

# **POLICE COMMUNITY RELATIONS COURSE**

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Dept. of Law & Public Safety

**NEW JERSEY DIVISION ON CIVIL RIGHTS,**

Department of Law and Public Safety  
52 West State Street, Trenton, N. J.

THIS

POLICE-COMMUNITY RELATIONS COURSE

IS AVAILABLE TO

ALL POLICE DEPARTMENTS

\* \* \* \*

COURSE UNDER THE SUPERVISION OF

THE STATE DEPARTMENT OF LAW & PUBLIC SAFETY

DIVISION ON CIVIL RIGHTS

# FOREWORD

This special training course is available to the members of police departments throughout the State of New Jersey. It is being offered in order that police officers may be better informed in the areas of police-community relations and thus be prepared to cope with the many problems created by the complexities of our current population.

Arrangements for the presentation of this type of training may be made by contacting George S. Pfaus, Director, Division on Civil Rights, Department of Law and Public Safety, 52 West State Street, Trenton, New Jersey.

The content of the course was developed by William W. Barnes, Field Representative in charge of Police-Community Relations Training for the Division on Civil Rights.

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PART ONE

COURSE OBJECTIVES AND GUIDE FOR INSTRUCTORS

## DEPARTMENT OF LAW AND PUBLIC SAFETY

## DIVISION ON CIVIL RIGHTS

## POLICE-COMMUNITY RELATIONS COURSE

## GUIDE FOR INSTRUCTORS

COURSE TITLE: Police-Community Relations

OBJECTIVES: To develop in the Policeman:

1. a better understanding in the area of race and cultural objectives
2. the realization that intolerance and prejudice hamper basic police objectives
3. an awareness that his personal and professional attitudes are important to the entire Department.

INSTRUCTORS' GUIDE:

The problem of the relations between various racial and nationality groups is one of the major urgencies throughout the world today. The police must be constantly alert to their responsibilities in maintaining equal and impartial services for all groups at all times.

Adequate understanding can be effectively carried out but it requires more than mere preachment. The objective must be continually maintained with a view to developing a professional calibre of police work, and of combining experience and scientific knowledge in the field of race relations.

The police are coming to grips with new problems in human relations. The instructor has a serious part to perform in teaching police officers the true significance of our democratic society and why the police must avoid intolerance, bigotry and race prejudices.

The modern concepts of police work demand that unethical practices be eliminated. Tolerance is not a choice of the enforcement officer - it is a MUST. The effectiveness of the entire department and the welfare of the community demand it.

A basic course in human relations is just as important as studies in traffic, marksmanship and arrest procedures. Perhaps it is even more necessary.

Therefore the instructor should have a firm background and personal understanding of the dimensions of the problem, its historical significance, its social, religious, nationality, racial and cultural importance, and be able to impart the meaning of these terms to the police officer.

The role of the police officer in treating tension situations develops from crowds to mobs and these "collective excitement" or tension areas can be extremely provocative. The content of law demands correct procedures in its enforcement. The police officer must be enlightened to the realization that intolerance has been the curse of every state and nation; it dies hard; it breeds and rallies ignorance. He must be made to understand that no matter how provocative a situation may become, his duty is clearly defined to provide equal and impartial service for all.

Much therefore depends on the instructor. Whether the Course is worthwhile is determined by the extent to which the instructor is able to convey its objectives to the acceptance of the individual policeman.



SUMMARY  
OF  
SUGGESTIONS FOR INSTRUCTORS

1. Subject is not to be treated as "therapy" for wayward police but as a learning experience.
2. Law is the "truth in action" and its techniques are the means of achieving ultimate justice.
3. The police owe equal and effective service to all.
4. Police have a moral and intellectual commitment to the principle of working together to solve community problems.
5. Police planning for dealing with emergency situations (covered in separate lectures) are part of the total planning in police-community relations.
6. Overt illegal group conflict is serious. The possibility of violence is predictable. Plans are essential rather than a scheme cooked up in haste after the fact of an emergency.
7. The basic philosophy of the police-community relations program is in living and working together for the common good. The "ordinary policeman" is a most important element in any such program.
8. Freedom is indivisible if it is to be trusted.
9. What is primarily at stake is the Freedom of Man.

PART TWO

SECTION A

SAMPLE FORMAT FOR CONCENTRATED THREE-DAY COURSE

UNION COUNTY POLICE CHIEFS' ACADEMY

Cranford, New Jersey

POLICE-COMMUNITY RELATIONS

FIRST SESSION - MONDAY

9:00 AM	Introduction-----	Lester W. Powell Chief, Cranford Police Department Director Union County Training Academy
	Welcome-----	Lawrence Coman Chief, Rahway Police Department President Union County Police Chiefs Assoc.
	Objectives-----	William W. Barnes Field Representative Division on Civil Rights State Dept. of Law & Public Safety
9:15 AM	"Analysis of Union County"-----	Saul Orkin Professor Union Junior College
10:15 AM	Coffee Break	
10:30 AM	"Elizabeth--Summer of 1963"-----	Michael Roy Chief Elizabeth Police Department
	A Critique	
12:00 N	Lunch Break	

UNION COUNTY POLICE CHIEFS' ACADEMY

Cranford, New Jersey

POLICE-COMMUNITY RELATIONS

SECOND SESSION - MONDAY

1:30 PM	Coordination -----	Lester W. Powell Chief Cranford Police Department
1:40 PM	"Racism What is it?"-----	Dr. Donald Lombardi Seton Hall University South Orange, New Jersey
2:30 PM	Coffee Break	
2:40 PM	"Analysis of Prejudice"-----	Reverend Gerald J. Murphy, S.J. St. Peter's College Jersey City, New Jersey
3:45 PM	Group Workshop Discussions of Lectures	Group Leaders
	Group #1	Professor Farris Swackhamer Union Junior College
	Group #2	Wilbur Selander Chief Springfield Police Department
	Group #3	Herbert Kinch Captain Rahway Police Department
4:10 PM	Class Reassembles in Lecture Hall	
	Open Forum Relative to Group Questions Concerned with Lectures	William W. Barnes Moderator
4:30 PM	Adjournment	



UNION COUNTY POLICE CHIEFS' ACADEMY

Cranford, New Jersey

POLICE-COMMUNITY RELATIONS

THIRD SESSION - TUESDAY

9:00 AM	Coordination-----	Lester W. Powell Chief, Cranford Police Dept. Director Union County Training Academy
9:10 AM	"The Police as Professionals"-----	Howard Day Captain Irvington Police Department
10:00 AM	Coffee Break	
10:15 AM	"Recommended Philosophies and Policies for Police, 1964" -----	Edward K. Gill Director of Public Safety Cranford, New Jersey
11:00 AM	Group Workshop Discussions of the lectures	Group Leaders:
	Group #1	Professor Farris Swackhamer Union Junior College
	Group #2	Chief Wilbur Selander Springfield Police Dept.
	Group #3	Captain Herbert Kinch Rahway Police Department
11:30 AM	Class Reassembles in Lecture Hall	
	Open Forum Relative to Group Questions Concerned with Lectures	William W. Barnes Moderator
12:00 PM	Lunch Break	

UNION COUNTY POLICE CHIEFS' ACADEMY

Cranford, New Jersey

POLICE-COMMUNITY RELATIONS

FOURTH SESSION - TUESDAY

1:30 PM	Coordination	Lester W. Powell Chief Cranford Police Department
1:40 PM	"Understanding Minority Groups"	Eric Chandler Field Representative Division of Civil Rights State Dept. of Law and Public Safety
2:10 PM	Coffee Break	
2:30 PM	"Role of the Department of Labor Commonwealth of Puerto Rico"	Joseph Morales Field Representative Department of Labor Commonwealth of Puerto Rico
3:20 PM	"Civil Rights Laws and the Role of the Local Police Officer"	William W. Barnes Field Representative Division on Civil Rights State Dept. of Law and Public Safety
4:10 PM	Open Forum Relative to Group Questions Concerned with Lectures	Lester W. Powell Moderator
4:30 PM	Adjournment	

UNION COUNTY POLICE CHIEFS' ACADEMY

Cranford, New Jersey

POLICE-COMMUNITY RELATIONS

FIFTH SESSION - WEDNESDAY

9:00 AM	Coordination -----	Lester W. Powell Chief, Cranford Police Dept. Director Union County Training Academy
9:10 AM	"Minority Groups and Criminality" -----	Harold Seidler Lieutenant New Jersey State Police
10:00 AM	Coffee Break	
10:15 AM	Rumor Clinic -----	John Marks, Lieutenant Instructor Newark Police Academy
11:00 AM	Group Workshop Discussions of the Lectures	Group Leaders:
	Group #1	Professor Farris Swackhamer Union Junior College
	Group #2	Chief Wilbur Selander Springfield Police Department
	Group #3	Captain Herbert Kinch Rahway Police Department
11:30 AM	Open Forum Relative to Questions Concerned with Lectures	William W. Barnes Moderator
12:00 PM	Lunch Break	

Cranford, New Jersey

## POLICE-COMMUNITY RELATIONS

SIXTH SESSION - WEDNESDAY

1:30 PM	Coordination -----	Lester W. Powell Chief Cranford Police Department
1:35 PM	"The Plight of the Minority Group Member" -----	Rabbi Elvin Kose Union, New Jersey
2:05 PM	"The Moral Issue as it Relates to Discrimination" -----	Reverend John Dexheimer Cranford, New Jersey
2:35 PM	"The Image of the Police Officer in Community ----- Relations	Father John McHale Garwood, New Jersey
3:05 PM	Coffee Break	
3:20 PM	Group Workshop Discussions of the Lectures	Group Leaders:
	Group #1	Professor Farris Swackhamer Union Junior College
	Group #2	Chief Wilbur Selander Springfield Police Department
	Group #3	Captain Herbert Kinch Rahway Police Department
3:40 PM	Open Forum Relative to Group Questions Concerned with Lectures	William W. Barnes Moderator
4:00 PM	Graduation Ceremonies	Chief Lawrence Coman, Pres. Union County Police Chiefs Ass  Chief Lester Powell, Director Union County Police Chiefs Ass



# UNIT 10: THE FUTURE

## THE FUTURE: THE FUTURE

### THE FUTURE: THE FUTURE

#### UNIT 10: THE FUTURE

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#### PART TWO

#### SECTION B

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10.11 THE FUTURE: THE FUTURE

Newark, New Jersey

## POLICE-COMMUNITY RELATIONS

FIRST SESSION

1:00 PM	Coordination - - - -	Lt. John M. Marks Police Academy
1:05 PM	Introduction - - - -	William W. Barnes Field Representative New Jersey State Division on Civil Rights
1:15 PM	"Analysis of Newark The Total Complex Community"*	Lt. John M. Marks Police Academy Member, Newark Human Rights Commission
2:15 PM	Coffee Break	
2:30 PM	"Racism - What is it?"	Rev. Gerald Murphy, S.J. St. Peter's College
3:20 PM	Group Workshop Discussions on Lectures	
	Group #1 - - - -	Det. Gerald Carroll, Leader
	Group #2 - - - -	Sgt. Francis X. Sheehan, Leader
	Group #3 - - - -	Sgt. Donald Higgins, Leader
3:55 PM	Class Reassembles in Lecture Hall	
	Open Forum Relative to Group Questions Concerned With Lectures	William W. Barnes, Moderator
4:30 PM	Adjournment	

\*This presentation is always related to the locality in which the course is given.

