer (1996) in his examination of lying, argues that “reality’ and “truth” are socially constructed entities and that messages are transacted and negotiated for the meaning to be established or agreed upon (p. 363). There is no action plan associated to this study, but consideration will be given on how best to change mindsets in order to help make the workplace more respectful (Bushe & Marshak, 2009).

2.2. Respect

The Merriam-Webster dictionary defines respect as, “a feeling of admiring someone or something that is good, valuable, important, etc.; a feeling or understanding that someone or something is important, serious etc., and should be treated in an appropriate way; a particular way of thinking about or looking at something” (Merriam-Webster’s Collegiate Dictionary, 2010). The definition is clear that respect is an internal process of feeling, thinking or looking and it has a positive value judgement, but is open ended, subjective and ambiguous. The subjective terms, including “appropriate way”

“important” and “good” would also need to be defined in order to better understand respect (Merriam-Webster’s Collegiate Dictionary, 2010). This dictionary definition hints at the difficulty in defining and mandating respect when the concept is highly subjective in nature.

Feinberg (1973) in his examination of the concept of respect in the writings of Kant argues that there are multiple concepts attached to the English word of respect. The German word of “respekt” includes elements of fear of the power that the object has within it. Feinberg also argues that in circumstances when power and authority or status occurred together, this type of respect was generally commanded (Feinberg, 1973, p. 1). The second concept of respect, “achtung” extends to those that are not associated to power in the sense of the “ability to make demands backed by force” but the respect that is “due” or “rightfully claimed” as a human being, as in “consideration” (Feinberg, 1973, p. 2). Feinberg’s analysis of Kant’s concept of respect showed not only the complexity of the term, but also in the historical context and evolution of the term to include different meanings in one English word.

Four explanations are offered by Meshanko (2013) on the reasons why people should be treated with respect. First, is the *monetary cost* to organizations, such as fines, settlement fees and legal costs for US corporations to settle discrimination related violations. Second, is *social justice* that it is the right thing to do. *Biology* is given as the third reason. When one is treated with respect, the brain performs at the highest levels, which relates to the fourth reason that *employee engagement* increases when employees are treated with respect (Meshanko, 2013, p. 1). Meschenko also stated that awareness for the requirement for change is required, in addition to commitment to the change, and overcome the fears associated to loss of respect or status if changes occur (Meshanko, 2013, p.1). *Integrity*, Meschenko (2013) states, is the “super glue that holds respect together” (p. 1), and that without it, respect would be perceived as inauthentic.

Respect, in a healthcare context, where it is an integral part of the ethics of care, is even difficult to concretely define. This has been observed in the research conducted by Beach, Duggan, Cassel & Geller (2007), where they discovered ambiguous uses of the term, as detailed in their findings:

It is not always clear what (if anything) it means to respect those things we are supposed to respect...Most professional organizations use the term 'respect' in their descriptions of professionalism, but nowhere is it defined (p. 692).

In the context of medicine, the respect for patients is acknowledged to be special, in that medical professionals have an obligation in their relationship to respect, which is different than in the broader context. It also acknowledges that there is a difference in respectful actions and behaviours, but that is not a "sufficient substitute for having a genuine attitude of respect" (Beach et al., 2007, p. 693), and that actions come from believing that the person has value. The "recognition of the unconditional value of patients as persons" (Beach et al., 2007, p. 695), is a concept of respect that this particular group of physicians use to define their relations with patients. Although this paper focuses specifically on special relationships, it raises an important question about whether "behaving respectfully" is sufficient without the genuine belief of respecting others.

Specific to the RCMP, the organization has implemented action plans, namely the Gender and Respect Action Plan and the Respect: Preliminary Action Plan to help address perceived issues in the workplace. Within the document the RCMP defines a respectful workplace in the following way:

A respectful workplace is

- one that is safe, supportive and recognizes and value diversity in all forms.
- one with collaborative working relationships where people at all levels, listen to what others have to say and are open to the ideas of others
- one in where people are valued for what they bring; meaningful feedback is given for ideas, suggestions, and work accomplishments
- one where decision making processes are fair and transparent
- one where communication is polite and courteous and people are willing to apologize when mistakes are made
- one where people are treated and treat others fairly and with respect
- one where conflict is addressed in a positive and respectful manner; and disrespectful behaviour, harassment and bullying are addressed
- employees feel valued, supported, trusted (RCMP, 2014, p. 1)

The document was prepared after 50 representatives from across the organization met in September 2013 and identified key issues that have contributed to the issues. It was identified that although the RCMP have core values of *Honesty, Integrity, Professionalism, Compassion, Accountability and Respect*, these values are not aligned with behaviours of the organization (RCMP, 2014). The sub-issues identified were employees not being held accountable, supervisors afraid to act for fear of repercussion, and a lack of timely response to issues. Also listed as an issue for the organization is that it is “Rules-based vs. principles based” (RCMP, 2014, p.1). The root causes identified were insufficient focus on communication, employee accountability, teamwork, conflict resolution, timely leadership and insufficient leadership and HR processes not sufficiently leveraged to promote core values. All of these issues were to be addressed through an Action Plan with benchmarks, including at the individual, team and organizational level, with the goal of creating an inclusive environment, developing a culture of values-based leadership with clear expectations and accountabilities, and an environment where employees can be brave, and able to confront bad behaviour (RCMP, 2014). The action plan addresses many of the issues that were identified in both internal and external studies that have been conducted.

A report titled *The reality of respect: respectful workplace literature review and employee survey analysis* was internally prepared by the Operations Strategy “E” Division Headquarters, looking at the topic of respect, quantitatively examining factors that most strongly correlate to the concept of “respectful workplace” (Sopow, 2012). Based on 3,134 online survey responses, there was a correlation between the perception of feeling respected and job satisfaction and morale (Sopow, 2012, pp. 59-60). Sopow (2012) acknowledges that there are challenges of designing a Respectful Workplace policy, despite the known benefits for employee well-being, engagement, job satisfaction, since it is difficult to fully understand the scope of the issue and root causes that contribute to respect in the workplace. One of the ways that he suggested to begin the exploration was to conduct an,

...empirically sound, evidence based, scientific research which explores in detail workplace issues and employee attitudes and opinions related to workplace respect. Such research would then address each individual’s perception of their

workplace and how they are treated. However, perception is reality to those experiencing it (Sopow, 2012, p.35).

Having been a participant of the survey, I felt that interviews were appropriate to be able to contribute to the existing knowledge base that was built by this research. The research found that of the BC RCMP employees surveyed, 84% felt that “being treated with respect in terms of my gender, age, ethnicity, rank and category of employee” (Sopow, 2012, p. 68) was important. Of note, 99% of those surveyed felt that “being part of well-functioning team” was important and 97% felt “being able to balance my work and personal life” and “immediate supervisor who keeps their promises” were important, in addition to 96% indicating that “supervisor keeps me informed about work issues”, which could be perceived as being related to respect (Sopow, 2012, pp. 62 - 68).

The Sopow (2012) study also found that 84% of BC RCMP employees felt that they personally treated others with respect, and 99% of those who gave a response of being “Very Good” (n=967) for respect felt that they personally treated others with respect (p. 71). 95% of those who gave “Very Poor” (n = 219) also felt that they personally treated others with respect, while a total of 528 employees gave the response of “somewhat or very poor” (Sopow, 2012, pp. 78 - 79). If the majority of employees felt that they were being respectful to others, yet 17% of the total people surveyed felt somewhat or very poor about being respected, it is possible that individual and personal differences exist on how respect was experienced and defined. The Sopow (2012) study examined the possibility of differences in gender, age, categories of employee, job satisfaction / morale rating, years of service and rank as an influencing variable. In comparison, the current study looked at subjective factors that were not measured in the Sopow study, exploring the possibility of differences in perception of respect associated with attitudes, motivational patterns, purpose orientation and perceptions of self and others.

2.3. Myers-Briggs Type Indicator

Participants of the research completed the Myers-Briggs Type Indicator (MBTI) prior to the interviews. The MBTI is an instrument designed to determine Jungian preferences on four dimensions. Jung initiated his work on psychological type theory to

analyse preferences for the purposes of understanding themselves and others systematically (Mamchur, 1996), and his work forms the foundation on which the Myers-Briggs Type Indicator (MBTI) is based, which was used in this current study for the purposes of determining an individual's motivational patterns. The Myers-Briggs Type Indicator is an instrument designed to determine Jungian preferences on four dimensions developed by Isabel Myers who used the typology started by her mother Katharine Briggs (Myers, 1985). There are a total of sixteen (16) types based on combinations of the dimensions (p. 21)

Carl Jung states that type is a,

characteristic specimen of general attitude occurring in many individual forms. From a great number of existing or possible attitudes I have singled out four: those, namely, that are primarily oriented by the four basic psychological functions: thinking, feeling, sensation, intuition. When any of these attitudes are habitual, thus setting a definite stamp on the character of an individual, I speak of psychological type (Jung, 1971, p. 482),

The four functions, according to Jung, were "sufficient to express and represent the various modes of conscious orientation...these basic functions are seldom or never uniformly differentiated and equally at our disposal. As a rule, one or the other function occupies the foreground, while the rest remain undifferentiated in the background" (Jung, 1971, p. 518). An individual's interest in either their "inner world" or "outer world" (Jung, 1971, p. 7) would determine their MBTI score on the Introversion (I) or Extraversion (E) scale. "The introvert's main interests are in the inner world of concepts and ideas, while the extravert is more involved with the outer world of people and things" (Jung, 1971, p.7). This preference is completely independent of the perception and judging preferences (Jung, 1971, p.8), which are the basic mental processes (Myers, 1998). Perception (P) or Judgment (J) are the attitudes that an individual prefers to use as a "way of life" (Myers, 1980, p.8). , "judging people, who order their lives, and the perceptive people who just live them" (Myers, 1980, p.9).

“Perceiving...is the process of becoming aware of things, people, occurrences and ideas” (Jung, 1971, p.1), and the two ways of perceiving are sensing and intuition. Sensing is awareness directly through the five senses (Jung, 1971, p,2), while intuition is “indirect perception by way of the unconscious, incorporating ideas or associations that the unconscious tacks on to perceptions from outside” (Jung, 1971, p,2).

Judging includes the processes of coming to conclusions about what has been perceived” (Myers, 1980, p. 1). Thinking, “a logical process, aimed at an impersonal finding” and feeling is aimed at “appreciation...bestowing onto things a persona, subjective value” (Myers, 1980, p.3)..