POLICE DEPARTMENT

Newark, New Jersey

POLICE-COMMUNITY RELATIONS

SECOND SESSION

1:00 PM	Coordination	Lt. John M. Marks Police Academy Staff
1:10 PM	"Minority Groups and Criminality"	Hon. John Bergin Assistant Attorney General
2:10 PM	Coffee Break	
2:30 PM	"The Police as Professionals"	Captain Howard Day Irvington Police Department
3:20 PM	Group Workshop Discussions	
	Group #1 - - - -	Sgt. Frank X. Sheehan Police Academy Staff, Leader
	Group #2 - - - -	Sgt. Donald Higgins Police Academy Staff, Leader
	Group #3 - - - -	Sgt. Frank Adubato Police Academy Staff, Leader
3:55 PM	Class Reassembles in Lecture Hall	
	Open Forum Relative to Group Questions Concerned With Lectures	William W. Barnes, Moderator
4:30 PM	Adjournment	

POLICE DEPARTMENT

Newark, New Jersey

POLICE-COMMUNITY RELATIONS

THIRD SESSION

1:00 PM	Coordination	Lt. John M. Marks Police Academy
1:10 PM	"Understanding Minority Groups"	Douglas Williams Field Representative Division on Civil Rights
1:45 PM	"Role of the Department of Labor Commonwealth of Puerto Rico" Re: Migrants	Paul Rivera Field Representative Department of Labor Commonwealth of Puerto Rico
2:30 PM	Coffee Break	
2:45 PM	"Civil Rights Laws and the Role of the Local Police Officer"	William W. Barnes Field Representative Division on Civil Rights
3:20 PM	Group Workshop Discussions	
	Group #1 - - - -	Sgt. Frank Adubato Academy Staff, Leader
	Group #2 - - - -	Sgt. Thomas Critchley Academy Staff, Leader
	Group #3 - - - -	Sgt. Frank Sheehan Academy Staff, Leader
3:55 PM	Class Reassembles in Lecture Hall	
	Open Forum Relative to Group Questions Concerned with Lectures	Lt. John M. Marks Moderator
4:30 PM	Adjournment	



POLICE DEPARTMENT

Newark, New Jersey

POLICE-COMMUNITY RELATIONS

FOURTH SESSION

1:00 PM	Coordination	Lt. John M. Marks Police Academy
1:10 PM	"Analysis of Prejudice"	Rev. Edwin V. Sullivan Seton Hall University
2:15 PM	Coffee Break	
2:30 PM	Dissemination of Information"	James Dowd Coordinator of Reports Newark Police Department
3:20 PM	Group Workshop Discussions	
	Group #1 - - - -	Sgt. Joseph Abood Group Leader
	Group #2 - - - -	Ptlm. Ronald Iacobucci Group Leader
	Group #3 - - - -	Lt. Daniel Fausto East Orange Police Dept. Group Leader
3:55 PM	Class Reassembles in Lecture Hall	
	Open Forum Relative to Group Questions Concerned with Lectures	William W. Barnes Moderator
4:30 PM	Adjournment	

POLICE DEPARTMENT

Newark, New Jersey

POLICE-COMMUNITY RELATIONS

FIFTH SESSION

1:00 PM	Coordination	Lt. John M. Marks Police Academy
1:10 PM	Police-Community Relations as Viewed by Police Department Chaplains:	
	"The Image of the Police Officer in Community Relations"	Reverend Perry Van Dyke Protestant Chaplain
	"The Plight of the Minority Group Member"	Rabbi Horace Zemel Jewish Chaplain
	"The Puerto Rican in Newark"	Reverend John J. Walsh Catholic Chaplain
	Question and Answer Period	
1:55 PM	Film: "Operation Abolition" and Discussion	
2:50 PM	Coffee Break	
3:10 PM	"Official Attitudes of the Police Department Policies and Philosophies"	Lt. Joseph P. Bradley Police Academy
4:15 PM	Graduation Exercises	
5:00 PM	Adjournment	

PART THREE

LESSON PLANS

ANALYSIS OF NEWARK, THE TOTAL COMPLEX COMMUNITY



STATE OF NEW JERSEY  
DEPARTMENT OF LAW AND PUBLIC SAFETY  
DIVISION ON CIVIL RIGHTS

POLICE-COMMUNITY RELATIONS

AN ANALYSIS OF NEWARK\*  
THE TOTAL COMPLEX COMMUNITY

\*This presentation always relates to the area in which the Course is being given. Its content is of a historical nature, with emphasis upon the contributions of various nationality, religious and racial groups to the development of the community.



STATE OF NEW JERSEY  
DEPARTMENT OF LAW AND PUBLIC SAFETY  
DIVISION ON CIVIL RIGHTS

LESSON PLAN

COURSE	: IN - SERVICE TRAINING
SUBCOURSE	: POLICE - COMMUNITY RELATIONS
SUBJECT	: POLICE AS PROFESSIONALS
METHOD OF INSTRUCTION	: LECTURE
EQUIPMENT	: BLACKBOARD
REFERENCES	: "MUNICIPAL POLICE ADMINISTRATION," INTERNATIONAL CITY MANAGERS ASSOCIATION, PUBLISHER "POLICE ADMINISTRATION" BY O. W. WILSON

INTRODUCTION :

Tremendous effort is being made today by police administrators in order to create in the minds of the general public the fact that law enforcement in today's society is a profession. However, no amount of effort on the part of the leadership within police circles can accomplish this without the individual police officer recognizing his responsibilities as an individual in contributing to the image of police in the mind of the citizen with whom he has contact each day in his own community. This presentation is aimed at giving the individual police officer an insight into what constitutes professionalism, particularly as it relates to law enforcement and police work in general. If police officers will accept the theory that they are engaged in a profession and that they are professionals working towards professionalism, then half the battle will have been won and the general public will soon recognize the whole sphere of law enforcement and all of its ramifications as being a profession in the true sense of the word.



## II. POLICE AS PROFESSIONALS

### A. Profession, Professional and Professionalism defined.

Many persons when they hear the word professional, have a tendency to create a mental picture of a physician, lawyer, member of the clergy, etc. Some may create a mental picture of a professional ball player, while still others who may perhaps be very much interested in photography, create a picture of a professional photographer as opposed to the amateur. It is important, therefore, that for our purpose, when we speak of police as professionals that we pause for a moment and clearly define our position and our objective.

#### 1. PROFESSION - A dictionary definition states that;

a. The occupation, if not commercial, mechanical, agricultural or the like to which one devotes himself.

#### 2. PROFESSIONAL - A dictionary definition states that;

a. Pertaining to a profession as professional ethics.

b. Conforming to the standards of a profession; as distinctly professional work.

c. Engaged in an occupation as contrasted with amateur.

d. Following a line of conduct as though it were a profession.

#### 3. PROFESSIONALISM - A dictionary definition states that;

a. Conduct, aims, qualities, etc., characteristic of a profession.

b. The following of a profession, sport, etc., for livelihood or for gain.

### B. "Law Enforcement" and "Police Officer" defined.

Now let's take the words "Law Enforcement" and "Police Officer" and put them to the test of a dictionary definition.

1. LAW ENFORCEMENT - Certainly law enforcement as an occupation is not commercial, it is not mechanical, nor is it agricultural.



2. POLICE OFFICER

a. The first requirement of the definition is that we must acknowledge that we have a professional code of ethics.

b. That we conform to the standards of a profession as distinctly professional work.

c. That the work of the Police Officer can be contrasted to that of an amateur.

d. That a Police Officer follows a line of conduct as though it were a profession.

3. It is interesting to read various publications and books written by some of our top police administrators. There seems to be quite a difference of opinion as to the relationship of Law Enforcement work and Professionalization. References that are made to this subject vary greatly.

a. "We are rapidly approaching a professional level."

b. "Law Enforcement work should not be confused with labor, it is a profession."

c. "Should police work be a profession?"

4. "There is no doubt in my mind that someday police work will be accepted as a profession." I think this last quotation clarifies our position most accurately.

5. We are already engaged in the Law Enforcement Profession. Our biggest problem is developing professional standards, ethics and conduct that will make the words, The Law Enforcement Profession and the Professional Police Officer synonymous. The mere fact that a science of medicine exists does not guarantee professional application of its principles. Professionalism is concerned with the philosophy that directs the application of knowledge within a given profession.

### C. Police Principles.

1. Too often when this subject is discussed an attitude develops of "Ivory Tower" ideas, yet, nothing is more basic or practical. Police Officers must accept that philosophy as a practical thing. We must concern ourselves as much with police philosophy as with police techniques.

2. In 1829 when Sir Robert Peel founded the first London Metropolitan Police Force he was fully cognizant of this basic fact.

3. The following principles were listed as a guide for police by Sir Robert 134 years ago.

a. Police must be stable, efficient and organized along military lines.

b. Police must be under government control.

c. Absence of crime will best prove the efficiency of police.

d. Distribution of crime news is essential.

e. Deployment of police strength by both time and area is essential.

f. No quality is more indispensable to a policeman than perfect control of temper; a quiet determined manner has more effect than violent action.

g. Good appearance commands respect.

h. Public security demands that every policeman be given a number.

i. Police headquarters should be centrally located.

j. Policemen should be hired on a probationary basis.

k. Police records are necessary for the correct distribution of police strength.

4. It becomes obvious when we start to objectively evaluate the police departments of many municipalities that they have not progressed in 134 years. Unfortunately we have municipalities, a few of them a pretty good size, right



here in New Jersey that still operate under the old spoils system. Each elected official takes his turn when a vacancy occurs on the police department and appoints a patrolman. There are no set minimum standards.

5. While we as police officers have no direct control over such a situation, we do have an indirect control in that the officials of such municipalities together with the citizens who elect them are going to consciously and unconsciously compare the efficiency and calibre of personnel. If the comparison shows that there is much room for improvement you can be sure that more care will be given to selection of personnel and we all benefit.

#### D. New Techniques.

In order to get a broader picture of police professionalism you have to get out of your own back yard and see what is going on throughout the country. Several ideas have developed and have been put into practice in more progressive municipalities.

1. Nation-wide recruitment.
2. Different standards for superior officers above the rank of sergeant with open recruitment for experienced personnel to meet the standards.
3. Berkeley, California has an educational requirement of completion of at least 2 years in an accredited college or university.
4. California has a minimum wage law which subsidizes small communities rather than have the community lower its standards when recruiting for personnel.
5. Development of specialized units that embrace the theory of a tri-essence approach to law enforcement through law, sociology and psychology.
6. Integration of law enforcement agencies on a cooperative basis. Exchange of information on a Municipal, County, State, and Federal level for one common purpose --the reduction of organized crime.

## E. Self Analysis

1. At this point in our history we find ourselves at a definite turning point. Looking at the over-all picture, we find that in some states or areas the police officer is a highly respected member of his community serving on various local boards, active in civic life, charitable organizations, etc. On the other hand the upgrading has not gone beyond the point that both the police officer and the public think of law enforcement work as a labor occupation.

a. We cannot wait for all the advantages of efficient top administration.

b. If we expect all the advantages that go with a professional status, then we must exert ourselves and accept the responsibility that goes with the status.

c. Too often police officers have accepted salary raises without giving thought or consideration to the individuals who have made the raise possible.

d. We all want backing when the chips are down so naturally we should extend ourselves when public contacts are made.

2. If we are to accept the theory that we are engaged in a profession and that we are professionals working towards professionalism, then we have to start now to make it a reality.

a. It is impossible for many of us to decide to go back and pick up where we left off without education. Yet the books and material are available at our fingertips.

b. For those of us who have the little extra push or who are more easily motivated, we have but to look around and find that we are surrounded by schools and universities that offer courses leading to degrees in Police Science or Public Administration.



c. Of the several hundred students enrolled in the City University of New York we find that many of them come from New Jersey.

3. For those of us who cannot attend these classes we have an obligation to ourselves and our fellow officers to start a good self-education program.

a. We cannot change the fact that each person judges the police department by the individual members with whom he has had contact.

b. His opinion of the force is influenced by his reactions to these personal experiences.

4. Probably the hardest thing for an individual to do is to look a problem square in the face and decide it's time for a change.

a. Human nature seems to resent changes. Yet, sooner or later we must face the fact that a broader social concept on the part of the police has resulted in a more positive philosophy of service.

b. In order to cope with these changes we must first understand why they are taking place. Keep an open mind and avoid pre-judging.

c. If we were all students of social anthropology, this understanding would come much easier. Since we are not, we must then obtain as much information as possible from all possible sources.

d. There is no end to the material and its course of supply when an individual decides he is sincere and truly desirous of broadening his knowledge.

#### F. Professional Recognition Must Be Earned.

1. For years police administrators and police officers have been striving for professional status. We are close to this goal today. Professional status has been accorded us by many agencies. However, we will be accorded this status by the public only when we deserve it. It is not something which we can, by ourselves, ordain. It must be earned.

2. We are all reasonably aware of what is required for professional status. We will not belabor this point. However, there is one quality which a professional must have: viz. objectivity of approach to every subject and with every client.

- |                                   |                                    |
|-----------------------------------|------------------------------------|
| a. Officers in Armed Forces.      | ALL MUST SUBVERT PERSONAL FEELINGS |
| b. Doctors                        | IF HE IS TO ACCOMPLISH HIS MISSION |
| c. Lawyers and judges             | OR SERVE HIS CLIENT OR PATIENT     |
| d. Police officers can do no less | EFFECTIVELY.                       |

in serving their "clients" the public.

3. Not only do we "live in a goldfish bowl," but the courts, the press and the public view our actions through a high-powered magnifying glass.

Prejudice and bigotry are unprofessional.

- a. Bigotry is defined as having opinions without knowledge.
- b. Prejudice. Pre - Judge. Making up your mind that a party is "guilty" or "innocent" before obtaining all the facts.

c. How can we avoid prejudiced actions.

- (1) Be impartial and understanding, as well as inquiring.
- (2) Remember that you represent the public, your Department and YOURSELF.
- (3) Avoid the stereotyped approach. Loud, gruff language, name calling and expressions of "group typing" will aggravate an already tense situation. Good example as demonstrated by a proper approach will secure cooperation. EASIER PSYCHOLOGICALLY: EASIER PHYSICALLY.
- (4) Avoid tactless references by being non-committal in areas of controversial nature so that misinterpretation is impossible.
- (5) Do not express opinions nor sentiments. They are not part of a police officer's job.



G. Police are an Integral Part of Liberty.

1. We are public servants in the same sense as judges, mayors, and governors.
2. We represent the authority and the conscience of the entire public - not just a part of it.
3. We must protect the welfare of the entire public - not just a part of it.
4. We must, as members of a law enforcement agency, protect the rights of the entire public - not just a part of it.
5. The law holds all persons equal - we cannot do less.
6. The strong demand equal treatment - the weak are entitled to the same treatment.
7. The police officer wants to be secure in his own rights, and, therefore, he must respect the rights of other men. NOT just part of the time; NOT just some rights; NOT just some men; BUT ALL RIGHTS ALL THE TIME FOR ALL MEN.
8. Each person knows whether or not he is afflicted by prejudice. It is up to each one so afflicted to do all he can to overcome this weakness. It is especially important for police officers to act in all cases without prejudice.
  - a. It is intelligent, necessary and ethical.
  - b. It is required by our profession.
  - c. It is good public relations. The prestige of the Department depends on it.
  - d. Better law enforcement will result.
  - e. Better pay and working conditions will result.
  - f. Higher social standing for us and our families will result.
  - g. Disciplinary action and press criticism will be reduced.

SUMMARY:

1. A police department has many assets, including real estate, automobiles, filing equipment, scientific detection and identification equipment, revolvers, machine guns, tear gas and many others. However, the most important assets are the men in the Department. They, you and I, are the ultimate weapon against crime.

2. Whatever the size of your department, you are a part of it. You are The Department. Whenever there is a criticism of any member of the Department or against the Department in general, you are criticized as an individual.

3. The Constitutions of United States and of New Jersey guarantee every citizen equal treatment under the law. Statutes detail these rights. It is not in the province of us as police officers to abrogate these rights for any reason. If we do, we become violators and damage our profession. In so doing, we damage ourselves.

In the August, 1963, issue of the FBI Bulletin on page 1 there is a message from Director Hoover. I would like to close with reference to this message.

a. "Responsibilities of law enforcement by their very nature are directly concerned with problems and grievances of our society. Of these duties, none are more vital than those pertaining to civil rights.

b. "Amid waves of protests and demonstrations arising daily across the land on civil rights issues, law enforcement's role is crucial. Its duty here, as in all matters, is the preservation of peace, prevention of crime and protection of life and property. This task must be performed with impartiality and according to the law of the land.

c. "Understandably, law enforcement's actions in such instances are closely scrutinized. Its work must be exemplary and in keeping with the



highest traditions of the profession. Armed with the knowledge of the basic rights and liberties he shares with others, the law enforcement officer must execute his responsibilities resolutely and fairly and with undeviating adherence to integrity.

d. "Through Congressional enactments, the FBI is charged with the responsibility of investigating violations of civil rights. Our obligation is to ascertain and to present the facts fairly and objectively. We do this without apologies to anyone. We do this with the same dispatch and thoroughness which characterize all our operations. Responsible police officials would not have it otherwise.

e. "There is no place in law enforcement for those who violate civil rights or those who condone such tactics. This is a grave abuse of power and public trust. It is to the credit of progressive police administrators that bullying, mistreatment, illegal arrests and detentions are no longer tolerated.

f. "A code of ethics is a necessary concomitant of any profession. In law enforcement, it is absolutely indispensable. Officers must be impervious to outside intimidations and political reprisals. Theirs must be an unimpeachable integrity.

g. "There is a pressing need for communities to face up to the realization that adequate salaries, training, equipment and respect for the profession are essential to the protection of civil liberties. It is a civic as well as a moral responsibility. Civil rights violations by law enforcement officers seldom stems from evil intent, but rather from officers improperly trained and untutored in the ethics of the profession.

h. "As Americans, let us embrace the historic words of our forefathers .....that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness."

RACISM --- WHAT IS IT?

STATE OF NEW JERSEY  
DEPARTMENT OF LAW AND PUBLIC SAFETY  
DIVISION ON CIVIL RIGHTS

LESSON PLAN

COURSE	: IN - SERVICE TRAINING
SUBCOURSE	: POLICE - COMMUNITY RELATIONS
SUBJECT	: RACISM - WHAT IS IT?
METHOD OF INSTRUCTION	: LECTURE
EQUIPMENT	: BLACKBOARD
REFERENCES	: "RACIAL AND CULTURAL MINORITIES" BY SIMPSON AND YINGER; CHAPTER THREE

INTRODUCTION :

This special training course is being presented to you as an aid toward having a better understanding of the many concepts of race held by today's society. The content of this particular phase is a scientific and sociological presentation of several sociologists and anthropologists who are recognized in their fields and is not to be misinterpreted as the philosophy of the lecturer. Race is one of the most misunderstood concepts in modern vocabularies. Formal and informal definitions of this word run into the thousands, but we shall consider three broad approaches to this term, the mystical, the administrative and the biological.

BODY :

I. The Mystical Conception of Race.

A. The mystical conception of race is the first conception, although it would be almost as appropriate to call it "romantic," or "literary," or "political."



1. This viewpoint on race has been the stock in trade in the chicanery of rabble rousers, fanatics, demagogues, adventurers and charlatans (rational and psychopathic).

a. It has been a convenient rationalization for conservatives and reactionaries in opposing social change. It has provided a crutch for lesser artists in the stereotyping of characters in their mediocre products.

b. And it has been immeasurably useful to the mass populations of the modern world whose members are largely unaware of the nature of prejudices, their sources and their functions.

B. During the Middle Ages and for centuries later, the nobility of Europe considered itself of better ancestry than the common people.

1. In France, for example, Count de Boulainvilliers declared that there were two races: the nobles, who were descended from the Germanic conquerors, and the masses, who were the descendants of the subject Celts and Romans, in this manner he sought to defend the privileges of the nobles.

2. After the French Revolution Count de Gobineau brought out his famous Essay on the Inequality of the Human Races. Gobineau hated democracy and admitted that his purpose in writing was to strike at liberal ideas.

3. His racial theory, a new version of the old defense of feudalism, was popular among the slaveowners of the Old South in the years preceding the Civil War.

C. H. S. Chamberlain, an Englishman who took a German wife and became a Germanophile (or Teutonophile), utilized a "racial" approach in his influential work, "The Foundations of the Nineteenth Century."

1. According to Chamberlain: "Whoever reveals himself German by his acts, whatever his genealogical tree, is a German."



2. T. L. Stoddard's "Rising Tide of Color" included the thesis that there are higher races and lower races, that intermixture produces a race which reverts to the lower type, and that the downfall of the great civilizations has been due to the crossing of higher and lower races.

3. Madison Grant's "The Passing of a Great Race" developed the theme that the United States was founded by Anglo-Saxon Protestants with democratic ideals and that this country should be reserved for their kind.

4. Perhaps the most repercussive racial dogma was set forth by Adolf Hitler in "Mein Kampf," in which the author stated: "If we divide the human race into three categories -- founders, maintainers, and destroyers of culture -- the Aryan stock alone can be considered as representing the first category."

5. About thirty years ago a southern statesman declared: No statutory law, no organic law, no military law, supersedes the law of racial necessity and social identity. Why apologize or evade?

"a. We have been very careful to obey the letter of the Federal Constitution -- but we have been very diligent and astute in violating the spirit of such amendments and such statutes as would lead the Negro to believe himself the equal of a white man.

"b. And we shall continue to conduct ourselves in that way."

6. The same idea was expressed more recently by a somewhat less reputable but equally frank spokesman for white supremacy:

"a. Grand Dragon Dr. Samuel J. Green of the Ku Klux Klan gave an interview for 'The Nation' to Negro Journalist Roi Ottley, who told Green that scientific thought and world opinion ran counter to the theory of Negro inferiority.

"b. Insisted Green: 'I'm still livin' in Georgia, no matter what the world and science thinks.'"

## II. THE ADMINISTRATIVE CONCEPTION OF RACE

A. The administrative conception of race is frequently closely related to mystical viewpoints.

1. It is an official conception and has far-reaching consequences in the lives of large numbers of human beings. Either by legislative act or by bureaucratic ruling, certain "racial" categories are established and governmental actions are based on them.

a. Examples of such conceptions include the Nazi dichotomy of Aryan and non-Aryan, the United States Bureau of the Census definition of Negro, and the distinction between "native" and "colored" in South Africa. In Hitler's Germany it was a tragedy to be classified as "non-Aryan."

b. To be so singled out meant dismissal from civil service and university positions, severe restrictions in the practice of medicine, law, dentistry, and journalism, special schools for one's children, special identity cards, the adoption of Jewish first names for all Jews, business and property restrictions and confiscations, deprivation of the rights of citizenship, and the prohibition of marriage to an "Aryan."

B. According to the United States Census Bureau, a person who has any Negro ancestry is recorded as "Negro," even though he is indistinguishable in appearance from "white" Americans.

1. The practical consequences of such a definition on the part of the federal, state, and local governments ramify into church membership, schools and colleges attended south of the Mason-Dixon line (with some exceptions in recent years), marriage, voting and officeholding, certain aspects of the administration of criminal justice, and the administration of relief.

2. The census defines as "Indian" anyone who is regarded by the community in which he lives as "Indian."



3. Although the effects of this definition are not as marked as in the case previously cited, some official policies are laid down on this "racial" line, notably school attendance and marriage.

C. The distinction between "native" and "colored" in the Union of South Africa has meant certain advantages in the past for members of the latter (mixed) group in such matters as labor-union membership, wage differentials, voting, and the holding of government positions.

## III. BIOLOGICAL VIEWPOINTS ON RACE

The third broad approach to race does not present a united front on the part of the physical anthropologists and the biologists. Neither does it show complete disagreement. Rather there are several schools of thought at present, with differing terminologies, techniques, and emphases. We shall try to show, underlying these differences, the substantial agreement on the meaning of race from a biological standpoint.

### A. The Traditional Physical Anthropological Approach to Race

1. First consideration goes to the traditional physical anthropological attack on race.

a. Endeavors along this line began with more or less crude observations of obvious physical differences, followed later by careful measurement of external physical traits and broadened in recent years to take account of several physiological tests.

b. Among the most widely used characteristics are skin color, nasal index, hair texture, head form, lip form, hair and eye color, facial index, and stature. Brief reference will be made to each of these traits.

2. Skin color has been called the most obvious racial feature; certainly it is sociologically the most important one.

a. However, it is one of the most unreliable traits if taken singly, because of the great variation within the major divisions of mankind, because of the overlapping from one group to another, and because of environmental influences.

b. Extreme types can, of course, be identified by inspection without the use of refined techniques.

c. Thus the ordinary person has no difficulty in distinguishing a Swede from a north Chinese or a Bantu, or, to add two other "colors," a Crow Indian from a Samoan.

d. But man's great proclivities for travel and interbreeding have mixed human genes to such an extent that it is by no means easy to tell the racial background of many of the earth's inhabitants by glancing at skin surfaces.

e. The color-top method of rating skin color by adjusting color proportions of the top and spinning it on the upper arm was an improvement over the quick look, but it is not too satisfactory.

f. The new technique of spectrophotometry permits accurate and more objective measurement of skin colors.

g. As Hooton points out, the sources of skin color are five pigments, the main ones being melanin and carotene, and an effect known as scattering.

3. By nasal index is meant the relationship between the width of the nose measured between the wings, and the length of the nose from the juncture of the nasal bones and the frontal bone to the juncture of the septum with the upper lip.

a. If the percentage of the width relative to the length is less than 70, the index is called leptorrhine (narrow-nosed); if it is 84 or over, the indexes are known as platyrrhine or chamaerrhine (broad-nosed); intermediate indexes are messorhine (medium-nosed).



b. Generally speaking, these nasal forms are characteristic of Caucasoids, Negroids, and Mongoloids respectively.

4. Hair form, one of the most reliable criteria of race, falls into three main categories: Ulotrichy (oval, tightly curled strands), leiotrichy (straight, round in cross section), and cymotrichy (wavy, intermediate in cross-section shape). Typically, these three types of hair form are found in Negroes, Mongoloids, and whites.

5. One of the most widely known racial indexes is head form, although it is less useful in racial classification, except in the establishment of sub-racial categories, than a number of other physical traits.

a. The cephalic index is obtained by dividing the maximum transverse head breadth by the maximum glabellooccipital length.

b. A percentage of less than 75 indicates dolichocephaly (long-headedness), one of 75-80 mesocephaly (medium headedness), and over 80 brachycephaly (broad-headedness or short-headedness).

6. Lip form refers to lip thickness, which ranges from the thin, inverted anthropoidal lips of Caucasoids through the intermediate structures of Mongoloids to the wide, everted, highly evolved Negroid lips. According to Hooton, lip form is significant in racial classification chiefly when there is a Negro strain in the group under study.

7. Hair color and eye color in human beings is an exceedingly complex and technical subject, and details concerning it cannot be presented here.

a. Hooton states that "the commonest hair pigment is granular, brown or black pigment identical with that in the skin" although "a diffuse and soluble red-gold pigment is sometimes present in the hair."

b. Eye color is determined mainly by the pigment in the iris, and seems to be due more to quantitative than to qualitative differences in pigment.

c. An overwhelming majority of the world's population has black hair.

d. Blondes are numerically insignificant.

e. When eyes are classified on the basis of primary or background color and secondary detailed hue, there are four main types: "light," "pale," "mixed," and "dark."

f. In general, light and dark coloration in hair and eyes are associated, although there are differences in these associations between the sexes, and dark hair-blue eye combinations occur frequently where there has been a crossing of ethnic stocks.