There are a total of four (4) possible perception and judgement combinations, ST – Sensing plus Thinking; SF -Sensing plus Feeling; NF – intuition plus feeling; and NT – Intuition plus Thinking, and differences in interest, values, needs, habit of mind and surface traits (Myers, 1980, p.4). ST types rely primarily on facts since, it can be collected, verified and analyzed. SF types rely primarily on facts as well, but facts based on people. NF types are interested in possibilities and have personal warmth. NT types are able to focus on possibilities, but can approach it in a logical manner (Myers, 1980, p. 5 -7).

In sum, the four dimensions of the Jungian preferences as are, focus of energy: extraversion or introversion; preferred way to bring in information or perceive what’s happening in the world: sensation or intuition; preferred way to make judgements: thinking and feeling; and a preferred way of dealing with the world: perceiving or judging (Mamchur, 1996, pp. 23-28). Myers explains the concept of preferences related to personality type as being similar to writing with a preferred hand as opposed to a non-preferred hand (Myers, 1998. p.8). There are no right or wrong preferences but “we are generally at our best and feel most competent, natural, and energetic” when operating in our favoured function. (Myers, 1998, p.8).

These preferences, as determined by the MBTI, can also be applied to understanding temperaments. Temperament, according to Keirsey is a “configuration of inclinations” (1998, p. 20) and temperament theory, or the notion that humans have the predisposition to act differently was first proposed by Hippocrates around 370 B.C., then by Galen a Roman physician around 190 A.D. (Keirsey, 1998, p. 2). This idea of

temperament was revisited again in the 1920's by Jung (Keirsey, 1998, p. 3), and the development of the MBTI corresponds with the four temperament or personality types (Keirsey, 1998, p.15) that were borne out of the work of Jung. Keirsey partitioned the MBTI into four groups (1998, p. 18) and argued that the four types are based on two most basic human actions; how we communicate and how we use tools to accomplish goals (Keirsey, 1998, p. 26). Temperament, as described by Keirsey, are Artisans (SP), Guardians (SJ), Idealists (NF) and Rationalists (NT) (1998, p. 31). Each of the four temperaments have differing values related to Being, Trusting, Yearning, Seeking, Prizing and Aspiring (p. 54). Words used to describe Artisans are, excited, impulsive, yearn for impact, seek stimulation, prize generosity and virtuoso (Keirsey, 1998, p.54). Idealists are enthusiastic, trust intuition, yearn for romance, seek identity and prize recognition. Rationals are calm, trust reason and yearn for achievement, seek knowledge and prize deference. Guardians are concerned, trust authority, yearn to belong, seek security and prize gratitude and aspire to be an Executive (Keirsey, 1998, p. 54).

In *Looking at Type in the Workplace* Demarest (1997) summarizes the data collected by the Center for Applications of Psychological Type (CAPT) and encapsulating it into eight preferences: Extraversion (E) or Introversion (I), Sensing (S) or Intuition (N), Thinking (T) or Feeling (F), Judging (J) or Perceiving (P). These eight preferences equate to 16 types that an individual could be categorized which are, ENTJ, ISFP, ESTJ, INFP, ESFJ, INTP, ENFJ, ISTP, ESTP, INFJ, ESFP, INTJ, ENTP, ISFJ, ENFP, ISTJ. Each subcategory exhibits a defining preference and this is evident in work styles, interaction with people, including conflict and contributions, that when compared and contrasted are experienced by others in different ways (Demarest, 1997).

Studies in police personalities and types using the MBTI have shown that there are certain MBTI types that are more common in policing than others (Hanewicz, 1978; Henessey, 1995). Myer's also compared law students with urban police and found that fifty-nine percent (59%) of the law students (n = 2248), that required subtle interpretations of law and an ability to deal with words, preferred Intuition (N). On the other hand, seventy-nine percent (79%) of a sample of Urban Police (n = 280) preferred Sensing (S) and ESTJ accounted for 25.7% of the sample (n=72), whereas ISTJ accounted for 13.9% of the sample (n = 39) (Myers, 1980, pp.49-50).

The MBTI has been deemed to have limited value as an exclusive instrument for the selection of police officers, but statistics indicate that Sensing and Thinking (ST) constitute about 70% of the law enforcement population, although only about 32-42% of the general population (Hanewicz, 1978; Henessey, 1995). ST personalities are good at handling details and facts, and are logical, practical, decisive and objective (Demarest, 1997, p. 14). Individuals who preferred Sensing (S) focused on five senses and trust concrete and verifiable information (Henessey, 1995, p. 6). Preference for Thinking (T) is associated to logic and analysis, cause and effect, and objective analysis (Demarest, 1997, p. 8). The “tough cop” image is personified in the ST preference (Henessey, 1995, p. 15). On the other hand, only 5% of law enforcement personnel are Intuitive (N) – Feeling (F), although in the general population there are about 15-21% of NFs (Demarest, 1997, p. 7). Individuals preferring Intuition (N) are interested in the big picture, speculative and put trust into insight and inspiration. Feeling personalities promote harmony and make decisions based on human values and anticipated effects on others (Demarest, 1997, p 9)

Although Henessey (1999) acknowledges that ST seem to be perfectly suited for policing on the front lines, requiring logical and objective decision making based on details and facts, the potential weakness in these officers is that they may appear “blunt and insensitive” as they may not like to deal with personal issues (p. 74). On the other hand, NF officers may seem as they are too concerned for people and too “humane” (Henessey, 1995, p. 69). As an NF in law enforcement, I can also add that being Intuitive and Feeling has some personal costs as well, in that it can be draining to deal with the human tragedies that are witnessed through policing. No one calls the police when things are going well and almost always when in crisis. The police are required to attend negative situations on a daily basis such as death, tragedy, conflict and trauma situations.

The MBTI has been applied in various settings including career development, organizational development team building, management and leadership training, relationship counselling, curriculum development and diversity training and have been used internationally, having been translated into 30 languages (Myers, 1998, p.5). Although the test has been widely used since its initial development over eight decades ago, there some criticisms of the instrument. Critics argue that MBTI usage in corporate

and career settings are unreliable and not supported by empirical evidence to make predictions regarding persons operating within a professional settings (Boyle, 1995, Pittenger, 2005), However, it is worth noting that even critics see some advantages to the instrument. For this study, the MBTI was used to obtain information on individual preferences, rather than for any predictive purposes or to make recommendations based only on the results of the type indicator. This study used the MBTI score to obtain some insight into the motivational patterns of the participants for the purposes of enhancing the understanding of respect, as perceived by the individual participant.

2.4. Perception, Purpose Orientation and Frame of Reference

Upon completion of the Myers-Briggs Type Indicator, participants were interviewed. The first portion of the interview asked questions that were developed based on the early work on perceptual psychology of Combs (1982). The measurement tool entitled “Human Relations Incident” (HRI), developed by Wasicsko (1981), was used to determine perceptions of self, others, purpose orientation and frame of reference. The answers to the questions based on the Human Relations Instrument (HRI) were rated by two expert scorers to determine perception of self, others, purpose orientation and frame of reference for each participant.

The Human Relations incident (HRI) is an instrument developed by Wasicsko that is based on theories of perceptual psychology published by Combs. Combs’ research was conducted to identify the effectiveness of professional helpers, with a focus on teachers. Combs and Soper made popular a humanistic approach to the study of persons, or perceptual psychology. “Perceptual psychology is not just the study of the internal lives of persons or the study of behavior; it is the study of persons and “the goal of perceptual psychology is to provide a frame of reference for this understanding of whole persons” (Combs, Richards & Richards, 1976, p. 6). It’s basic postulate states: All behavior, without exception, is completely determined by, and pertinent to, the perceptual field of the behaving organism (Combs et al. 1976, p.xi). Based on the idea that perceptual psychology is a science like any other that must be subject to verification, Combs et al.

suggested research methods for this approach. One of the ways suggested was to obtain the information from the individual as,

people are always telling us about themselves, their feelings, attitudes, and ways of seeing...What people have to say about themselves, their feelings, beliefs, attitudes, problems, worries, concerns or even simple descriptions of events going on about them are all behaviors derived from the perceptual field (Combs et al., 1976, p.385).

Thirty-five (35) dimensions of perceptual ratings were explored at University of Florida and University of Northern Colorado in the 1970's and dimensions, including internal and external frame of reference, perception of others as worthy or unworthy, perception of self as adequate or inadequate, perception of self as revealing or concealing, perception of purpose as freeing or controlling and perception of goals as larger or smaller (Combs et al., 1976 p.388). These same dimensions were measured by the HRI, specifically, self as adequate with the ability to identify well with others, perceptions of others as able to solve their own problems, perception of importance in teaching goals and people-oriented frame of reference (Haggarty, 1988).

The premise of the HRI is founded on the notion that most effective professional helpers have certain values, beliefs and attitudes and perceptions that can be consistently evaluated according to specific dimensions that are measured (Combs, 1962). It is believed that these same values, beliefs and attitudes can also shape the way the individual perceives the world and how they relate to others (Combs, 1962). Perceptual Inferences measured using the HRI are based on a 7 point scale. Rating an individual for their perception of self is based on the assessment of whether a person has "the capacity to understand and feel compassion for all people" (Wasicsko, 1977, p. 20), and it is rated as 7 if the individual describes closely to the definition of having "Identified" and 1 as "unidentified" to the definition of the perception, with the understanding that most people fall somewhere within the range. Perception of others as being able or unable is based on "the belief one holds about others, whether accurate or false, affect behaviors toward them. Therefore, it is imperative that teachers believe people are basically able to cope with their problems" (Wasicsko, 1977, p. 27). Although the perceptual definition is

specified for teachers, the same is true for any helping professions. Perception of Purpose is based on the definition that larger perception of purposes is that events are perceived broadly and goals are beyond immediate implications and contexts (Wasicsko, 1977, p.31). Frame of Reference describes whether or not an individual is “concerned with the human aspect of affairs. The attitudes, feelings, beliefs and welfare of persons are prime considerations in his thinking” (Wasicsko, 1977, p. 36), while an individual concerned with things are “concerned with the impersonal aspects of affairs. Questions of order, management, mechanics and detail of things and events are primes [sic] considerations in his thinking” (Wasicsko, 1977, p.36). Based on these four perceptual rating scale, the maximum possible score is 28 and the minimum possible is 4. For the purposes of assessing effective teachers, a score between 18 and 28 indicates that a person is suited for a teaching or helping profession. Scores are considered to be approximate and variation is expected amongst raters (Wasicsko, 1977, p. 44). This perception, of self and others, will have the potential to influence how an individual perceives and experiences respect and how they perceive and experience the world in general.

Unique to this study is the use of the MBTI, HRI and interviews that were used collectively in an effort to better capture and understand an individual’s perception, while other studies have typically used a single approach to understand police perceptions. Police officer perception of football supporters in Denmark was examined by Havelund, Joern and Rasmussen (2015), using field observations and interviews. Twenty-one semi-structured interviews between 40 minutes to 180 minutes were transcribed and sorted as relevant or irrelevant information. From there, information was broken down into themes. This study showed that the police officers did not use the categories that were set out in the guidelines for football supporters and were not receptive to engaging in dialogue with them to resolve conflict (Havelund et al., 2015, pp. 69-70). The officers were vague about what was in the guidelines and although certain officers had detailed knowledge on the subject matter, it was not disseminated well (Havelund et al., 2015, p.71). This may be a result of inner dialogues that are different from the official business and decisions made within them, which was an aspect examined in the current study. Because the Havelund et al. study looked at the difference between prescribed guidelines versus the practical applications and how the individual officers internalized and applied the guidelines, it has

relevance for the current study, as I was interested in seeing whether this applied to the internalization and the organizational definition of respect as well.

Maslow's theory of Hierarchy of Needs was tested empirically in an organizational setting by Hall and Nougaim (1968). In Maslow's paper "A Theory of Human Motivation", he explored the idea that higher needs increase in a sequential pattern when lower needs are satisfied in the order of the Physiological, Safety, Affiliation, followed by Achievement and Esteem and finally Self-Actualization (Hall & Nougaim, 1968, p.13). Hall and Nougaim (1968) found there was no strong correlation to support this linear progression. However, their study did find that as the employees advanced, their need for affiliation, achievement and esteem and self-actualization increased, especially between the first and fifth year of their careers (Hall & Nougaim, 1968, p.28). The Hierarchy of Needs was explored briefly for this study, through the examination of the "Quality World" of William Glasser (1998). Choice Theory, as developed by Glasser, is based on the premise that,

the reason we perceive much of reality so differently from others, has to do with another important world, unique to each of us, called the quality world. This small, personal world, which each person starts to create in his or her memory shortly after birth and continues to create throughout life, is made up of a small group of specific pictures that portray, more than anything else we know, the best ways to satisfy one or more of our basic needs (Glasser, 1998, p. 44-45).

According to Glasser (1998), there are three categories of pictures formed in our quality world, the people we most want to be with, the things we most want to own or experience and the ideas or systems of belief that govern behavior (p.45). The closer an individual is able to act or experience the pictures, as depicted in their quality world, equates to their happiness (Glasser, 1998, p.45). Definitions of respect may be related to the meeting of needs at the higher level, or a picture in an individual's quality world. Perceptual psychology also believes that needs have an effect on perception (Combs et al., 1976, p.60), as an individual only perceives what is meaningful and helps to maintain the organization of our phenomenal field and theory (Combs et al., 1976, p.61). An example given refers to a person that may not see a bicycle shop that they pass by every day until

they need something from it, illustrating that our perceptions are affected by needs (Glasser. 1998, p.66).

2.5. Phenomenology

Phenomenology is a qualitative research methodology, as well as being a philosophy (Gill, 2014; Dowling, 2005). As a research methodology, phenomenology is considered one of many possible qualitative approaches that “describes the common meaning for several individuals of their lived experiences of a concept or a phenomenon” (Creswell, 2013, p.76). Because of the broad way in which the method is defined, there are different types of phenomenology in practice, deriving from Edmund Husserl or Martin Heidegger’s approach to phenomenology (Gill, 2014). Phenomenological approaches, however, are “concerned with human experience as it is lived” (Dowling, 2005, p. 133). One of the fundamental strategies of phenomenological research is the concept of bracketing, which usually refers to the “researcher examining their prejudices in order to allow them [to] include the views of the respondents” (Dowling, 2005, p.139). The differences between the types of phenomenological methodologies are based on the discipline of origin, aims, number of participants, key concepts and how the methodology is perceived (Gill, 2014). For the purposes of this study, van Manen’s hermeneutic phenomenology was most appropriate, as it aims to “transform lived experience into a textual expression of its essence” (Gill, 1990, p.36), and this approach has been used in the study of policing. Although van Manen’s phenomenology is considered to be both descriptive and interpretive, it is a popular methodology amongst different disciplines including nursing and medical practitioners (Dowling, 2005).

A phenomenological approach was applied to this study since the method is most appropriate “to understand several individuals’ common or shared experiences of a phenomenon. It would be important to understand these common experiences in order to develop practices or policies, or to develop a deeper understanding about the features of a phenomenon” (Creswell, 2013, p. 81). My study sought to understand the experiences and perceptions of respect, as viewed by RCMP employees, for the purposes of developing a more complete understanding that in turn could contribute to the establishment of a more respectful workplace. Phenomenology was selected as the best

qualitative approach for this study given that the focus of the study is on understanding the essence of respect, as experienced by the participants. The strengths of this approach rest with the ability to capture and describe the essence of the lived phenomenon, studying several individuals using interviews and analyzing data for significant statements, meaning and description (Creswell, 2013).

One recent phenomenological research study by Reynolds and Hicks (2015) examined “police officers’ experiences with and perceptions of justice within their departments” (p. 469), using interviews. The study, conducted by former police officers, interviewed twenty-four (24) former and current police officers. The interviews were analyzed to identify themes related to the research question of how officers perceive organizational justice within their departments (Reynolds et al., 2015, pp.472-473). Semi-structured interviews were conducted that ranged between 5 to 20 minutes in length. Analysis of the data was conducted by transcribing the audio recordings and coded using primary themes of fairness and unfairness. Additional themes included empathy and subjectivity and were examined for variation. Results of the study indicated that 92% of the officers interviewed perceived their police departments as being unfair or possessing some form of unfairness (Reynolds et al., 2015, p.474). Equality was the most frequent occurring theme of fairness, including equal treatment, accountability, rewards and punishment and other administrative decisions such as promotions (Reynolds et al., 2015, p.475). Empathy, transparency and the Golden Rule of treating others as you want to be treated was also a common theme for fairness within the police department (Reynolds et al., 2015, pp. 475-476). In contrast, four themes were identified by Reynolds and Hicks from the police officers’ descriptions of unfairness as they have experienced them. The lack of objectivity was identified by 79% of the participants. Double standards was another theme, as was inconsistency and the organizational structure as being Machiavellian (Reynolds et al., 2015, pp.476-479). The Reynolds et al. study is relevant to my study for several reasons. Reynolds and Hicks used phenomenology for the purposes of understanding the perception and experiences of police officers. Although the phenomenon is different, the purpose and the method is the same as my study. In addition, the researchers believed that,

increasing our understanding of how officers perceive fairness within organization is important, because perceptions of fairness may have a direct impact on the quality of service that a police department provides to community. Departments should insure that their policies and procedures are implemented in a fair manner using transparency, empathy towards officers, and objectivity (Reynolds et al., 2015, p. 481).

This idea is very similar to my study in that the perception of respect would affect both services and influence the workplace. Reynolds and Hicks (2015) stated in their discussion that further studies should be conducted to determine whether cultural norms and values influence the officers perception (p. 482). Building on this research, my study has considered values, using personality type and purpose orientation, in addition to examining perceptions of the employees.

Although Birzer (2008) did not study the police through the perception of the police officer, his study examined what makes a “good police officer” using a phenomenological method. Semi-structured interviews were conducted with thirty-two (32) African-American participants for the purposes of being able to “describe the qualities which according to African American citizens, make a good police officer”(Birzer, 2008, p.199). The interviews were used to identify “through the researcher’s lens, what is perceived to be the central underlying meaning of the descriptions provided by the participants” (Birzer, 2008, p. 201). Birzer (2008) adapted the four step phenomenological analysis process by Moustakas and interviews were analyzed for statements, themes and meanings. The results of the research found that human relations qualities are important, including cultural sensitivity, effective communication skills, personable demeanor and sense of compassion (Birzer, 2008, p.210). The study found that the participants felt that African-Americans were not treated fairly by the police and that better human relations skills are required. The phenomenological analysis used in Birzen’s study was also used in my research. In addition, my study uses the Human Relations Incident (HRI) to determine values, beliefs and attitudes on self and others, which Birzen’s results indicate are important to being a good police officer.

Summary

Definitions of *respect* were explored, as well as theories of psychological type and purpose orientation. Phenomenology, as a research method and police studies using phenomenology, was discussed as it relates to my research. Studies related to, and conducted within the RCMP, as well as organizational development models were also examined.

Chapter 3.

Methodology

This study used a phenomenological, qualitative research approach, as it was assessed as the best approach to provide a rich and individualized understanding of respect in the Royal Canadian Mounted Police (RCMP). The study used interviews to determine employee perceptions and experiences of respect, and to explore if there were differences in perception of respect associated with attitudes, motivational patterns, purpose orientation and or perceptions of self and others. The personal perceptions of the employees are of interest for the purposes of examining how a cultural shift towards a more respectful workplace can be achieved.

3.1. Research Questions

The research questions evaluated in this study, as stated earlier in Chapter 1, are reviewed here as follows:

- How do RCMP members perceive respect?
- What are the attitudes of RCMP members which might influence their understanding and meaning of respect?
- Are there differences in perception of respect based on motivational patterns?
- Are there differences in perception of respect based on perception of self, others and purpose orientation?

3.2. Participant Information

A total of twelve (12) active RCMP members, sworn officers and/or civilian members in the province of British Columbia (B.C.) participated in this study. The number of individuals interviewed follow the recommended number of five (5) to twenty-five (25)

individuals for phenomenological studies (Creswell, 2013). Only current members posted in B.C. were considered due to the geographic, time and travel limitations.

Participants were recruited through professional contacts I had developed in my role as civilian member through 15 years of service in the RCMP. Through word of mouth, members expressed interest and the possibility of participation in the study. The researcher did not receive any details about potential participants through third parties without permission from the potential participants first. These potential participants were given the consent form (Appendix A), which included all relevant information on this study to confirm their interest in participation. Participants had varying years of service, experience, age and job assignments.

3.3. Research Procedures

3.3.1. Myers-Briggs Type Indicator (MBTI)

Participants of the research were asked to complete the Myers-Briggs Type Indicator (MBTI) prior to the interviews. The assessment questionnaire was given to the participant by hand, by mail or in the form of email attachments between September and October 2014. The participants were requested to bring their completed MBTI answers and booklet to the interview, where on arrival the information was placed into a sealed envelope.

The Myers-Briggs Type Indicator is an instrument designed to determine Jungian preferences on four dimensions. The four dimensions are focus of energy: extraversion or introversion; preferred way to bring in information or perceive what's happening in the world: sensation or intuition; preferred way to make judgements: thinking and feeling; and a preferred way of dealing with the world: perceiving or judging. Jung's theory is not a trait theory, but is rather a developmental model, promoting high-level functioning of mental attributes (Mamchur, 1996). Dr. Mamchur, a qualified user of the MBTI, scored the instrument. Detailed descriptions were given to each participant who requested to see the results of their MBTI scores by Dr. Mamchur. Upon completion of the Myers-Briggs Type Indicator, participants were interviewed.