8. Even less useful in racial classification than the cephalic index is the facial index.

a. This criterion is obtained by dividing the length of the face from the root of the nose to the bottom of the chin by the maximum breadth across the malars.

b. When the percentages are 88 or over the index is called leptoprosopic or narrow-faced; indexes of less than 84 are euryprosopic or broad-faced; and those between 85 and 88 are mesoprosopic or medium-faced.

c. Broad-headed persons usually have broad faces and narrow-headed individuals are usually narrow-faced, although notable exceptions include some unmixed Negroes who have long heads and broad faces and some Armenoids with relatively broad heads and narrow faces.

d. Pronounced prognathism (protrusion of the jaws) is found mainly among Australoids and Negroids, but, according to Hooton, facial protrusion tends to be recessive and so most Negro-white mixtures in the United States have little prognathism.

9. Coon's comments on facial contours, which are not susceptible to exact measurement, are interesting.

a. He refers to the "extreme cragginess and ruggedness" of the facial features, including the forehead, the brow ridges, the cheekbones, the jaws,



and the nose, associated with the "western marginal fringe area (of Europe), and especially with the region of largest heads and maximum Palaeolithic survival."

b. Nordics and Mediterraneans are said to display a maximum of facial relief without the appearance of bony massiveness.

c. "Facial flatness" typifies the Mongoloids but is also characteristic of eastern Europe, Poland, Finland, and Hungary.

d. The "maximum nasality" of Near-Eastern peoples is accompanied by a convexity of the nose as a whole, the depression of the tip of the nose, and eyebrows over the nose.

10. Stature or bodily height is one of the least satisfactory criteria of race because of the great range found within each human grouping.

a. There is also the question of the extent to which stature may be regarded as a heredity character.

b. Numerous studies have attempted to show height is affected by such environmental factors as diet, sickness, occupation, and social class.

c. Data concerning such physiological differences as basal metabolism, pulse, temperature, and respiration in racial groups are inconclusive.

d. There is some evidence that all of these phenomena tend to be higher in whites than in the other races, but it is insufficient and somewhat inconsistent.

e. Also, sex differences and environmental factors must be taken into consideration in these matters.

f. Further investigation may reveal significant differences, but generalizations are not in order at present.

g. Blood groups, taste, vision and pathologies related to race are reserved for discussion in connection with genetic theory.

11. It must not be thought that the traits considered here are the only sorting criteria used in the traditional anthropological approach to race, or that all of these characteristics are utilized by every classifier.

a. In racial classification much depends on the selection of criteria and how the characteristics are defined.

b. There is, of course, much variation with respect to a single trait within a given race, but the classifications are based on combinations of three or more characteristics.

c. Once the measurements have been taken on the selected racial traits the physical anthropologist proceeds to find averages for a given group.

d. From the averages hypothetical "ideal types" are established, although it is clear that no individual will exemplify in himself the precise set of averages for the racial type.

e. Races, then, in this procedure become statistical abstractions, artificial mental constructs to be used as measuring sticks in identifying the world's peoples.

f. It is recognized that subjectivism cannot be entirely avoided in such classifications even though measurements are carefully taken and complicated statistical techniques are employed.

g. As Kroeber says, some opinions are supported by masses of coherent evidence, others by fragmentary and selected data; and where conclusive proof is not possible, the problem is to "discriminate between better and worse judgments and better and worse evidence."

12. There are no absolutely "pure" races, and the less isolated and the more mobile a particular group has been the greater the problem of classifying it.

a. In fact, as Boas points out, the differences between family lines are much greater than the differences between races.



b. According to him, "It may happen that members of one family line, extreme in form and function, are quite different from those of a family line of the opposite extreme, although both belong to the same race; while it may be very difficult to find individuals or family lines in one racial type that may not be duplicated in a neighboring type."

13. With those qualifications in mind, we shall turn to some of the principal attempts at racial classification.

a. One of the first, made by Linnaeus in 1738, divided mankind into four categories: *Americanus rufus* (American Indians), *Europaeus albus*, *Asiaticus luridus*, and *Afer niger*.

b. Blumenbach's list of 1775 included Caucasian, Mongolian, Ethiopian, American, and Malayan, and for more than a century this breakdown in color terms was taught in grade-school geography courses in many countries.

c. Deniker's elaborate analysis of 1889, based on hair form, skin color, and nose shape, identified six major divisions, seventeen subdivisions, and twenty-nine races and is remarkably similar to some of the most highly regarded recent classifications.

d. In 1933 von Eickstedt set up three basic subspecies (Europid, Negrid, Mongolid), divided into thirteen "series" and thirty-eight races.

14. Actually there is less disagreement among physical anthropologists than some people have maintained.

a. Regardless of the terminology used for the main physical groupings (divisions, stocks, races, subspecies) and for the smaller physical sections (subraces, sub-subraces, breed, ethnic groups, etc.), there is an impressive underlying consensus.

b. For most discussions of the physical anthropological aspects of race, the classification by Kroeber shown in Table 2.1 is quite satisfactory.

c. It is impossible to draw hard and fast lines which divide the European population into Nordic, Alpine, Mediterranean, and other racial area.

d. As Dahlberg says: "There is no reason whatever for presuming that there ever was in Scandinavia a pure Nordic race subsequently contaminated in this way (i.e., blended by migrations of tribes, nations, individuals).

e. According to an examination of army recruits undertaken in the years 1897-98 to analyze the racial makeup of the Swedish people, only 10% of them were classified as examples of the pure Nordic type."

f. This problem is met in part by the trait maps which Coon and others have prepared showing "degrees of Nordicism," "degrees of Alpinism," and so forth.

## B. Genetic Theory Proposals Concerning Race

1. Modern genetics is based upon the remarkable work of a Moravian monk, Gregor Mendel, in the years 1857 to 1865.

a. Mendel discovered the units of heredity, the genes, from the way in which the characters of the parent plants reappeared in their offspring.

b. His observations were made on garden peas and he learned that contrasting traits did not blend when plants were crossed, but that each trait retained its identity through many generations.

c. When a purple-flowered plant was crossed with a white-flowered plant, the offspring in the first generation were invariably purple-flowered. A character such as purple color which seemed to submerge white color was called "dominant" over the covered-up "recessive" trait.

d. Mendel also found that when two of the purple-flowered hybrids were mated, the offspring appeared in a definite and constant proportion generation after generation. The ratio was three purple to one white, two of the three purple plants being hybrids and one pure.



e. Thus, "...it has been shown that the genes contributed to the hybrids by the parents do not mix but are segregated into the different sex cells of the hybrid, so that in the progeny of hybrids a character of the parent will reappear uncontaminated by its passage through the hybrid."

f. This principle of heredity is called the law of segregation.

2. When Mendel traced two or more characters simultaneously by breeding together double hybrids, he discovered that all possible combinations appeared in the offspring by pure chance.

a. This hereditary principle is known as the law of independent assortment.

b. Every additional pair of "independent character differences which show dominance doubles the number of combinations."

c. Dunn and Dobzhansky use such differences in a human family as

(1) taster or taste-blind

(2) dark or light eyes

(3) short-fingered or normal to illustrate this law.

With three independent characters there are eight possible combinations.

3. The discovery of these laws does not mean that the problems of human heredity have been solved.

a. No one suggests that there is only one gene for each of the thousands of human traits, or that a given gene may not affect more than one part of process.

b. In fact, there is most certainly interactions between genes, although one of the effects of a particular gene may be more apparent than the others.

c. The point, then, genetically, is that heredity is not a matter of mixing the blood of parents but rather of transmitting discrete genes according to the laws of segregation, independent assortment, and inter-

action.

d. Geneticists make the further point that there is much hereditary diversity in any group, small or large, and that "races can be defined as populations which differ in the frequencies of some gene or genes."

4. One possibility of applying genetic principles to human races lies in the blood groups.

a. While every human group includes individuals of each of the four human blood groups (O, A, B, AB), the races differ in the proportion of persons in each group.

b. Hooton points out that peoples who are physically different have almost exactly the same blood-group distribution (Eskimos and Australoids; Negro pygmies, Russians, and Iranians; South African and Melanesian Negroids, California and Tunisian whites; etc.).

c. Likewise, groups from the same racial populations have very dissimilar blood-group frequencies.

d. However, further advances in serology will undoubtedly make important contributions to physical anthropology.

5. The ability or lack of ability to taste phenylthio-carbamide seems to be inherited.

a. Each country has its characteristic proportion of tasters and taste-blinds (in the United States the percentages are 70 and 30 respectively).

b. The genes for color blindness, for blood characters other than the four blood groups, and for certain hereditary defects, (some deafness, some blindness, some epilepsy, some mental defectiveness, some minor malformations of organs of the body) appear also to have different frequencies from country to country.

6. The conclusions which some geneticists have reached are as follows:

a. The distribution of genes which determines the racial traits of



the world's population is very complex;

b. Genes are not blended but are segregated in the sex cells of the hybrid;

c. The different genes are transmitted independently;

d. Many races exist even though it is difficult to define them;

e. More knowledge of gene distribution will permit the elaboration of racial classifications which are more adequate than those produced to date.

### C. The Ethnic Groups Viewpoint

1. One group of physical anthropologists (Montagu, Hogben, Huxley, Haddon) have proposed that the term "ethnic group" replace what they consider to be the outmoded concept of "race."

2. This suggestion would not eliminate consideration of physical characters, but these would be analyzed further in terms of the frequency distributions of human genes in the world's populations. Three main points are stressed in connection with this viewpoint.

a. Local populations are so mixed that they can never be genetically purified (broken down to earlier states of their ancestral groups--no assumption is made concerning preexisting "pure races");

b. "Race" is likely to be thought of as fixed; and

c. "Race" is often associated with mental and cultural factors.

3. Montagu speaks of the process of averaging the characters of a given group in racial classifying as omelette-making and says that "the omelette called 'race' has no existence outside the statistical frying pan in which it has been reduced by the heat of the anthropological imagination."

4. While awaiting definitive studies along genetic lines, these scientists suggest that anthropologists look at the four great "divisions" of mankind (Negroid, Mongoloid, Caucasoid, and Australoid) strictly in the biological or ecological context and that sociologists study group differ-

ences in the cultural reference in terms of "caste" and social problems.

a. In this division of labor, an ethnic group would be defined as representing "one of a number of populations, which together comprise the species *Homo sapiens*, but individually maintain their differences, physical and cultural, by means of isolating mechanisms such as geographic and social barriers."

b. This definition is supplemented by the remark that where these barriers are of low power, neighboring ethnic groups will hybridize with one another; where they are of high power, the groups will remain more or less distinct or replace each other geographically.

#### D. The Biological Effects of Race Mixture

1. Much emotion has been generated over the question of race mixture. Rationalizations are constantly developed to justify opposition to interbreeding; legislation and terrorism are employed to discourage it; and the offspring of racial crosses are often stigmatized.

2. We shall give some of the impressive evidence which has accumulated concerning the biological effects of race crossing.

3. The descendants of nine mutineers from the English warship *Bounty* and Tahitian women are vigorous, long-lived, and alert people.

a. Members of this group have interbred for five generations, and, according to Shapiro, they equal or exceed in physical exuberance either parent stock.

b. In Hawaii there has been much crossing between Polynesians, whites of many nationalities, Filipinos, Japanese, Chinese, Koreans, and others.

c. The mixed population produced by these crosses seems to be made up of very satisfactory physical and mental types.

d. Further evidence of successful race crossing in Polynesia is found in New Zealand where Maori-white mixture has produced unusually healthy and capable hybrids.



e. The thesis that the crossing of quite different racial stocks results more frequently in physical disharmonies than is normally the case has been sharply questioned in recent years.

f. If such results were to be expected anywhere, the most logical place would be South Africa.

g. Fischer's study of the descendants of Hottentots and Boers in South-West Africa does not reveal a disproportionate number of disharmonious types.

h. These hybrids, known as Bastards, are taller than their parental stocks, show a high vitality, and are very fertile.

4. Negro-white crossing in the United States has produced a group of hybrids which has survived, increased, and prospered in spite of tremendous social and economic obstacles.

5. A number of studies of Indian-white mixture in the United States, Canada, and Mexico show that the mixed offspring have the usual hybrid vigor, and that they are taller and more fertile than the original parental stocks.

6. Mongoloid-white crosses have not been studied extensively, but there is one interesting report concerning Dutch soldiers and the women of Kisar, an island in the Indo-Malayan Archipelago. Rodenwald found that the hybrids born of these unions were quite satisfactory physical types.

7. Although social conditions have been most unfavorable for the hybrids resulting from the matings of whites and Australian aborigines, the offspring are said to be excellent physical specimens. Their reproductive and survival rates are probably higher than for whites, and in other respects they compare favorably with whites of comparable socio-economic backgrounds.