3.3.2. Interviews:

Twelve (12) semi-structured interviews lasting between 30 to 60 minutes were conducted and completed at various locations most convenient for the participant throughout the metropolitan area of Vancouver, British Columbia. Seven (7) out of the twelve participants requested to have their interview at their worksite. The interviews were conducted in a private office or pre-booked meeting space. A semi-structured interview guide was used for the interview. All interviews were digitally audio recorded and transcribed by the primary researcher.

The first portion of the interview asked questions that were developed based on the early work on perceptual psychology by Combs (1982). The measurement tool entitled *Human Relations Incident* (HRI) survey developed by Wasicsko (1981) was used to determine perceptions of self, others and purpose and orientation. These questions based on the HRI were rated to determine perception of self, others, and orientation. The participant was asked to:

1. Recall a time when she / he helped someone and describe the situation.
2. Describe what they did to help the person.
3. Say how they felt about what they did.
4. Say whether she / he would have done anything differently looking back on the incident.

This part of the interview lasted about 5 to 15 minutes. The answers were rated by two independent HRI experts. The prerequisite for obtaining an HRI rater designation includes specialized training, in addition to attaining high HRI scores themselves, indicative of the inference instrument itself (Wasicsko, 1977). Once the raters scored each of the responses, they discussed any differences in scoring and re-evaluated the scores in order to have the most reliable rating. This approach introduced a verification process where each of the raters had their scoring peer reviewed, potentially controlling for any personal bias that may have been inadvertently introduced by the rater.

3.3.3. Interview – Respect:

The second part of the interview lasted between 30 to 60 minutes and consisted of the following questions to address individual perceptions of respect:

- What is your perception of a respectful RCMP employee?
- Have you felt respected during the time you have been working as an RCMP employee?
 - (if yes) Please tell me about a time you felt respected at work.
- Have you felt disrespected during the time you have been working as an RCMP employee?
 - (if yes) Please tell me about a time you felt disrespected at work.
- If you could add, delete or change anything at work to make it more respectful, what would you do?

All interviews were digitally audio recorded and transcribed by the primary researcher. Interviews were not saved on audio or transcribed with any names or other personally identifiable information.

Interviews and MBTI were coded by the researcher and participants are not directly identifiable. Only the participant received his or her own copy of the MBTI Profile. The Profile was emailed to each participant separately. Pseudonyms were used to identify individuals if required. Due to the coding by the researcher, anonymity could not be guaranteed, but confidentiality was guaranteed.

3.4. Data Analysis:

Dr. Carolyn Mamchur, a qualified MBTI user, scored data from the Myers-Briggs Type Indicator. The scores were entered into a spreadsheet and basic descriptive statistics for the scores were presented in a table in order to determine if there were any clusters of psychological type preferences for those who participated in this study. Studies in police personalities and types using the MBTI have shown that there are certain MBTI types that are more common in policing than others (Hanewicz, 1978; Henessey, 1995,). The MBTI has been deemed limited as an exclusive instrument for selection of police officers, but statistics collected through Henessey's research indicate that Sensing and Thinking (ST) constitute about 70% of the law enforcement population, although only

about 32 - 42% of the general population (Hanewicz, 1978; Henessey, 1995). The MBTI data from the participants were analyzed with the historical statistical data and research to assist in determining whether or not the individual type was common to policing and law enforcement. The MBTI profiles were emailed back to all of the participants. This was for their own understanding as well as for the purposes of obtaining any feedback should there be any participants that disagreed with their profiles.

The HRI scores were placed into a spreadsheet and a table was produced for the scores. Soper and Combs (1962) tested the hypothesis that good teachers will describe the ideal teacher-student relationship in similar terms to an ideal therapeutic relationship. They then tested the hypothesis by replicating a study by Fielder in 1950 (Soper & Combs, 1962). Inferring from this research, an ideal police employee, also in a helping relationship with clients, should be able to be described in a similar manner. Each of the four perceptions, of self, others, purpose and reference were rated 1 to 7 for a maximum possible score of 28. The responses to the HRI was evaluated independently by two qualified experts independent of the MBTI scoring. The evaluators did not have any information about the respondent except for the coded transcript used to assess each of the four categories.

All interviews were transcribed and treated as raw data. Phenomenological data analysis steps were followed. Birzer (2008) adapted the four step technique of Moustakas, and this was followed for this research.

First step of the analysis was determining what is relevant and irrelevant (Birzer 2008), and analysis was conducted through horizontalization, a method of analysis conducted by reviewing the transcribed interview and “highlighting significant statements”, sentences or quotes that provide the understanding of how the participants experienced the phenomenon (Creswell, 2013, p. 82).

The second step of the analysis was to find clusters of meaning that were derived from the horizontalization process and themes that were identified (Cresswell, 2014, Silverman, 2013). This second step involved extracting meaning, whereby, “the meanings were arrived at by reading, re-reading, and reflecting upon the significant statements in the original transcripts in order to discern the meaning of the participant’s statement in

their original context (Birzen, 2008, pp. 2002-204). The interviews were analyzed using the following definition as a guide, “a word or short phrase that symbolically assigns a summative, salient, essence-capturing, and/or evocative attribute for a portion of language-based or visual data” (Saldana, 2012, p.4).

The purpose of the analysis of the transcribed interviews was to find the main points in the interviews and to identify emerging themes (Saldana, 2012). Although generalizability is achieved by statistical sampling procedures in quantitative research, the same cannot be done in this type of study (Silverman, 2000). The issue of non-statistical sampling and low sample size was addressed by looking at existing literature on law enforcement and psychological type preferences, as well as using a comparative approach to generalize the results obtained from this study (Silverman, 2000). As a phenomenological study, the number of interviews conducted are within the recommended number of five to twenty-five (Cresswell, 2014). The purpose of step three was to find a common “cluster of themes” (Birzen, 2008, p. 203).

The final step of interview analysis involved the clusters of themes that were then used to develop an overall description. The overall description is referred to as the essential, invariant structure. The essential invariant structure describes the one unifying meaning of all the descriptions provided by the participants (Birzen, 2008, p. 203).

In terms of the practical organization of the analysis, the interviews were read thoroughly, examining each response to the interview questions and entered on a spreadsheet according to how they defined respect for each of the questions. Significant statements were gleaned from each of the interviews. This information was then further broken down into key words. Once the key words were identified for each of the interview questions and respondents, they were compared with the other respondents to identify any similarities between them. A literature review conducted by Sopow (2012) found that there is not a common agreement on how to describe a respectful workplace, and that the experts in the field agree that the definition of respect is very much an “individual perception which is influenced by many factors such as gender, age, education, ethnicity, experience, healthy, workplace position, and levels of resiliency” (p. 2).

The interviews were also examined in totality for the possible existence of an active *organizational unconscious*. An organizational unconscious represented in the stories, as it emerges through the interview process, is analogous to the human subconscious mind (Bushe, 2010, p. 38). This is further detailed by Bushe (2010):

The conscious, rational part is made up of things that are said between people in official forums of organizational business and in that sense the organization as an entity will be consciously aware of it. Before and after these events, however, people talk about other things in smaller groups or in confidential conversations. This is the organization's inner dialogue. These conversations are full of interpretations, judgements, feelings, and preferences about the discussions and decisions made in official forums, which people are not comfortable bringing up in a larger group. To the extent that these are not discussable in any official forum of organizational business, they are outside the organization's awareness. They are like the inner dialogue of the human mind that operates at a subconscious level, and they have a powerful effect on organizational actions (p. 39).

Since the interviews were not part of the organization's normal course of business, the responses had the potential of containing insight into a person's perceptions regarding the current status of respect in the organization. The question asked about change was to address the possible existence of the "organizational unconscious", as was a question that did not ask for the individual's experience. Content of these questions were examined and key words entered on a spreadsheet to look at individual responses, in addition to looking for any commonalities between the responses.

As a way to safeguard the reliability and validity of my analysis and to ensure personal bias had not adversely skewed the interpretation and findings, several external measures were imposed on the process. In addition to the independent two-party rating of the HRI previously noted, Dr. Mamchur reviewed the themes and coding obtained from the interviews. Based on her review, Dr. Mamchur concurred with my analysis of the findings,

As a further effort to ensure accuracy and identify any potential misinterpretation of the substance of the interviews, two individuals were randomly selected to confirm the

themes of their interviews and validate the analysis. The intent was to provide an opportunity for the interviewees to provide feedback, had there been a disagreement on the themes or analysis provided to them. When provided this opportunity, the interviewees did not contest the themes and no further action was required.

The final stage of analysis of all of the data involved examining the interviews, MBTI and the HRI Survey scores holistically based on each individual. Hanewicz (1978) emphasized that stress in relation to personality was important (p.158). The final analysis was to determine whether or not there was any parallel connection between perceptions of respect in relation to personality.

Summary

The phenomenological methodology used for this study was interviewing twelve (12) participants. The experiences and definition of respect as derived from the interviews were then examined with the MBTI scores and HRI survey scores to analyze individual perceptions of respect and determine if type and purpose orientation had any influence on the experience and definition.

Chapter 4.

Results

4.1. Research Questions

The first question, “How do RCMP members perceive respect?”, was addressed through a holistic review of the interviews and the results of the perceptions of the participants are include in section 4.5

The second research question, “What are the attitudes of RCMP members which might influence respect?” was examined using the MBTI and the HRI Survey and the results are detailed in section 4.2 and 4.3 respectively.

The third and fourth questions, “Are there differences in perception of respect based on motivational patterns?” and “Are there differences in perception of respect based on perception of self, others and purpose orientation?” required variation in both perception and motivational patterns, which was not available in this study due to the relatively uniform results as detailed in section 4.2 and 4.3, and therefore could not be fully answered with any certainty with the sample being so small. Consistent with previous studies of police personnel, the majority of the responses from the sample were uniform and consistent, with two exceptions. While these exceptions could be considered an outlier, it will be included in the discussion so as to provide a full accounting of the responses obtained.

4.2. Myers-Briggs Type Indicator

The MBTI showed preference using one of two preference scales addressing, (a) Direction of Energy and Attention, and (b) Perception, Decision Making and Orientation. Table 4.1 shows that there were a total of five (5) different MBTI types for the 11 participants out of the 16 possible types. Although there were twelve participants, one had to be eliminated from the data set, as the results for this individual showed no clear preference on any of the scales, except that that person preferred Introversion. Of the eleven remaining surveyed, the most frequent type for this group was Introversion,

Sensing, Thinking and Judging or ISTJ. Key words to describe ISTJ characteristics are organized, dependable, sensible, attentive to detail, strong sense of duty and responsibility (Demarest, 1997, p. 28).

Table 4.1. MBTI Type Frequency

MBTI Type	Frequency
ISTJ	5
ESTJ	3
ISTP	1
ESTP	1
ESFJ	1

Preference scales isolated into the four categories of direction of energy and attention, perception, decision making and orientation is presented in Table 4.2. Each category is shown with the two possible choices. All surveyed had a preference for Sensing (S) over Intuition (N), as shown in row 2 of Table 4.2, as the preferred way of taking in information or perceiving. All but one person preferred Thinking over Feeling, as the preferred way of making decisions.

Table 4.2 MBTI Preference Scales

Energy/Attention	
Extroversion	Introversion
4	8
Perception	
Sensing	Intuition
11	0
Decision	
Thinking	Feeling
10	1
Orientation	
Judging	Perceiving
9	2

Those who prefer Sensing (S) for perception rely on their senses for information and trust verifiable information, where as those individuals who prefer Intuition (I) will be more likely to use imagination, insight and trust intuition (Demarest, 1997).

In terms of orientation, nine (9) preferred Judging (J) over Perceiving (P). Structure and order are associated with Judging preference, while Perception is associated with flexibility, alternatives and options for decision making (Demarest, 1997). In total there were 9 Sensing and Judging (SJ) types, and two Sensing and Perceiving (SP) types.

4.3. Temperament

From the total of sixteen (16) possible types, five (5) different MBTI preferences were found for the 11 participants out of the 16 possible types. The temperament for the individuals are in Table 4.3.

Table 4.3 **Temperament**

Temperament	Frequency
SJ	9
SP	2

In their interviews, as it pertains to respect, SP respondents mentioned different key words and statements. Although statistically insignificant, it is of interest, therefore highlighted in the table with a notation of (SP) where applicable.

4.4. Human Relations Incident

The Human Relations Incident (HRI) has a possible total score of twenty-eight (28) and was evaluated independently by two qualified experts independent of the MBTI scoring. The HRI evaluators did not have any information about the respondent except for the coded transcript used to assess each of the four categories. Table 4.3 presents the summary of the 12 HRI scores. The highest HRI score in this group was twenty-four (24) and the lowest was eight (8). The lower scores tended to be a result of low marks on perceiving others as able to solve their own problems, as well as the ability to identify well with others. When these scores were high, the other categories were generally high in this group.

Table 4.3 HRI Results

Others as Able	Identify with Others	Scope	People Oriented Ref	Total Score
6	6	6	6	24
6	6	6	6	24
5	4	6	6	21
1	5	6	5	17
2	2	5	8	17
4	4	3	2	13
3	3	3	3	12
0	4	3	4	11
1	0	5	4	10
0	2	3	4	9
2	0	3	4	9
0	0	4	4	8

4.5. MBTI and HRI

The MBTI and HRI results were examined together to determine if there were any possible patterns between the MBTI scores and the HRI scores. Table 4.4 matched the MBTI score with the HRI categories and score of the participant. The highest scores of twenty-four (24) for the HRI were associated to ESFJ and ISTP MBTI types, which were individually unique in occurrence in this group.

Table 4.4 MBTI and HRI Results

MBTI	Others as Able	Identify with Others	Scope	People Oriented Ref	HRI Score
ESFJ	6	6	6	6	24
ISTP	6	6	6	6	24
ESTJ	4	4	3	2	13
ESTJ	1	0	5	4	10
ESTJ	0	2	3	4	9
ESTP	0	0	4	4	8
ISTJ	2	0	3	4	9
ISTJ	2	2	5	8	17
ISTJ	0	4	3	4	11
ISTJ	3	3	3	3	12
ISTJ	1	5	6	5	17

Although not statistically significant, it is interesting to note that both of the high scoring participants were not the “norm” or the majority of this group. The high score is not a surprise for the ESFJ as they are very concerned with people, and human issues are what motivate them (Mamchur, 1998). ISTP are willing to listen and reflective, as well as willing to listen to other perspectives (Mamchur, 1998), which is reflected in their higher scores for their views that others are able to take care of themselves and their ability to identify with others. Mamchur, C. (1998) Profiles, unpublished research.

4.6. Interviews

All of the interviews were examined for individual responses and then further analyzed when all of the key words from each of the questions were entered into a spreadsheet to help identify any similarities or patterns. All twelve of those interviewed responded that they had felt both respect and disrespect in the workplace.

4.6.1. Respectful RCMP Employee

Eleven (11) of the twelve participants described characteristics or provided key words to the interview question, “What is your perception of a respectful RCMP

employee?” Table 4.5 summarizes the significant statements describing actions of a respectful RCMP employee as perceived by the participants of this study.

Table 4.5 Significant Statements Describing Respectful RCMP Employee

Ability to communicate	Fair	Professional
Acknowledging impact of self	Follows Code of Ethics	Proper communication
Apologize when required	Give advice as requested	Puts "bad guys" in jail
Awareness	Helpful	Represents self and organization well
Common Sense	High EQ	Respect for people and position
Compassion (SP)	Honest	Situationally aware
Deal with issues as they arise	Integrity	Take responsibility of own actions
De-escalate situations	Knows the audience	Treat others the way you want to be treated
Dignity	Listens	Treating everyone the same
Empathic (SP)	Nice	Treating people as human beings
Equitable	Not make fun of others	True to Self
Experienced	Pride in work	

Table 4.6 analyzed the significant statement as gleaned from the interview transcripts and formulated meanings based on them as well as the overall transcripts as analyzed with respect to the description of the participants on the actions of a respectful RCMP employee as perceived by them.

Table 4.6 Formulated Meanings of Significant Statements Describing Respectful RCMP Employee

Has self awareness (impact of self, self-respect, true to self)	
Ability to communicate	
Has integrity	
Respect for the organization	
Apologize when required	
Has empathy and compassion	
Treat others as you would like to be treated	
Honest	

One of the key themes that emerged from eight (8) of the twelve (12) people interviewed was the concept of self-respect and self-awareness as a component of being respectful. Excerpts from the interviews that were deemed relevant have been included below with the MBTI score of the person being quoted in brackets. Empathy and compassion were mentioned in the interviews, but only by those with SP temperaments.

I think it comes down to basics. It's simple principles of the Bible, I think. If you do unto others, make sure you do the same to yourself, right? (ESTJ)

You, you know, I think, part of, part of respect is self-respect...And I think that, that you have to have some, self, self-respect so that you, your cloak is on a little bit...And, so, when somebody says something, you don't get emotionally caught up in it. (ISTJ)

I believe that somebody deserves respect if they are true to themselves. Be honest, um. Have a lot of integrity. (ESTJ)

For me, I'm gonna, I'm gonna describe how I would behave, to portray myself-as a respectful employee.(ISTJ)

Awareness of the audience situation and circumstances, as well as the possibility in perception of certain events and actions, were also a key theme for (4) interviews.

...and what respect means, I think it is a matter of, knowing your audience. Something you say to somebody. Somebody might not take it the wrong way. Somebody says something to the other person. They might take it the

wrong way. And, and you gotta be respectful of what you know them to be like. (ESTP)

Even if I don't intend it to have a negative effect, what is the potential effect of what I do. And I, I, I always see that as, as the, the gist of respect is to be, awareness... Where you are, your situational awareness of people and things and, and the greater impact. (ISTJ)

...we are also under the scrutiny of the public eye. A good police officer, an RCMP member will hold himself up high. Um, perform basically, display common sense and not do anything stupid.(ESTJ)

Other key words included "Treat others as they would like to be treated", Ability to communicate successfully was also a theme for three (3) individuals. Another common theme to three (3) interviews was the pride and respect for the RCMP or the position / job function occupied. Five (5) of the twelve (12) people answered this question only as it relates to sworn police officers. Two (2) people mentioned integrity as being important to a respectful RCMP employee as well as being able to apologize when required. One respondent answered that it is "unrealistic" in response to the question:

Well. I don't know if I've met a lot of them. Um, and I know that's um harsh. It's just. Hmm. My perception of it - is, I think it is unrealistic.(ISTJ).

Other words used to describe a respectful RCMP Employee included: equitable, professional, supportive, honest, helpful, high emotional intelligence, ability to de-escalate situation and fair.

4.6.2. Feeling Respected

All twelve (12) interviewees responded that they have felt respected during their time of employment with the RCMP. Table 4.7 summarizes the significant statements describing when respect was experienced by participants of this study.

Table 4.7 Significant Statements Describing when Respect was Experienced

Acknowledged	Felt Heard	Publicly acknowledged for service
Asked for guidance	Flexibility shown (SP)	Reciprocated when you show respect
Consulted	Involvement requested	Reputation is good
Display of gratitude	Opinion carried weight	Through rank
Felt connected	Pride to be an employee	Welcomed

Table 4.8 analyzed the significant statements as gleaned from the interview transcripts and formulated meanings based on them as well as the overall transcripts as analyzed with respect to the description of the participants on their perception of when they felt respected.

Table 4.8 Formulated Meanings of Significant Statements Describing when Respect was Experienced

Respect is earned
Knowledge/experience valued
Was better in the past
Involved/Included

Ten (10) of the 12 interviewees expressed that they felt respected when their knowledge, experience or work was valued. Excerpts from the interviews that were deemed relevant have been included below with the MBTI score of the person being quoted in brackets. During their response to this question, eight (8) respondents expressed that respect was earned, with service, seniority or both.

But as a, as a junior member, I don't remember that I got a lot of respect.
But I hadn't really earned it yet. (ISTJ)

Interviewer: So I guess then to clarify, it has to be earned.

Absolutely. I think it does have to be earned...I think respect always has to be earned. It has to be earned. It is not an automatic. Just 'coz I'm wearing the uniform.

Um, I would say, because we are still a para-military organization and we still place a lot of emphasis on, on seniority and where you are in your service. That when you are very junior, um, you are kind of wondering why aren't they more interested in what I have to say? And or, why aren't my opinions being solicited?...One would have to get a little bit older in the organization. Get a little more experience....And earn the respect.

Now I, I don't know if it is a generational change or if it is a change in the overall hiring, but there is not that acceptance anymore not to have your opinion acknowledged and solicited: And so, some people do get upset when that happens. Um, and they may not, So I, I guess I accepted it in those days that it was, you had to get things done- (ISTJ)

Related to the notion that respect has to be earned, disrespect could also be "earned", or attributable to the individual.

Interviewer: You said respect has to be earned. But before you had this position though, let's say-were there times you felt respected? Um, from the organization, public?

Yeah. I've, all throughout my service. I've felt, I mean, I've never given them any reasons, not to, not to do that.(ESFJ)

Bottom line is that, through my, ah, to summarize what I'm saying is that, if you give people respect, they are gonna give you respect. I think that's what it is all about. If you are disrespectful to people, they are gonna be disrespectful to you.(ESTJ)

Contrary to the theme of respect as being earned, seven (7) individuals expressed that they felt more respected in the past. Reflection of the past as being more respectful was expressed by two individuals who also expressed that respect has to be earned.