8. The weight of present opinion seems to be on the side that regards race mixture as biologically advantageous.

a. The older viewpoints concerning physical disharmonies, defective-



ness, and constitutional unbalance are not supported by recent investigations.

b. Unfavorable characteristics in hybrids are no longer thought to be the results of crossing per se, but are considered due to defective genes carried recessively by particular individuals.

c. In fact, it is now thought that the chances are greater for matching such genes within a group than in matings between members of different groups.

9. The dire claims and the dismal forecasts of those who oppose race mixing on biological grounds are not supported by the achievements of nations where crossing has occurred.

a. The ancient Egyptians were a mixture of Mediterranean, Negroid, Armenoid, and possibly other elements.

b. The ancient Greeks were hybridized people of Mediterranean, Armenoid, Alpine, Nordic, and possibly other lines of descent.

c. The ancient Romans were by no means a "pure" race.

d. The great civilizational developments in recent times have been centered in western Europe and the United States where "mongrelization" has been exceedingly common.

e. Geographical position, historical events, natural resources, contacts with neighbors and strangers, and other factors, as well as hybridization, must be taken into consideration in explaining "the blossoming of culture," but it cannot be demonstrated that race mixture per se causes cultural blight.

f. In fact, the hybrid members of racial minorities have frequently showed capacities for leadership in many lines of endeavor, probably not so much because of biological factors as such (although there is some evidence that mixed offspring are biologically superior to both parent stocks) as because of stimulating culture contact situations

and the influences of marginal social status.

10. The biological consequences of race mixture may be summed up in these statements:

a. Race mixture does not produce biologically or mentally inferior offspring.

b. Race mixture tends to produce offspring which exceed their parental groups in vitality, stature, and fertility.

c. Radical crosses between races in the United States, and in certain places outside this country, occasioned serious personal problems for parents and children in the 1950's. The hybrid is frequently treated as an outcast and discriminated against in matters which are crucial to happiness and success. Race mixture has its sociological disadvantages, and these will be discussed later, but the evidence does not indicate that it is biologically inadvisable.

#### IV. FIVE UNPROVED RACIAL BELIEFS

Among the commonly held notions about race are the following: Some races are mentally superior to others; race and temperament are closely related; definite relationships exist between race and biological endowment; race and culture are correlated; some races outrank others in morality.

##### A. The Doctrine of Mentally Superior and Mentally Inferior Races

1. The belief that some groups have greater innate intellectual capacity than others goes back at least as far as Aristotle, who justified slavery on the grounds that nature intends some men to rule and some to serve.

2. We have referred earlier to the dogmas of Boulainvilliers, Gobineau, Chamberlain, Stoddard, Grant, and Hitler. Like these writers in contributing to the perpetuation of a false idea, but unlike them because he is a scholar, is Lucien Levy-Bruhl.

a. This sociologist contended that the primitive mind is prelogical.

According to Levy-Bruhl, primitives are unable to separate ideas or



objects from the sentiments and emotions engendered by them.

b. Primitives were adjudged by him to be emotional and mystical in contrast to civilized men, who are supposedly logical. This viewpoint is unacceptable in scientific circles today.

c. In The Mind of Primitive Man, Boas has shown that the reasoning processes of nonliterate peoples are perfectly logical.

d. The fact that such peoples, lacking the storehouse of modern knowledge, start from different premises and arrive at different conclusions has nothing to do with their basic intellectual processes.

e. The Italian sociologist Vilfredo Pareto has amply demonstrated the importance of nonlogical behavior in recent and contemporary civilized affairs.

f. C. S. Myers, professor of experimental psychology at the University of Cambridge, concluded after many years' study of local populations in Europe that they correspond essentially to those observed in primitive peoples, and that differences, where they occur, must be ascribed to environmental influences.

2. The development of mental testing seemed to many to offer possibilities for determining the relative abilities of racial groups.

a. Numerous mental measurements were taken on United States racial and cultural groups in the period 1915 to 1935, and, while the conclusions of the testers vary, "the results show that groups like the English, Scotch, Germans, Jews, Chinese, and Japanese (test) close to the norm (white American); and American Negroes, Indians, Italians, Portuguese, and Mexicans (test) definitely below the norm.

b. A number of questions arise in connection with the interpretation of intelligence testing of racial and cultural groups.

c. One of the most important problems is sampling, that is, finding test groups which are truly representative of the total groups.



d. Different studies have shown considerable differences in median I. Q. for groups within the same race. An example is the comparison of southern Negroes and northern Negroes during World War I.

e. In the army study of nearly 15,000 southern Negroes and 8,000 northern Negroes in 1918, the northern Negroes were clearly superior to the southern Negroes.

f. This study also revealed the interesting fact that although northern Negroes ranked below northern whites, the median I. Q.'s for Negroes from Ohio, Illinois, New York, and Pennsylvania were higher than the median I. Q.'s for whites from Mississippi, Kentucky, Arkansas, and Georgia.

g. A later study by Peterson and Lanier showed white children in Nashville markedly superior to Nashville Negro children, Chicago whites slightly superior to the Chicago Negroes (only three ingenuity tests were used in this part of the study), but no significant differences in New York City.

h. These authors suggest that their results may be due to

- (1) a highly selected group of Negro children in the New York sample;
- (2) the superior environmental opportunities of these subjects;
- (3) the possibility that the white group was an inferior sample.

i. Klineberg points out that the third suggestion is inapplicable when the scores are compared with norms obtained by Yerkes.

j. His own investigation of selective migration creates great doubt concerning the first interpretation of Peterson and Lanier. Klineberg explained the school marks obtained by the northern migrants as compared with the nonmigrants and investigated school records in Birmingham, Nashville, and Charleston.

k. There was no evidence in the 562 cases studied to indicate that

the migrants constituted a superior group.

i. In further studies Klineberg found that the lowest average scores in a sample of Harlem school children were made by the groups which had arrived most recently from the South, thus showing the effects of opportunity on I. Q.

3. Another factor which merits consideration in racial testing is socio-economic background.

a. An investigation of this factor by Arlitt showed that when the Stanford-Binet was administered to 341 native white, Negro, and Italian children in the primary grades, each of a single school, the variation in results was greater in groups separated according to Taussig's classification of social classes than when the comparison made on the basis of race.

b. When all the native white children were compared with all the Italian and all the Negro children, the I. Q. averages were 106.5, 85 and 83.4; but when lower-class native whites were compared with lower-class Italian and Negro children, the results were 92, 85, and 83.4.

c. The undifferentiated figure measures class more than race.

d. By controlling one variable, the investigator eliminated two-thirds of the difference.

e. In H. G. Canady's study of West Virginia State College freshmen the rank order by occupational groups of median scores on the American Council Psychological Examination was professional, commercial, artisan, skilled labor, and unskilled labor.

f. Similar results have been found in comparable studies of white students. Obviously the task of matching individuals of two or more racial or cultural groups socio-economically is an extremely difficult one.

4. The importance of the language factor has been demonstrated in many studies of European immigrant groups, Chinese, Japanese, American Indians, and



Mexicans.

a. In all of these cases the average I. Q. obtained on performance tests is higher than that obtained on tests calling for language facility.

b. Klineberg points out that the language handicap of the American Negro is more indirect than in the other cases.

c. It is obvious that the Negro, particularly the southern Negro, does not have the same language facility as the average white, and this difference may have some influence on the scores made on linguistic tests.

5. Perhaps the most important factor in racial testing is schooling.

a. While intelligence tests were designed originally to measure innate ability, evidence has accumulated to show that results are affected by educational opportunities.

b. This factor is particularly important in the case of Negro-white testing since Negro schools, especially in the South, have often been substandard.

c. Only when educational conditions have been equalized can racial testing be taken seriously, and even then other factors influencing scores must be carefully scrutinized.

6. Other factors to be considered in this type of testing are motivation, rapport, and speed.

a. It cannot be assumed that all racial and cultural groups are equally interested in making the best possible showing in the tests.

b. In this connection Dahlberg's remark is pertinent: "The Negro comes into the world with a skin which darkens quickly after birth, and with a brain which soon blackens before the realization that he must abandon all hope."

c. Many testers have reported that their Negro subjects were indifferent, inattentive, or suspicious as to the value of the test.

d. Investigators who have worked with American Indian children re-



port cultural factors which are tied up with motivation, including the interesting refusal of Hopi children to compete against one another.

e. Rapport, or the relation between the investigator and the subject, may be a significant factor in test scores.

f. That distrust, embarrassment, and uneasiness may enter into the results has been shown by studies like those of Canady.

g. This investigator found a variation of six points in the I. Q. both for Negro and for white college students, when the students were tested on different occasions by a Negro and a white psychologist.

h. The attitude toward speed needs to be taken into account, even in tests like the Binet where speed is less important than in some other tests.

i. In the tests used by Peterson, Lanier, and Walker in a study of ingenuity and speed in white and Negro children where speed and accuracy were measured separately, the accuracy scores showed little or no difference between the two groups.

j. Other investigations of Negro children, of American Indian children, and of Australian subjects have revealed a relative indifference to speed.

7. Another problem which arises in racial testing is race mixture. This factor is especially important in the mixed American Negro population, where an estimated three-fourths have some white ancestry.

a. The results of tests administered to Negro samples, subdivided according to amount of white ancestry by means of general impression, anthropometric measurements, and genealogies, are inconclusive. G. O. Ferguson, Jr., found, in his study both of Virginia school children and of Negro recruits at Camp Lee, Virginia, during World War I, that lighter Negroes were superior to darker Negroes.

b. M. J. Herskovits found no statistically significant correlations

between four separate physical measurements (width of nose, thickness of lips, black element in skin color, white element in skin color) and scores on intelligence tests made by 539 adult male Negroes at Howard University.

c. Peterson and Lanier correlated test scores with four anthropometric traits separately and with a composite of the four traits on seventy-five New York subjects.

d. Klineberg correlated three traits separately with intelligence test scores in a study of 139 Negro boys in rural West Virginia.

e. The latter two studies produced results similar to those obtained by Herskovits.

f. Studies of this type have not been numerous, and in most of them the number of subjects has been small.

g. In no case has the investigator shown that the parent groups which had entered into the mixture are not either relatively superior or relatively inferior and therefore not representative samples of the total populations.

h. Even if it could be shown that those with a higher percentage of white ancestry in groups such as the American Negro or the American Indian did stand higher on the intelligence tests, it would be necessary to determine whether differentials in educational and socioeconomic opportunities existed on the basis of amount of intermixture.

8. In the light of present evidence there is no justification for concluding that one racial or cultural group is better endowed mentally than others. Testing programs will have to be more successful than they have been thus far in obtaining representative samples, and in controlling such factors as schooling, motivation, rapport, speed, socioeconomic background, the language factor, and degree of race mixture, before any defensible conclusions can be reached.

B. The Belief That Races are Temperamentally Different

1. Folk beliefs concerning innate racial and national temperaments have persisted through the centuries and provide the basis for widely held stereotypes.

a. Dozens of scientific studies have been made in attempts to verify or refute these popular beliefs, but they have yielded few definite conclusions.

b. According to Klineberg, there is a suggestion, from the use of the Bernreuter Personality Inventory and the Rorschach test, of greater extroversion in Negroes.

c. Also, Negroes seem more suggestible, but the problem of the relation of subject to investigator has not been adequately explored.

d. Tests of Negro musical ability appear to indicate that the Negro is inferior except in rhythm, but the tests and their interpretation are under criticism.

e. Results on handwriting tests are negative, and color preference tests have produced no significant conclusions.

f. Work habits are said to show no special Negro characteristics, and gesture seems to be a matter of response to cultural environment.

g. Studies of play habits show that Negro children play school more.

h. This may be compensatory activity in view of the smaller success of Negroes in school and the fact that schools and learning are symbols of prestige and power.

i. Until more adequate tests of temperamental characteristics have been constructed and the groups are equated on the basis of class and other background factors, no objective generalizations can be made on the question of race and temperament.

C. The Notion of Biologically Superior and Biologically Inferior Races

1. Proof of the biological inferiority of non-white peoples in the



United States has been seen by some in certain differential mortality and morbidity rates.

a. The mortality rate from tuberculosis is at least three and one-half times as high for Negroes as for whites, the disease begins actively at an earlier age, and the annual decline of the tuberculosis mortality is slower than among whites.

b. The mortality rate for syphilis is eight times as high among Negroes as among whites.

c. The infant mortality rate for Negroes greatly exceeds that for whites, as can be seen in the report of the U. S. Census for 1950.

d. Seventy-three out of every thousand live Negro infants failed to reach age one, as compared to forty-three white babies out of every thousand born, and it is thought that more accurate reports would show a greater differential.

e. According to Lewis, Negroes are less susceptible to diphtheria, yellow fever, and cancer and more susceptible than whites to lobar pneumonia and nephritis.