And so I think, you know, police are probably, ah, respected a little bit strongly there than in some of the urban areas. Cause, you know like, there is probably less challenge to authority there. I mean you always have people that are upset with what you do. But you get that, but I was always proud. Um to be a member or whatever... So probably the last hmm, 10, 11 years, I think, shows, I think the public is showing a little less, lack of respect-towards the officers too. (ISTJ)

Interviewer: So what changed? Is it the public or do you think it's-

Um, I, I think what, ah, it' not just, it's not just the public. But it's, it is um, I think it's the expectation. Maybe it's the public. Public's expectation now, may be driven from events in the media that you know, stuff that was not, I know there was always stuff, bad stuff that was happening: It just wasn't public, right? So, the, ah, the perception of police has, has really dropped, since a lot, a lot of stuff from, Dzakanski or, some of those issues that, that are really taken up media spot light. Right? From policing. So I'd say, probably the last ten years. That, that respect has dropped off. Because of those things. And rightly so. I, I, we, I'm not making a judgement about what those members did, but I don't think that, that the way we handle those things created a lot of respect for, for the, our organization. So, um, um, so I think those things, over the last, have had an influence on my, my perception as well. (ISTJ)

Other words used to express when or how an individual experienced respect included being heard, sincere, no agenda.

4.6.3. Feeling Disrespected

A common theme to the question, “Have you ever felt disrespected during the course of your employment with the RCMP”, was “politics”. Ten (10) of the respondents stated that people trying to get ahead at the cost of others as a contributing factor to feeling disrespected. Table 4.9 summarizes the significant statements describing when disrespect was experienced by participants of this study.

Table 4.9 Significant Statements Describing when Disrespect was Experienced

Bullied	No acknowledgement of input	Preferential Treatment
Condescending tone	No explanations	Problems hidden
decisions not communicated	No transparency	Publicly shamed
Dishonesty	Not consulted	Rude
Ignorant	Not deal with problems	Treated as a number
Ignored	Not heard	Uninvited
Loyalty questioned	Office politics	Used for promotion
Made to feel like a problem	Others not doing their job	Yelled at
Move the issues	Own goals over other people	

Table 4.10 displays an analysis of the significant statements there were gleaned from the interview transcripts. It includes formulated meanings, based on the overall transcripts with respect to the description made by the participants on their perception of when they felt disrespected.

Table 4.10 Formulated Meanings of Significant Statements Describing when Disrespect was Experienced

Not included (not heard, dismissed, uninvited, no communication)	Personality difference
Feeling unvalued (money over people)	Seniority over other values
Bullied (yelled at)	Issues not dealt with (ignored, hidden, moved, displaced)

Excerpts from the interviews that were deemed relevant to highlight some of the significant statements and formulated meanings have been included below with the MBTI score of the person being quoted in brackets.

I find that, there is a lot of that happening in the RCMP... About people satisfying their own stuff. Um, what's the word I'm looking for? They wanna, achieve their goals, at the sake of other people's. (ISTJ)

There's a lot of good people, and I'm lucky that the majority of the people that I work with immediately in my unit... are good people. That try and do a good job... But I've just heard so many stories of, people crawling over each other's backs for their own gain. Too many little silos of self-interest... Not just locally but nationally, across the country. People's empire building is the term that's used.(ISTP)

Oh. In this organization? Ah. Yes. Yes. that happens. Again, going back to the whole para-military thing, we create an environment where um, people feel the need to PRP [written examples of competencies required for promotions] off of each other. They feel the need to use you as an example to move themselves forward. They feel the need to, for lack of a better definition, almost stab you in the back, if it means they will get ahead...So yeah, that's happened. And, and, and, you get the trickle-down effect of that. (ISTJ)

I feel disrespected, disrespected when people tend to play the office politics. (ESTJ)

Yeah. I think that ah, a lot of people who come into this line of profession. They have a very high perception of what it really is. But then again...is

just like any other...working environment. There is a lot of poli, like politics. That is being played. And people have their own agenda, or their own, their own goals. And that cause them to, to do the things that they lose that perspective.(ESTJ)

In three (3) interviews, the interviewees explicitly stated that their perception was that money was valued over people.

As soon as money or operations come into those things it would fall apart, and so that would be where I see things falling apart. Disrespect, and I don't know if it is personal disrespect, but I see it as a disrespect to members generally on some issues. (ISTJ)

And, long story short, the way that process has proceeded for the last number of years, hasn't, it hasn't seem to really respect us as people. The process seems to have treated us simply as numbers and adding up the dollar signs on the balance sheet (ISTJ)

Two (2) interviewees expressed that rank was perceived to be more important than people. In addition, the “waiting game” of problem transfer was expressed by three (3) individuals. Simply stated, it is easier to wait for the problem person to transfer than to actually deal with the issue.

Because it is quite often a lot easier um, not to deal with issues, because, either they are gonna be transferred, or I'm gonna be transferred. (ESTJ)

Other responses included dishonesty and being yelled at as the source of them feeling disrespected.

4.6.4. Changes

When the interviewees were asked “If you could add, delete or change to make the workplace more respectful, what would you do?” two of those interviewed expressed that there is not one solution and that it is difficult for respect to co-exist within the policing environment.

You know, I will be honest with you, I think, I think it's not um, a one size fits all. We have a systemic issue here, where it is a bit of an old boys club. Where, no matter how hard we try, we, we are in a para-military organization. So then, how do you, how do you, disrupt the mindset that

you have, where you have to be a type D personality. That you have to be decisive, you have to make these instantaneous decisions... You stick with it, you move forward. If you need to adapt, and correct it then you do, but make a decision and move forward... And we are somewhat like that. So then, how do you take an environment where you, where you cause and create, or require that type of personality, and then say, but you want the warm and fuzzies to go with it. (ISTJ)

A common theme for all of the respondents was *accountability*, in that problems and people must be dealt with in a timely manner.

I think there would have to be a major shift in that, in that, macho win at all costs, at everyone else's expense type culture, there'd have to be a major shift in that. (ISTJ)

Deal with the issues when they arise. Don't deal with them two or three year later, right? Cause you know two or three years later they fester and they become huge. (ESTJ)

A suggestion included valuing people over tasks and building into the organization a way to reward people for less process achievements that were not task and goal oriented. The current promotional system rewards those who achieve goals and tasks, but there are not similar mechanisms in place to reward behaviours that may be related to respect.

The simple act of acknowledging that policing is a tough job and that there are times that respect may not be at the forefront was also commented on by two people, who also commented that as managers rise in ranks, they are further removed from those performing the duties on the road:

...making decisions by committee have a place, but they don't have a place in a lot of emerging police issues: In a lot of, so you just kind of accepted that. (ISTJ)

Get, get, get them [managers] back in uniform for a night shift. To deal with the drunks and to deal with, with the domestics. And see how, for them to re-call and remember. (ISTJ)

4.6.5. Other Themes

Interviewees expressed that the issue of respect is not as bad as the media focus seems to be, but still affects the way in which employees feel.

You hear so much media negatively on some of the stuff that goes on with the RCMP, and you know, really, um, you know, I've, I think in the general terms, we are very respectful to one another.(ISTJ)

...when you are bombarded with external things, like, the media that you are a horrible organization... posting things and that, when you have all of these external features, that are putting pressure on you as an individual within an organization.(ISTJ)

The majority of my time with the RCMP, like, ninety- five percent of the time, I have felt respected... I would hear the reports, either it would be internally or through the media. Or whatever, and I would be wondering, like, what? I don't see this happening.(ISTJ)

Another theme that emerged from the interviews is the sense of loss stemming from exposure to administrative issues unrelated to job duties. Recalling the past as being less complicated and being able to focus on the job.

And, I think there is that, and that, and there is, as I've gain some seniority in the organization... I have an opportunity to provide a little more input into things, but I have also become more aware of and sort of more privy to other things that are going on in the organization at the upper management level that I don't really care for.(ISTP)

Related to is the perception of a disconnect between the senior managers or those making the decisions and those affected by these decisions:

The organization right now is supposedly trying to rebuild its culture, become more respectful, but the way they are going about it, it seems like they are going through the motions in order to put check marks on the score card... Yeah, so much of it just seems so insincere, token effort for the fact of being able to say, yup, see, look what we are doing. As opposed to really measuring the effectiveness of it.(ISTJ)

Analysis and discussion will follow in Chapter 5, examining how each of the results can contribute to a cultural shift towards a more respectful workplace.

Summary

There was not much variation in the MBTI scores obtained in the study. The majority of the sample was Sensing-Thinking-Judging (STJ) personality types, which meant that comparisons across types could not be made. In addition, the HRI Survey scores for this group as a whole were low, largely as a result of their perception of others being capable to solve their own problems being low. The only high scores in the group were non-STJ personality types. The interviews revealed that interviewees felt that respect had to be earned, yet many felt more respected in the past.

Chapter 5. Discussion and Analysis

The purpose of this phenomenological study was to provide a deeper understanding of respect as it is experienced in the Royal Canadian Mounted Police (RCMP). Interviews were used to determine individual employee perceptions and experiences of respect, and to explore if there are differences in perception of respect associated with motivational patterns, purpose orientation and or perceptions of self and others. The personal perceptions of the employees are of interest for the purposes of examining how a cultural shift towards a more respectful workplace can be achieved.

5.1. Interpretation of Results

The following discussion around respect is founded on the stories I recorded in the interviews, as well as the results obtained from the MBTI and HRI survey instruments. They are, however, my interpretations, based on my beliefs and assumptions (Wheatly, 2009, p.22). As such, the discussion is a co-created product of the *meaning making process* that I engaged in as the receiver of the individual stories and instrument results. Using the phenomenological method, this study sought “to understand several individuals’ common or shared experiences of a phenomenon” (p.81, Creswell, 2013), which for the purposes of this study focused on the perceptions of respect. It was important to understand the individual experiences of the employees, in order to develop practices or policies, or to develop a deeper understanding, for the purposes of assisting in creating a more respectful workplace.

5.2. Temperament and Motivational Patterns

The MBTI scores were consistent with past studies of common personality types associated to policing. Demarest’s (1997) research on this topic indicated that Sensing and Thinking (ST) constitutes about 70% of the law enforcement population in the United States, although only about 32 to 42% of the general population (p. 10). The over representation of ST was true for this study in that (10) of the eleven (11) MBTI scores were ST and all eleven (11) were Sensing (S) types. ST personalities are good at handling

data and facts, logical, practical, decisive and objective (Demarest, 1997, p.14). ISTJ was the most frequent type, while ESTJ was the next frequent.