2. Also, the incidence of peptic ulcers, gallstones, appendicitis, trachoma, and caries appears to be less for Negroes than for whites, but the incidence of uterine fibroid (benign) tumors is higher.

a. Sickle-cell anemia is fairly common among Negroes, but whites seem to be immune to it.

b. Hemophilia is extremely rare among Negroes.

c. In some skin diseases the differences in incidence may be racial -- psoriasis is rare among Negroes; ainhum is limited almost entirely to Negroes.

D. From the standpoint of the question of innate racial vitality, the most meaningful pathologies would seem to be tuberculosis, syphilis, infant mortality,

heart disease, and cancer.

1. The higher mortality rates from tuberculosis for American Negroes and American Indians as compared with whites are due in part to differences in housing, sanitation, and nutrition.

a. Another factor is medical care, both early diagnosis and adequate treatment.

b. It is interesting to note that the Negro mortality rate for tuberculosis is not lower than the white rate was fifty years ago.

c. The differences in the syphilis mortality rates are partly explainable in terms of differences in living conditions, knowledge of the disease, and medical treatment.

d. It is believed that the longer exposure of whites to these two diseases has resulted in the development of relative immunities to them.

e. The differentials in infant mortality would seem to be due mainly to greater lacks in diet, knowledge of child care, and medical attention on the part of Negroes and Indians.

f. Both cancer and heart disease are more prevalent among whites than among Negroes or Indians, but this difference may be attributed in part to the higher proportion of whites that survives into old age.

E. At the end of the last century some scholars thought the Negro would eventually disappear in this country because of general biological inferiority.

1. He was not considered rugged enough to survive the fast tempo of life in a temperate climate. The record of the past six decades shows how mistaken these views were.

2. As Donald Young has said: "...Such immunities and susceptibilities as may exist between the peoples of the earth - and there is little agreement as to either their nature or extent - have already been rendered so ineffective whenever the full force of our scientific knowledge of health has been applied that we may be assured that the health record of any American minor-



ity could be so controlled as to approximate that of the old American stock."

#### E. The Myth of Racial Cultures

1. There is no correlation between race and culture. One looks in vain for a "Negro" culture, or a "Mongoloid" or a "Caucasoid" culture.

a. There is considerable variation in government, family institutions, religious beliefs, economic practices, artistic traditions, and other aspects of culture from one section of Africa to another and even from tribe to tribe in the same area.

b. The same is true for pre-Columbian America, and for Europe, Asia, and Oceania.

2. Before the age of discovery and exploration, a number of inventions were made independently by racially unlike and geographically remote peoples.

a. Since the development of rapid means of communication and transportation, the inventions and beliefs of diverse peoples have been transplanted to all habitable regions of the earth.

b. The young children of any race have no difficulty absorbing any set of cultural norms provided they are constantly exposed to it.

c. One of the best examples of the lack of relationship between race and culture is seen in the American Negro population.

d. Very few African cultural traits have been retained in the United States.

e. Close and continuous contact has given Caucasoids and Negroids the same basic western European type of culture.

f. Such differences in behavior as are observed between individual whites and Negroes in this country seem to be attributable to

(1) class, educational, occupational, and other non-racial factors and

(2) the somewhat different "social world" in which the Negro lives because of racial segregation and discrimination.



## F. The Dogma of Racial Morality

1. A widespread belief exists that there are strong connections between skin color (and other physical characteristics) and ethical standards.

a. Deviations from genteel middle or upper-class norms on the part of members of racial or cultural minorities are often credited to the "wild blood" of the recently domesticated savages or to the "low-grade blood" of peasant hordes.

b. Back of these explanations is the notion that nonliterate peoples are untamed men controlled by personal whim and feeling rather than by self-restraint and laws for the general good.

c. This idea is worthy of somewhat more careful examination.

2. The practices usually cited to show the brutality and undeveloped moral sense of non-white, non-western Europeans include infanticide, the abandonment of disabled kin, cannibalism, polygyny, incest, and premarital sexual intercourse. All of these customs occur in specific cultural contexts. They are not random forms of behavior, nor are they race-linked.

a. Infanticide is found under special conditions such as poverty or a belief that twins or triplets will bring misfortune.

b. Moreover, this practice is not unknown to the Caucasoid populations, as, for example, in ancient Sparta, ancient Egypt, and ancient Rome.

c. Abandonment of disabled kin is not brutal, callous behavior since it is often initiated by the sick, crippled, or aged person himself and may involve a return for the deserted one if the hunting party succeeds in replenishing its supplies.

d. Cannibalism seems not to have been widespread in primitive society. It occurs for different reasons, including magical beliefs, revenge, and near-starvation, and cannot be attributed to group bestiality.

e. Polygyny can seldom, if ever, be explained on the basis of

masculine lechery. A long period of lactation, running to two or three years in certain societies, during which marital intercourse is prohibited seems to have been a factor in the emergence of polygyny in some groups. In others, polygyny appears to have been a consequence of an unbalanced sex ration. Elsewhere, several wives have been desired because of their economic and prestige values. Polygyny has had social approval in a number of Caucasian groups, including the ancient Egyptians, the ancient Babylonians, the ancient Hebrews, the early followers of Mohammed in Arabia, the ancient Slavs, Teutons, and Irish.

f. Every human society had rules against incest, although the definition of incest varies.

g. According to Malinowski, premarital freedom in non-literate societies tends to reduce the importance of the erotic element in courtship, thus allowing non-sexual considerations to exert more influence on matrimonial choice.

3. Western civilization is notable mainly for technological and economic developments and the corresponding growth of order.

a. As Hobhouse, Wheeler, and Ginsburg point out, economic development "does not imply greater considerateness or a keener sense of justice, and may in some ways be held even adverse to them."

b. When comparative morality is under discussion it is well to keep in mind current crime and delinquency rates, divorce rates, gangsterism, political corruption, lynchings, race riots, unemployment, mental disease, and atomic warfare in the United States.

4. Regardless of ever present discrepancies between ideals and performances, the basic morality of literate and non-literate groups is much the same.

a. Lowie says, "...Notwithstanding undeniable differences in outward manifestations, savagery and civilization display the same senti-



ments with reference to the basic human relations.

b. Not unbridled self-indulgence, but restraint; not brutality, but kindness; not neglect of one's neighbors, but regard for them, are prescribed as proper goals of social conduct. What differs is essentially the extent of the group to which these sentiments are applied."

## V. SUMMARY AND CONCLUSION

A. In spite of (1) the lack of full genetic data on human beings, (2) a great amount of race mixture, (3) semantic problems, (4) the modifiability of races, and (5) the many difficulties of racial classification, race is not just a figment of the imagination. Scientists can identify major categories of mankind and there is a fairly general agreement on smaller groupings.

B. Students of intergroup relations need to acquaint themselves with the techniques and problems of race from the standpoint of physical anthropology. They may choose from among four schools of thought on the biology of race:

1. Genetic theory. (Example: Dunn and Dobzhansky; Boyd)

2. The taking of more and more measurements and more accurate measurements; plus the use of whatever genetic data are available. (Example: Hooton)

3. Traditional physical anthropological classifications, plus trait maps, combined with a skepticism about the usefulness of genetic theory for racial classification. (Example: Kroeber)

4. The investigation of mixed ethnic groups. (Examples: Ashley Montagu; Huxley and Haddon)

C. Regardless of the viewpoint favored, students have much to gain from a careful examination of physical anthropology.

1. If there are no final answers as to what constitutes a race, the physical anthropologist can at least dispel common misconceptions about human physical differences.

2. Physical anthropology has value for the study of race relations, even if the value is largely negative.



D. The student of intergroup relations cannot stop with physical anthropology. It is only the beginning for him because he has to deal with the attitudes and behaviors of the scientifically uninitiated.

1. He must operate primarily in the fields of sociology and social psychology for the simple reason that, while most people use the term "race" inaccurately, it means something definite to them and they have strong feelings about it.

2. The man in the street can see that men differ in physical appearance and he is certain that the differences are more than skin deep. Sociologically, race is a real thing to him.

3. He "knows" that physical traits are linked with intelligence, temperament, character, morality, and so forth. He knows that Jews constitute a "race" and he is convinced of racial superiorities and inferiorities.

4. To him races differ inwardly as well as outwardly, and he proceeds to treat those who differ from himself in special ways.

5. He behaves "as if" men with other traits were a different species of the animal kingdom. This book is mainly concerned with the special conceptions which the members of one racial or cultural group have of other groups, and the believed-to-be proper treatment of the others in certain historical associations.

ANALYSIS OF PREJUDICE

STATE OF NEW JERSEY  
DEPARTMENT OF LAW AND PUBLIC SAFETY  
DIVISION ON CIVIL RIGHTS

LESSON PLAN

COURSE	: IN - SERVICE TRAINING
SUBCOURSE	: POLICE - COMMUNITY RELATIONS
SUBJECT	: ANALYSIS OF PREJUDICE
METHOD OF INSTRUCTION	: LECTURE
EQUIPMENT	: BLACKBOARD
REFERENCES	: "RACE AND ETHNIC RELATIONS" BY BREWTON BERRY. "NEW REPUBLIC" BOOK REVIEW BY ELI GINSBERG OF "THE ECONOMIC STATUS OF THE NEGRO IN THE NA- TION AND THE SOUTH" BY HENDERSON. "THE ENCYCLICAL OF POPE JOHN XXIII, PACEM IN TERRIS"

INTRODUCTION :

This is a special training course which has been designed as an aid to police officers in order that they might be better informed in the areas of police - community relations and thus be prepared to cope with the many problems created by the complexity of our modern day society, it's habits and living patterns.

BODY:

I. Approach To Prejudice.

A. It must be made clear to you immediately that no one could stand up here and say that he knows all there is about the problem of race relations as a conflict, or that he knows all about what causes prejudice.

1. Each of us comes to the subject of prejudice, prejudiced; it's in our culture. We've been taught ever since we were children that we are not supposed to be prejudiced. We have, in a certain sense, made up our minds that we are against it, and that is one definition of prejudice.

a. The word prejudice comes from the latin "pre-iudicio" meaning to judge ahead of time. You know the slogan, "Don't confuse me with the facts, I've already made up my mind."



b. Well this is one common definition of prejudice, that is to have made up one's mind and therefore closed that mind to any further consideration.

B. There are those, however, who pick apart that definition. They say any judgment is a matter of making a decision, but there is something extra in prejudice as we are concerned with it that is not just making a decision. That something is the emotional content.

1. There is an emotional content to the act of being prejudiced; so that it isn't merely a matter of looking at something and making a judgment.

2. Who then is prejudiced?

a. Well, if there is an emotional content to it, then the highly emotional are going to be prejudiced. We might say, taking from the psychologists, that those who are insecure, personally insecure, are going to be more highly prejudiced than those who are not.

b. We are told that prejudice, with its emotional content, is something that is ~~acquired~~, something that we learn; that it is not something that is innate.

c. If this is true, then the solution is--get to know everybody and prejudice will disappear. Yet at times there are greater conflicts of tension and misunderstanding when people do get to know each other, and the farther away they are from each other the less prejudiced they will be.

d. If mere knowledge alone of the other person or the other group, is the answer then it would be quite easy to say the nature of prejudice is such that with proper education it could be eliminated. And yet people can come to know each other and more intensely dislike each other, so that perhaps ignorance is part of prejudice, and perhaps prejudice is acquired. There is something more involved than the counterbalancing of ignorance by knowledge. Again perhaps it's that emotional element.

3. What we are more properly speaking about then might be called antipathy; that is taking an approach against what one knows or what one doesn't know - a feeling, an emotion of antipathy, of dislike, and this then can rest on many sources.

a. When a person is defined as a member of a group and that group then is not acceptable to the overall society it is very easy to say that the person likes that person, they're not really prejudiced, but that person as part of that group should stay in his place.

b. It's easy to ascribe to them some particular point in the social scale and say this is their proper place. If they stay there then I'll regulate my behavior and my relationships with them in such a way that I will not do anything to them that violates their legal or constitutional rights.

4. So what is the nature of prejudice?

a. We say there is a closing of the mind, quite often a closing ahead of time before the facts are in, but there does seem to be that element of antipathy involved, an emotional content.

b. Therefore, in dealing with the situations in which prejudice or antipathy is present, one has to bear in mind that it cannot be solved or ameliorated just by knowledge. Mere contact between peoples of different groups is not a complete answer. What is involved here, according to one author, is an attitude with an emotional bias.

c. A person who is prejudiced may wish then to keep a social distance from the persons he does not like. He may express that social distance by segregated housing, by exclusion from job apprenticeship training, by exclusion from fraternal organizations, clubs and so on. In short, because he is prejudiced he discriminates.

## II. Prejudice and Discrimination.

A. Prejudice and discrimination are not necessarily the same thing, they are not always correlated.



1. One gentleman, Brewton Berry, author of Race and Ethnic Relations, makes this statement, "You have the unprejudiced non-discriminator. He does not discriminate and is not prejudiced. This creature does exist." "Generally," says Berry, "he's found either talking to others who feel the same way he does or to himself. He doesn't seem to have much impact in the overall community in relationships."

2. "Then there is the unprejudiced discriminator. This person is a great believer in expediency. She is the housewife when the girls get together for their coffee clotch or Scotch clotch, as the case may be, and when someone begins to berate about the fact that a Negro is moving into the neighborhood and so on and expresses her views. (They are all right in their place but--) This unprejudiced discriminator is the one who listens and does not say anything."

a. "She is not prejudiced but she is expedient. It's better not to raise a fuss. It's better not to stand up and be counted. Any organization which is too active will do more harm than good." This is the general approach to all types of activity whether they are extreme or not.

b. Unprejudiced probably as such but it is discrimination because they believe in silence when the bigot speaks out. They feel that we don't need a positive program to combat prejudice, that prejudice will disappear if everybody is just good, not recognizing the fact that evil can always conquer if good people don't get together and do something about it. And this is our day of many people living crowded together.

3. And then Berry speaks of the prejudiced non-discriminator. "This is," he says, "the timid bigot." Those who do not accept the tenets of the American creed but conform to it and give it lip service when the slightest pressure is applied.

a. Thank God perhaps this is not too numerous a breed. Prejudiced and not discriminating because the laws against it contrast with the prejudiced discriminator or all weather illiberal, one who is prejudiced and does not discriminate.



b. I'm making a distinction then, as Berry does, between the practice of discrimination and the prejudiced person. The prejudiced person may practice discrimination and a non-prejudiced person may also practice discrimination.

B. Prejudice obviously then is a very personal thing; it is a question of a personal attitude on the part of the individual.

### III. The Role Of The Policeman.

A. Now the role of the policeman in American society is, of course, as a representative of authority. You are unpopular in American culture by your very origin.

1. You represent authority, and, in large part, we have had an educational philosophy that denies the divine origin of authority. This philosophy makes the person in authority a very disliked person because there is a certain prejudice against authority. And thus there exists the lack of respect for authority with which undoubtedly you are familiar.

2. As part of our culture, we find respect for authority not being inculcated into young people. And so from the very beginning, the policeman is playing a role that is not acceptable to many people in our society and a role that is foreign to the thinking of some deprived groups in our society.

a. For if a person is a member of a group or race that has been the object of discrimination, prejudiced and unprejudiced for hundreds of years, authority is bound up in the concrete figure of the white man. And there is in the very beginning a resistance to that authority, a rejection of it.

b. Because of the cultural conditioning of these people, who have had a deprived background, they are not going to accept authority in itself, they are prejudiced against it.

3. Also, we've had a denial of authority from the Marxist side. Where a man denies the authority of the committee to question him; he denies the authority of the judge to sentence him and so on.

a. He denies the authority as such, and so the policeman playing the role of an authoritarian, if you will, is regarded by some as almost anti-democratic.

b. We are dealing then with prejudice, not only in racial matters, but prejudice or antipathy towards the role of the policeman as such.

c. Therefore, there is a stereotype thinking about authority on the part of minority groups. Those who reject the authority of the policeman have stereotyped the policeman and they are prejudiced. Then the policeman is called upon to deal with prejudice against the minority group and to uphold equal justice for all.

#### IV. Stereotyping.

A. Stereotyped thinking is thinking of all people as members of categories and not as individuals. This, from a moral viewpoint, is the greatest insult that could be offered a man, to think of him only as a member of a category. We deny his very humanity, if we place him in a category which is somehow intrinsically lower in status or quality to any other group.

1. Why do people do this? Why do people place others in categories and then say that category is somehow lower than they are?

a. Well, if I feel superior to someone else because I happen to have a particular color, particular size and so on, that may help to build up my ego. If I live in a group which speaks of marriage, friendship, association with my own kind, my peer group and so on, then I am going to somehow give this a preferential rating, - ethnocentrism as sociologists would call it.

b. Unless we make an analysis of our attitudes towards groups as we grow older, we can become prejudiced in the very worst sense of the term.

2. We know that our group pattern is changing in the north, in the metropolitan area, particularly here in Newark, and it is impossible to hold today the attitudes that were commonly held in this city fifteen, twenty or thirty years ago.



a. The pattern is different, the groups are different, the groups are in different alignment. Certain groups have grown in economic income, social standing, and educational levels. They have grown dimensionally in size and number. They have moved here, there, and are moving elsewhere, so that the attitude adopted toward groups as a child, if that attitude remains static, will, in all likelihood, become prejudiced. The home, of course, should be able to keep prejudice out of the mind of a child but the home does not always do this. Many psychologists say that prejudice is acquired by the age of five.

B. This does not mean that we deny individual differences.

1. One of our conservative magazines now speaks of the right of inequality and has a quotation from Jefferson along that line to the effect that; if the essence of a democratic society is to recognize the equality of men, a person who honestly works against prejudice does not necessarily hold the belief that all men are equal in talent, or that all men are mediocre.

a. The unprejudiced person must be discriminating, intelligently discriminating. He must take each individual as he finds that individual and avoid putting that individual into a category and closing the door and then saying, "Well what can you expect?"

b. We know the pattern, speaking now in generalization for the United States, of what has happened in our colored and white relationships. That pattern predominately has been one of domination and submission. And that pattern will no longer survive.

2. We are in the midst of a social revolution. One individual in Elizabeth, New Jersey came out a few months ago and said there is too much talk about civil rights --we're overdoing it and so on. Well, he was just whistling Dixie in the wrong sense.

a. It is a social revolution that is taking place in the United States. And that group, which again by way of generality, has been in submission is not going to be in submission.



b. And full equality in practice, in employment, in housing, in education, in administration of justice, must come. It will not come unless the dominant group readjusts its sights; unless it assesses its own values and unless there is a personal commitment and a personal involvement by each individual who belongs to the dominant group.

3. We can stress that when it comes to prejudice, here, truly is a moral problem.

a. If we are dealing with attitudes with an emotional content, how do I as an individual keep my emotions under the control of my reasoning? I cannot rule out my emotions or deny that I have them.

b. How can I keep my emotions from destroying my reason? How can I keep my emotions from dominating my reason? Because when my emotions dominate my reason, then I am prejudiced, then I have antipathy, then I am less than rational.

c. How can I keep my thoughts about what is right stronger than my feelings? And we know that we cannot keep that reason stronger without an actual striving, without moral strength.

4. If a person is morally degenerate, he is not liable to keep his feelings under the power of his reason. If a person is a libertine he is not liable to control his emotions because he has indulged his passions and sensuality. And so true is it in the realm of the intellectual and social life. Self-discipline is necessary if one is to face the social fact as it now is, the pattern of society as it now is, calling for self-control. It has been said, no one can command unless he learns to obey.

## V. Economic Aspects.

A. Your attention on this question of prejudice is called to one aspect of Negro - white relations and that is that prejudice is said to be attributed to economic competition. If economic competition were removed there would be no prejudice. A number of studies were made on this recently.

1. U. S. News and World Report had a detailed one some time ago.

a. If job competition were eliminated, would prejudice disappear? Not as we defined it! A certain amount of hostility would undoubtedly lessen. But here is a more interesting and more pertinent question, asked by a gentleman by the name of Eli Ginsberg in the New Republic:

b. "If all the Negroes in America were to lose pigmentation overnight, how many of the problems would be solved? How many would persist? If all American citizens overnight had the same, basically the same, features and same color, would all our problems of intergroup relations disappear? If not, how many would remain?"

c. This appears in a review of a book which deals with economic conditions, The Economic Status of Negroes in the Nation and in the South by Henderson. And Henderson points out that in his opinion "It's the economic situation that underlies much of the present hostility situation."

2. So that if pigmentation and features and so on were all the same, what about the problem of providing sufficient employment for all Americans? Call it the gross national product -- whatever figures or statistics one wants to use. We are in a society on which automation is having its impact; one study says 200,000 jobs a year disappear through automation, and we can all say, "Well, yes, but eventually it will create more jobs than it displaces." But that doesn't solve the immediate problem.

3. It's very easy then for a person who is prejudiced to say I want my job and I will protect it. He is faced with the impact of automation getting rid of jobs, just as the loss of jobs is occurring now in the automobile industry, the steel industry and so on; fewer men are working there than 15 years ago and they can produce far more than they did 15 years ago. If he protects his job he is guaranteed employment and the unemployed person will have to suffer. This person infers that the unemployed individuals or the whole group is somehow intrinsically inferior.



## VI. Psychological and Sociological Aspects.

A. Six cases have been argued before Federal judges in the last few months in the South on the grounds that the Negro group, or race, if you wish to use the term, is intrinsically inferior. If a person believes that, from my standpoint he is prejudiced; he is not facing the facts.

1. The intrinsic inferiority of one race as compared to another doesn't have a leg to stand on. In so-called psychological studies which seem to indicate such inferiority, there is a lack of verification. But it's the person who is put in the job squeeze, who is faced with innovation in his social, recreational, and business life, whose neighborhood pattern is beginning to change. It is he who is most liable to fall into the snares of becoming prejudiced.

2. So he pursues a policy which is not based on justice, and then we are accused of saying one thing and practicing another.

a. Thus, the Black Muslim approach is very logical. On the premise that what has been said is not what has been done and what has been done denies the validity of everything that has been said.

b. In the Black Muslim approach there is complete segregation. On what grounds? That the white race is inferior. That the white race keeps the Negro from having his due job opportunities and so on.

c. Therefore, the only protection for the Negro is to separate from the white, to look down upon them, to discriminate against them. And so prejudice goes full cycle, with the prejudiced dominant group finding the same arguments turned against them by a prejudiced minority group. Granted that there are many other elements involved and that that particular group does not speak for the majority of American Negroes.

3. Prejudice then exists in all levels of society; it exists on both sides, both colored and white. It puts white against white, it drives colored against colored. It exists within minority groups. It exists between groups. What we have to be alert to are those basic changes in our economy such as automation and changes in our political development, such as centralization in Washington and Trenton and so on.



a. These changes make the relationships between groups different and we have to adjust those relationships in our laws, in our interpretation of laws; so that the power of law may be used to protect the individual rights.

b. The use of the law to protect individual rights might have been impossible a generation before, but now is called upon to do so because of the present context.

B. In line with this thinking we have the Encyclical of Pope John XXIII, *Pacem in Terris*, which has been so widely commented upon.

1. A sociological document in many ways, it draws our attention to these changes that have taken place in society. It states that the right to life includes the right to culture - the right to life includes the right to technical and professional training. The right to life includes the right to the benefits of the overall society. These are basic rights, and in modern life they need to be spelled out in law; the individual has a right to have his rights juridically protected.

2. Who is the man then carrying out this juridic protection of individual rights in a changing society? It is of course the policeman. It is the police authority; the very authority that may be challenged, that may be prejudiced against. But if the individual mind of the policeman is prejudiced, then the role he must play in the overall society is going to be in jeopardy.

C. Not too long ago, (this is a true story) a man came into a barber shop in New Jersey and the barber told him he was sorry he couldn't have his hair cut there. It so happened that the customer who was turned away was a Catholic Bishop, who is a Negro from Africa, and the barber who turned him away was a Catholic barber.

1. Oh, you can hear all the rationalizations coming up, different hair, different instruments, all the lines we can use to rationalize any time we practice prejudice. But that barber was prejudiced. If he personally wasn't prejudiced, then he practiced discrimination.

2. We must wonder about the conscience of that individual person, the barber. When he examined his conscience (and we're presuming now that we all admit we have one that can be examined) how did he make the examination? He wouldn't steal, or if he did, he'd be upset about it and sorry later, but would it ever bother him that he refused his services of public accommodation to an individual on such grounds? On the color of his skin?

3. And yet he might stoutly maintain that he is not prejudiced and he can rationalize what he did.

a. And so it is with all of us in an Analysis of Prejudice.

b. We can justify it if we're prejudiced, we can be very glib. It hurts to admit that I am prejudiced. It hurts to admit it because it is a defect. We started off saying we are prejudiced against prejudice. So... who wants to admit they're ever prejudiced? No one! It therefore requires a constant run down of what we do; not what we say - but what we do, to check off whether or not we are prejudiced.

c. Because we can easily rationalize what we do, the moral aspect, the examination of conscience, is the essence of the problem of prejudice.

4. We can practice discrimination because it helps in job employment for the "ins." We can practice discrimination because it means the land value or the value of our house might not change and so on. We can practice discrimination on the basis of personal experience, a distasteful personal experience that has left a bad taste. But in the long run, when we do those things, we are not acting in accordance with the nature of rational man, that his reason, not his feelings, should direct his behavior, his conduct.

## VII. Summary.

A. Prejudice is a pretty popular thing; it's always been popular and it's popular now. You can make a good living from being a professional prejudiced person.

1. You can play upon the emotion of people and you can pass the hat and get plenty of money. We have this type running loose in our society. We mustn't be



prejudiced against them. We have to assess them logically with the power of our reasoning.

2. In the work of any man in public, *whether* it's any man in uniform, whether it be policeman or priest or fireman or whatever it might be, we are faced with the fact that there are individuals.