In total, 9 of the 11 total viable MBTI scores were SJ. Individuals with SJ characteristics have a higher need than other classifications for security. Further they have the need to both belong and contribute to meaningful social institutions, where their main motivation is to do their duty and be a contributing member of society (Mamchur, 1996). Personal perceptions may hold that being employed by the RCMP fulfills both security and need for meaningful contribution to a social institution. There is stability and job security associated to being employed by the RCMP. In addition, as a police officer or law enforcement employee, an individual can make contributions to public safety and the community. The employer and the type of employment would appeal to the SJ characteristics. There were, however, some statements attributed to specifically to those respondents with SP characteristics. Although statistically insignificant, their responses were identified to show that

Furthermore, individuals with SJ characteristics must have a sense of their own identity to feel they belong. Belonging also extends to a SJ types need for respect and authority and that others should also respect them if they are in such positions (Mamchur, 1996). SJ types value and are motivated by responsibility and exercise their power in ensuring they know and can enforce the rules. In addition, SJ types prefer being rewarded for their work done successfully (Mamchur, 1996). Given that the overwhelming majority of those interviewed indicated a preference for the SJ temperament that see the world through facts, group realities have an impact on the way in which respect is defined.

Examining the MBTI and HRI scores together, all but one of the SJ respondents scored very low on the HRI. The lower scores tended to be a result of low scores on perceiving others as able to solve their own problems, as well as the ability to identify well with others. The only SJ person who scored high on the HRI scale was the ESFJ person. All other SJ types were STJ. The high score for the ESFJ is not surprising as this individual was the only respondent in this group that preferred Feeling over Thinking as the way to make decisions. Given that STJ types prefer structure, order and rely on their senses to define their world, the low HRI score is in keeping with psychological type theory, in that

HRI assesses a person's ability identify well with others in a helping profession. The extremely low scores from the HRI indicate that those interviewed for this study, specifically, the STJs, do not describe events when they helped someone in a way that an effective professional helper would, but describe the events as enforcers of the law.

5.3. Implications of Perception of Self, Others and Motivational Patterns

The HRI was included in this study to examine the interviewees' perceptions of others. This study found that the attitudes, motivational patterns and purpose orientation, as determined by the MBTI, have an effect on the way an individual perceives their job function. Based only on the scores of the HRI, none of the STJ individuals in this study scored on the HRI in such a way that would suggest to be effective teachers, or other helping professionals, as the scores would be deemed too low to pass the threshold (Mamchur, 1996). Using the research behind perceptual theory, only two of the individuals reported themselves as being effective in a helping role, all others see themselves as having the role of upholding the law. The difference in perception of the roles may be a key to understanding the issues of respect, since the public perception and managerial expectation of the role of police, may be different from the perception of the police employees themselves and their required functions in society. Further study on the possible differences between public perception, managerial expectations and police employee perception of the role of the police employee would provide better insight into whether or not there is a disconnect in the understanding of role expectations.

This study provides some insight into why training initiatives for police officers to adopt a role more akin to that of a social worker has encountered difficulties. This may help explain why a similarly aligned initiative by the Toronto Police Service did not work as intended (Paperny, 2015). Mental health care workers, including the co-ordinator of Toronto's Empowerment Council, Jennifer Champers who advocates on behalf of psychiatric patients and persons with mental illness, have noted that despite the strides they have made by training police officers to interact with persons with mental health issues not as criminals, "There's some kind of police culture that sort of counteracts training" (Champers in Paperny, 2015). In San Francisco, a 56-year old woman facing a

mental health crisis was shot multiple times despite never having been a threat to herself or others in the past and arguably not a threat to anyone by locking herself away in her room. It was learned that attending police had never received any training on how to interact with mental health issues (California et al. v. Sheehan, 2015). The police in practice are required to be front-line service providers to individuals with mental health issues during a crisis, but as this study suggests, the role of the police in their own perception and orientation is not one of a helper or support, but enforcement of the law. Without a shift in perception of the roles of the police, any recent training and policies would likely continue to be counteracted.

The qualifications and prerequisites to be a member of the RCMP focus on meeting health and physical standards and being of “good character”, but does not mention interpersonal skills as a requirement (RCMP, 2015). The RCMP Police Aptitude Test (RPAT) measures six (6) skills of composition, comprehension, judgement, observation, logic and computation (RCMP, 2014, 2015). The Six Factor Personality Questionnaire (SFPQ) is also administered to potential employees as part of the entrance exam, but is used to measure conscientiousness versus other personality characteristics (RCMP, 2014). The types of tests administered and those who score high on these tests may be inadvertently screening for individuals with certain motivational patterns and perceptions, specifically, those with STJ or SJ motivational patterns, as indicated by the results of this study.

Cadet training, as described in the brief overview on the RCMP website, has numerous objectives, one of which is “to facilitate the acquisition of knowledge and skills necessary for effective police-community interaction and problem solving” (RCMP, 2013). The language used to describe this acquisition of knowledge is “demonstrating sensitivity and respect” (RCMP, 2013), rather than being more sensitive and respectful. Other language used in the description of the training indicates that organizationally, the RCMP has a fixed mindset, that only certain individuals have the traits required to succeed as RCMP members and that this can be pre-screened and tested for. The language of the description of the objective suggests that the importance lies in the demonstration of the sensitivity and respect, rather than cultivating sensitive and respectful individuals.

The “organization’s inner dialogue” (Bushe, 2010, p. 39), is fixed in mindset, with the expectation that employees follow a set or fixed regulations of behavior. As identified by an internal study, the organization is “rules-based vs. principles based” (RCMP, 2014, p.1), and the expectations of the organization is for standardization and adherence to the rules and core values. An alternate view maybe to understand the RCMP as a *meaning making system*, where reality is socially constructed and negotiated (Bushe, & Marshak, 2009), and individuals have meaningful contributions to make. Mind-set has been found to make a significant difference in employee engagement, commitment and job satisfaction (Dweck, 2016), and recognizing the organisational fixed mindset may be the first step in moving towards deeper understanding on how best to address the root causes surrounding respect in the workplace, including communication, accountability, teamwork and insufficient leadership and human relations (RCMP, 2014, p.1).

5.4. Definitions of Respect

The purpose of this study was to provide a deeper understanding of respect and explore if there are differences in perception of respect associated with attitudes, motivational patterns, purpose orientation and perceptions of self and others. In addition, one of the key research questions was, “How do RCMP members perceive *respect*?”. The individuals in this study had similar motivational patterns and purpose orientation as measured through the MBTI. As a result, it is not possible to make generalized claims about differences based on motivational patterns and purpose orientation. It is, however, possible and useful to talk about how individuals with STJ preferences defined respect. Although the results of this study is limited in scope, it is possible to generalize the results to a larger population of RCMP members with the premise that Hennessey (1993) found that 70% of law enforcement personnel were ST personalities. The employees’ definitions of respect as defined through this study, and the organizational definitions as defined through organizational policies and action plan, can then be examined together to determine if there are any similarities and differences.

Respect is not very well defined in the context of law enforcement. Even within health care where respect is written into the ethics of care, the definition is vague (Beach et al., 2007). Some of the elements of the Respectful Workplace, as defined in the

Preliminary Action Plan, are echoed in the themes found in the interview, but others were not mentioned by anyone during this study. Specifically, safe, supportive, open, and apologize when mistakes are made, feeling valued and respected, were mentioned in both the plan and the interviews of this study. However, *recognize and value diversity in all forms* was not a theme that was brought forward by any of the interviewees. On the other hand, self-respect as being a necessary component of respect for others, and the awareness of own actions, were not mentioned in the action plan, but were mentioned by most of the interviewees and is a core theme of the definition of respect.

Given that respect is a socially constructed entity, the consensus among those interviewed was that respect was earned (Smelzer, 1996). All of the interviewees who had SJ characteristics indicated that respect was earned. Similar to defining respect as earned, disrespect was also earned or attributable to individual actions. This intersubjective truth, the working definition which was a common shared theme, is that respect is earned through experience, knowledge, service and rank (Bushe, 2010). This is closely related to *respekt* in German, commanding power, authority and status, as opposed to the organizational definition of respect, which is closer to *achtung*, respect that is “due” or “rightfully claimed” as a human being (Feinberg, 1973, p. 2). The organizational expectation of respect is not earned, but given unconditionally, not only to fellow employees, but also to the general public. This discrepancy in the individual and organizational definition may be a key to looking at how best to address the workplace to become *more respectful*. The individual and organizational definitions of the terms must be able to co-exist and also address the existing organizational structures that support the notion that respect must be earned.

By examining the organization in a dialogical manner, contradictions that could hinder the vision of the organization were examined within the context of the RCMP. When examining the vision of a respectful workplace, the results indicate that although the organizational expectations, based also on societal expectations enforced by media, require that police employees become helping professionals, most of the results from the HRI and MBTI from this group indicate that only two, the ESFJ and the ISTP see themselves as such. There is a disconnect between what is being sought by the organization as *respectful*, versus what is being taught, valued, and believed as respect

within the role of the police in the minds of the individuals in this and other studies. In addition, the organizational vision of respect is that it is an accepted definition and universal condition, yet the results of this study strongly suggests that there is a strong belief that respect is earned and disrespect is also earned. This difference in definition of respect has an impact on the ability of the organization to be respectful and for individuals to feel that they are being respected.

As was the case with the Sopow (2012) study, everyone felt that they were respectful to others, but all felt disrespected during their course of employment. If everyone is being respectful, then there should be limited instances of employees being disrespected. This discrepancy demonstrates that there are differing perceptions on what is considered respectful or a disconnect between how one perceives self-action and how others see it. This study further confirmed that there are personal differences in the way that respect is expressed and experienced, therefore the idea of mandating respect will not necessarily lead to more respect in the workplace. If respect is something that has to be earned in the perception of individuals, mandating respect is contradictory to being respectful and will not contribute to the re-engaging of employees.

It is possible that participants scoring differently on the MBTI would have different perceptions of respect than the STJ personality types. Given the results of this current study, the employees do not report themselves as having perceptions of those people research suggests would be effective profession helpers and define respect as individual recognition for achievements, not a shared perception. The meaning of respect embedded in the stories is part of the inner dialogue of the organization that may not surface in official forums that discuss the term (Bushe 2010).

5.5. Cultural Change and Engagement

Examining how the public perceives the priorities of the police and comparing that to differences in societal and public expectations versus that of RCMP employees, may provide further insight into this disconnect between respect defined within the RCMP and respect defined by personality types seen in the helping professions. This may assist in

developing future strategies that promote engagement, which increases accordingly when employees are respected (Meshanko, 2013).

Summary

There is a disconnect between the organizational and societal expectation of law enforcement employees to play more of a helping role and the HRI survey scores from this study indicating RCMP employees describe themselves as guardians of the law. There is a disconnect between what is being sought and what is perceived as their role. There also seems to be a disconnect between the organizational expectation of respect, versus that of those interviewed, based on the difference in their definitions of the concept.

Chapter 6. Conclusions

6.1. Limitations

Because of the small, non-random sample of this case study, taken on its own, the results are not generalizable to the employees of the RCMP as a whole. However, the personality preferences that were identified by the majority of the participants in this study has been identified as being the most frequently recorded in previous law enforcement personnel studies, which allows for some level of confidence that the results of this study may have general applicability.

Due to the small sample size and the uniform nature of the sample results, the differences in perceptions of respect based on motivational patterns or perception of self, others and purpose orientation could not be determined. The exception, however, was with the differences in the scores on the HRI. The two participants who scored highest on the HRI were ESFJ and ISTP, and their scores were reflective of those who would be effective professional helpers. Their answers were similar to the way in which effective teachers, healthcare workers and other professional helpers report themselves to perceive themselves and others. These two participants with the high HRI scores also described respect a little differently as well, in that they seemed less definitive about their own definition of respect and disrespect:

A respectful, RCMP officer is somebody who treats the public and his coworkers in a, in an equitable, um nice way, The way that he'd wanna be treated himself. Or herself, and, and, and, having said that, nobody is perfect. (ESFJ)

...its's when you are not being told what is going, or why things are being done, or what the reason, the real reasons are behind these decisions and he they are saying, oh well we can't tell you...I know it's true but knowing it and feeling it are two different things. (ISTP)

Based on these findings, it may be beneficial for a study to be conducted specifically on those law enforcement employees that identify themselves as non-STJ types on their perception and definition of respect to see if there are significant differences as this small sample would suggest. This would allow for comparisons between personality types to determine if there are measureable differences in the perception of respect.

6.2. Future Considerations

This study showed that the majority of those interviewed felt that respect was earned. The organizational definition of respect does not reflect this aspect of merit. Perhaps the disconnect needs to be acknowledged and some way of bridging the gap between the organizational definition and expectation, and the individual perception of respect needs to be achieved. This holds the potential that each individual employee would feel more respected if their definition of respect was met by others and the organization. The language defining respectful workplace by the RCMP is aligned with the growth, or open mindset, yet organizationally, the mindset is fixed, making the transition a difficult one for the organization. In addition, because most of the rules, regulations, policies, training and the organizational dialogue has been fixed, it is expected that the employees within it have adhered to and built their own expectations around this mindset. It is also a transition for the individuals to adapt to the new expectations that have been placed on them to create a respectful workplace.

The way in which the participants described an event in which they helped someone was not the way an effective professional helper would describe it. The HRI responses defined *law enforcers*. The question of whether the individual perceives themselves as being a helper was not asked directly, so it is not possible to know whether they see themselves as such, but when describing an event when they helped someone, they described helping as enforcing the law. This is not surprising as a result of their training and the culture of the organization. Only two defined helping in a way that effective professional helpers would.

The findings from this research that 'helping' was defined as 'enforcing' may be related to the definition of respect in that there may be a disconnect in the role of the employees and what is expected by the public. This difference in perception of the role expected to be fulfilled may lead to the perception of disrespect. It is possible that there are unrealistic expectations placed on the employees to respect each other, their clients, and the organization that does not fit with their definition of respect, nor does it fit with how they perceive themselves when in a helping role. The public may feel disrespected if they perceive the role of the police to be helpers when this is not fulfilled. Disrespect could

result from the employees perceiving expectations of the public to be unrealistic. This research suggests that the picture RCMP employees carry in their heads, which defines their perception of doing a respectful and good job, is that they see themselves applying the rules and enforcing the law in as efficient and objective manner possible. This is not surprising given their personality preferences (largely STJ), training, and the present culture. This is a fairly 'fixed mindset' and is a challenge to change.

The individual employee's perception that respect is earned must also be considered. It is possible that ignoring their perception of respect as being associated to years of service and rank, supported through the paramilitary organizational structure, could be perceived as not being respectful as well. If their own perception of respect is not being reflected in the organization, then it would be difficult to accept, unless the perception of the individual can be aligned to the organizational definition.

The challenge is changing the individuals' perception of what it means to be respectful, and to change the culture of the organization to support this alternative definition. If the pictures, as depicted in their quality world (Glasser, 1998, p.45) is changed, then the individual perception can change. This picture, must be changed to a new picture to reflect a more inclusive definition of a respectful employee. This research asked the employees to describe what they believed were respectful employees, and the question was framed this way in order to get a better understanding of the picture in the individual minds of the employees of what that would look like. As the quality world, is "made up of small groups of specific pictures that portray, more than anything else we know, the best ways to satisfy one or more our basic needs" (Glasser, 1998, p.45), a good way to understand how best to meet the need is by understanding the pictures within this quality world that already exists.

Since the Guardians (SJ), who represent a high percentage of police employees in this and other police studies, have more difficulty with change and are bound in their motivational patterns of doing their duty and doing a good job, the key to achieving change maybe to change the definition of what it means to be "good". The new picture of being "good", in the quality world must include being a respectful employee, not only as merit based – that is, if you are good then you are respected, but also more in line with the

organizational definition. Once this old picture is replaced with the new picture, in the minds of the individuals, and the organization supports this new picture by rewarding respectful behaviour, training for respectful behavior and recruiting those who would be better helpers than enforcers, then the Guardians would assist in changing the culture of the organization, individually, by adhering to the new expectations and mandate. The organizational support of the new quality world picture is important in not only achieving the change, but also sustaining the change.

The perception of the organization and of the individuals need to change in order to effectively engage the employees within the organization. In order to change the perception, the pictures in their minds must be changed, to a more open mind set. Perhaps more communication is not the answer, but acknowledging that societal expectations of the employees and the organizational expectations of the employees may not be congruent with those of the individual, and that engagement may be achieved by addressing ways in which the perception and definitions of respect hold similar meaning and expectations. RCMP employees need to perceive themselves as professional helpers, approaching situations more sensitively, respecting and caring about individuals that they come into contact with, whether it is a colleague or the public.

Based on the findings of this research, my recommendation would be to consider changing the stories and pictures of the employees by examining the “organization’s inner dialogue” (Bushe, 2010, p. 39) in closer detail. The language that is being used in the organization should be revisited so that it is aligned with the findings through that examination. Knowing that the organization has a fixed mindset and attracts employees that identify as Guardians (SJ), with preferences for judging and thinking may be a point of consideration for future training. To achieve this change, the presentation of material, should be related to cultural change and empowerment so that it would be more readily accepted as part of their quality world and thereby more readily received. By examining the RCMP using the dialogic organizational mindset, and understanding that there are multiple “truths” (Bushe & Marshak, 2015, p.17), and further adopting some of the change processes of this mindset, including asking generative questions, shifting focus from problems to possibilities and fostering space for such conversations and interactions for

this purpose (Bushe & Marshak, 2015, p.25), a more respectful and empowering organization may be possible.

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Appendix A.

Participant Consent Form



OFFICE OF RESEARCH ETHICS

Consent Form

Understanding Intersubjective Perceptions of Respect in BC RCMP

INVITATION AND STUDY PURPOSE

The purpose of this study is to provide a more individualized understanding around issues of respect in the RCMP. This study will help us understand how members perceive respect in BC RCMP.

VOLUNTARY PARTICIPATION

Your participation is voluntary. You have the right to refuse to participate in this study. If you decide to participate, you may still choose to withdraw from the study at any time without any negative consequences to your employment.

STUDY PROCEDURES

Participants will be requested to fill out a questionnaire on temperaments that should take approximately 20 minutes. An interview of about an hour will take place following the questionnaire. The study will take place one of the SFU campuses of your choice, Vancouver, Surrey or Burnaby, or at another location of your choice at a time convenient for you.

The interview will be audio recorded and safeguarding of this audio will be done via encrypting the audio files and password protected only accessible by the primary researcher. Transcribed documents will also be encrypted and password protected. Interviews will not be saved on audio or transcribed with any names or other personally identifiable information.

Participant privacy will be maintained by saving all of the electronic information on a password protected hard drive using standard encryption (e.g. truecrypt) and this hard drive will be locked up in a cabinet. Any hard copies created will be also stored in the locked cabinet. Interviews and questionnaires will be coded by the principal researcher and will not be directly identifiable. Pseudonym will be used to identify individuals if required. Due to the coding, anonymity can not be guaranteed but confidentiality will be guaranteed.

POTENTIAL RISKS OF THE STUDY

There are no foreseeable risks to you in participating in this study.

POTENTIAL BENEFITS OF THE STUDY

Participants may or may not benefit from participating in this study. There is a potential for the participants of this study to gain a better understanding of their temperaments, as well as their perception of themselves, others and their orientation. The study will benefit BC RCMP in further understanding their culture and how to move toward a culture of respect.

PAYMENT

We will not pay you for the time you take to participate in this study.

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Study #:2012s1049

CONFIDENTIALITY

Your confidentiality will be respected. Information that discloses your identity will not be released without your consent unless required by law. All documents will be identified only by code number and kept in a locked filing cabinet. Participants will not be identified by name in any reports of the completed study.

WITHDRAWAL

If you choose to enter the study and then decide to withdraw at a later time, all data collected about you during your enrolment in the study will be destroyed.

ORGANIZATIONAL PERMISSION

Permission to conduct this research study has been obtained from the Simon Fraser University Research Ethics Board (SFU REB). This Board aims to protect the rights of human research participants. Permission to conduct this research study has been obtained from the E Division RCMP.

STUDY RESULTS

The results of this study will be reported in a graduate dissertation and may also be published in journal articles, books and maybe presented at academic conferences. Participants will be provided an opportunity to provide feedback on the findings/results of the research. A general offer letter for finding/results will be emailed to individual participants at the conclusion of the study. Once an interest is expressed for the results, a written summary of the findings/results will be provided to the participant. A general written summary of the findings/results at the conclusion of the research study will also be provided to the RCMP.

STUDY TEAM

Principal Investigator: [REDACTED]

Collaborators: [REDACTED]

CONTACT FOR INFORMATION ABOUT THE STUDY

Any inquiries concerning the procedures or other information can be directed to

[REDACTED]

CONTACT FOR COMPLAINTS

If you have any concerns about your rights as a research participant and/or your experiences while participating in this study, you may contact [REDACTED] Director, Office of Research Ethics at [REDACTED]

PARTICIPANT CONSENT AND SIGNATURE

Taking part in this study is entirely up to you. You have the right to refuse to participate in this study. If you decide to take part, you may choose to pull out of the study at any time without giving a reason and without any negative impact on you.

- *Your signature below indicates that you have received a copy of this consent form for your own records.*
- *Your signature indicates that you consent to participate in this study.*

Participant Signature

Date