3. There are individuals who take an attitude of antipathy because of the uniform.

B. One time a young man who was studying for the priesthood came from Georgia, and when he was ordained he brought home a classmate and said, "I want you to visit some of my friends here. They are just beginning to get used to me as a priest." So he took him next door, introduced him to people and he said, "Now take off your hat." He said, "Now take off your shoes." His buddy priest said, "Take off my shoes, what for?" He said, "I want them to see that you don't have club feet. They believe that I don't have club feet, but they believe that all other priests are devils and I want them to see another priest who doesn't have club feet." So he took off his shoes to show them that he didn't have club feet. And those people next door were nice people; they were friends of his because they knew him, but he was regarded as the exception in the category. "Some of them are my best friends" approach. I have some "good friends in that particular group, but the rest -," and immediately then the category, all lumped into one and then evaluated as of all the same dignity, the same value or lack of dignity or lack of value.

C. It takes constant individual assessment of what we do, not just what we say, on our job and in our homes, to analyze whether or not one is prejudiced - whether it's feeling or common sense that dominates.



UNDERSTANDING MINORITY GROUPS

STATE OF NEW JERSEY  
DEPARTMENT OF LAW AND PUBLIC SAFETY  
DIVISION ON CIVIL RIGHTS

LESSON PLAN

COURSE : IN - SERVICE TRAINING  
SUBCOURSE : POLICE - COMMUNITY RELATIONS  
SUBJECT : UNDERSTANDING MINORITY GROUPS  
METHOD OF INSTRUCTION : LECTURE  
EQUIPMENT : BLACKBOARD  
INTRODUCTION :

In order for police officers to treat people objectively, it is imperative that they understand why people, particularly minority group people, do the things they do. The police officer must have a knowledge of human nature and human behavior. With such knowledge and training, the officer can understand the reasons for the actions of various types of persons, and thus handle the situation objectively and intelligently, rather than reacting in a resentful and emotional manner. It is with this thought in mind that the content of this lesson is presented. The scientific findings as to the normal reactions of normal people to abnormal conditions and experiences will be presented in their simplest form in order to assure proper and thorough comprehension on the part of the officers participating in this special training program.

BODY :

I. What Is Prejudice?

A. Prejudice, as we see it exercised today, is a habit of thinking. A habit of thinking which in most cases goes back to our childhood, when as little children we first ran out into the neighborhood and joined the other children on the street to play. Even at that young age we were overcome with the most natural desire a human being can have; that of being accepted.

1. In our desire to be accepted, we blindly assumed the attitudes and values of the group we wished to play with. These attitudes usually included the animosities this group might have had towards some other child in the neighborhood who was picked on, pushed around or ridiculed.

2. These attitudes and actions were sooner or later related to the child's nationality, religion or race. Thus, the Italian boy down the street, or the Jewish lad in the next block, became the object of our own distrust and dislike only because it was the thing to do or we might have found ourselves in the same position.

3. More importantly, though, was the fear of being rejected, or not acceptable to these very important people at this stage of our young lives.

a. When we grew a little older and went to school, the same thing happened. A special group of kids attracted us, and we wanted to be a part of that group to the degree that we would bend over backwards to make sure that we conformed to their standards of behavior.

b. These standards, unfortunately, included the ostracism of numbers of other kids in the school.

4. The references by the kids in our gang to these other kids almost always included some tie-in with their religion, nationality or race. I'm sure you remember some of them. As a matter of fact, you may have in some instances been the recipient of these abuses. I remember I was the "mick" the "thick headed irishman." Other friends of mine were referred to as "guineas," "wops," "hunkies," "pollacks," "kikes," and of course, "niggers." These constant references to people in this manner created what can be referred to as the habit of thinking as it relates to other people.

5. This habit followed us into adulthood, and we continued to accept the attitudes and values and prejudices of the group to which we aspired. This



habit of thinking resulted in the unconscious dividing of the human family into two groups of people; the "we" group and the "they" group; "our kind" of people and "all the others."

6. One of the oddities of this habit of thinking is that we may hate, fight or ostracize many individuals who are "our kind" of people, and we may like and respect individuals who are the "other kind" of people; but we still continue to make the group distinctions and measure individuals by them.

B. Our prejudiced attitudes are also a result of fear and insecurity; fear of what "they" will do, or what "they" can do, or what "they" are doing. If we don't keep a tight rein on them "they'll take our jobs; they'll ruin our properties; they'll push us around; they'll marry our daughters."

C. Miseducation and misinformation also contribute to a continuation of these prejudicial attitudes.

1. A great deal of this can be attributed to what we read, how much we read, and how much we really understand as it relates to the many things that we do hear and read about.

2. It also depends upon how much information we accept through hearsay, gossip and rumor and whether or not we make any effort to analyze these things in order to determine whether they are factual or actually a misinterpretation of hearsay and/or rumor.

D. Exploitation of members of minority groups is another factor. The question should be raised among us who are members of the majority group as to how much we really know about the many forms of discrimination against the "they" groups.

1. If you have never been a victim of any type of discrimination you will have little or no knowledge as to the embarrassment, humiliation and the hurt that is experienced by members of various minority groups who are victimized solely on the basis of an accident of birth.

2. To put it another way, these people are placed in this position simply because they picked the wrong parents.

II. A. Historically, there have been many groups of people who are or have been regularly embarrassed, humiliated and hurt by the day to day exposure to the injustices of discrimination which deny the right of a man to be an individual.

1. The Irish 75 to 100 years ago were victims of prejudice and discrimination; and during that period of time lived in the wrong part of town, held the least desirable jobs, and were easily identifiable due to their brogue and possibly their European clothes.

2. The Italians 45 or 50 years ago were in the same position as the Irish before them. Again, basically due to the fact that they lived on the wrong side of the tracks, in most instances spoke broken English, and wore Continental clothes they were easily identified as being different and thus were victims of the injustices of prejudice and discrimination.

3. The Jews throughout all our history have been victims of prejudice and discrimination.

4. Negroes in America have been victims of prejudice and discrimination from days even before the Pilgrims landed, and at the present time are still victims of the prejudices of many people. The continued prejudicial attitudes and actions towards Negroes are directly related to the case of identity as it relates to their minority group status.

a. The Irishman and the Italian and other nationality groups have been able over the years to become completely oriented and "Americanized," and as a result can get lost in the crowd.

b. The Negro, however, due to the high visibility of his skin will always find it impossible to blend into the crowd.

c. If there were 500 people gathered together under any circumstance, and there were four Negroes in the group, it will be obvious to anyone in a position to observe the entire group that there were four Negroes in the crowd.



d. This "visibility" factor is what makes it so difficult for the Negro to overcome the prejudicial barriers which exist as they relate to his particular group.

5. We have a new group in many of our communities today which is living through the same experience. This group is the Puerto Rican. As a new group easily identified, they are the recipients of discrimination and the victims of exploitation.

B. All men regardless of race, creed or color look for and expect fair play and justice in a free democratic society such as we enjoy here in the United States. In Russia or in China the people learn to expect arbitrary, unfair and unjust treatment; but even in these countries they fear and resent it, and it is the hope of the free world that the resentment towards this type of arbitrary treatment will build to the point where these people will revolt and throw off the cloak of dictatorship which smothers their individuality and freedom.

III. If people are regularly and repeatedly denied fairness and justice, several things are going to happen, and I think we must divide these reactions into two specific types.

A. The first type of individual will "fold up," that is quit cold. They become spineless, spiritless creatures having no ambition, no aspirations, no hopes or plans. Their attitude is, "What's the use. No matter how hard I try, no matter what I attempt to do, people block my efforts because of my race, (creed, color, nationality). So if they won't give me a chance, if they won't give me a job, if they won't permit me to work and support my family, then let them assume these responsibilities. I'll go on welfare or relief or what have you."

B. The second type of reaction to unfairness and injustice are those who will resist. They will fight back in one of the many ways an individual can fight and resist these injustices, and I think we have to divide this group into three kinds of resistance.



1. There are those who will resist unfairness and injustice by trying to excel, and you will probably recognize this resistance as I describe the forms they may take. Some of these people will try to show the majority that despite what they are they can excel, they can be outstanding and we see this illustrated by those who become outstanding students. We find them on the honor rolls in schools, we find them winning scholarships to higher education.

a. There are others who will try to excel in just the ordinary every day jobs involving hard work. The laborer who will try to excel <sup>by being</sup> the best ditch digger you could possibly hire. He will excel in that he will give you eight full hours of work, he will follow orders to the letter, and as a result will be in great demand because of the quality of his services.

b. Some will try to excel in commercial enterprises by being extremely successful businessmen and succeeding in any aspect of commercial enterprises.

c. There are also those who will resist by excelling in athletics; having been gifted by God with outstanding physiques and unusual muscular coordination. They will become outstanding athletes, and the drive behind their performances is the desire to excel. We know of many minority group members in this particular category; people such as Jackie Robinson, Roy Campanella, and Floyd Patterson. We can easily remember looking back through athletic history outstanding Irishmen, Italians, Poles, etc., in football, baseball and boxing.

d. There is another group of people who are resisting unfairness and injustice by trying to excel in the simple possession of the symbols of success whether or not they can afford them; a Cadillac car, fancy clothes. These people also in a sense are trying to show that despite their membership in a particular minority group they at least appear to be excelling.

2. Another group is resisting the unfairness and injustice heaped upon them by trying to repel. They will shut out the world they fear and hate because it has been so unkind and unjust to them. They will build walls around themselves

physically and psychologically. They will withdraw and want no part of society.

3. There is a third group that will resist, and this group will try to rebel; some through organized opposition; others will lash out in blind frustration and rage in an undisciplined form of defense against the prejudices of the oppressing group. Those who will rebel through organized opposition you will recognize as bona fide minority group organizations working for the equality of all Americans; the demonstrators and pickets protesting prejudice and discrimination in any number of types of situations in your communities.

a. The rebel who will lash out in blind frustration and rage is so filled with hate that you may see him on a Saturday night dead drunk or staggering down a street so filled with hate and rage that if he brushes up against a wall he will swing and hit that wall.

b. If you try to arrest this particular individual, you're going to have your hands full; because he will fight you every step of the way, and it must be understood that he is not fighting or resisting you personally, but he is lashing out at what you represent; the "symbol of authority;" a symbol of the society which has treated him so harshly.

c. It should be noted here that it is this last group, the rebel, who cause police the most trouble.

IV. One of the persistent questions when talking to people about minority groups has been, "Why don't they (the Negro, the Puerto Rican and others) do something to better themselves?" "Why are they so uncouth, so unruly, so anti-social?" You will notice in these questions the pronoun "they;" again, this general reference to all these other people who are not "our kind." There are many parts in the answer to this question.

A. Let's take the Puerto Ricans. These people come from an island which has never been self-sustaining. It is lacking in natural resources. The majority of Puerto Ricans moving into our communities lived a simple rural life back on the



island of Puerto Rico. They have continued to speak Spanish because the mother country, we ourselves, the United States, have done very little to improve their schools, to aid their economy, or to influence their language and customs; and this has been since 1898, over 60 years.

1. But let's be factual. The Puerto Ricans, just like the ancestors of most of us here in this room, have come to the United States, that is the mainland of the United States, to better themselves; to better their income; to enable their children to attend better schools; to enjoy better living standards.

2. In other words, the same motivation that attracted our ancestors to this "land of golden opportunity" is prevalent among those Puerto Ricans coming into our communities. You will note that I made reference to the mainland of the United States.

3. It should be understood that Puerto Ricans are United States citizens and have the same rights and privileges enjoyed by you and me. They have the right to come to the mainland of the United States from Puerto Rico and to travel in any or all of the states of this great union without the necessity of a visa or a passport.

4. They may move about this great country of ours with the same freedom enjoyed by each and every one of us as citizens of the United States of America.

B. The American Negro has preceded most western European immigrants to the shores of this country. They were here before the Pilgrims landed. They have been here nearly 350 years; more than ten generations, and despite slavery, despite disfranchisement of three fourth of their population, despite serious discrimination in educational opportunities, the American Negro has remained a loyal citizen using the law of the land as his medium of protest.

1. Some may wonder why the term "loyal" is used, and therefore, it should be clarified. Too few people know or realize that 35 years ago the Communist leadership in making plans for growth of the Communist party in the United States decided that, because of the injustices suffered by the American Negro, he would



be a prime target for Communist propaganda; and it was felt at that time that the American Negro would "swallow" all this propaganda and, as a result, the Communist membership rolls would be swelled by Negro enrollment.

2. It must be reported here, that as of today, as has been true for the past 35 years, this attempt to enroll Negroes in the Communist party has been one of the major failures of the Communist party in the United States. This is not to say that there are no Negro Communists. Certainly there are, as there are members of all types of nationality and religious groups to be found in the Communist party. But, the point that should be made is the fact that the ratio of Negroes in the Communist party is insignificant compared to their total population.

3. Now in spite of disadvantages in educational opportunities today, there are over 100,000 Negroes enrolled in United States colleges. There are approximately 25,000 Negroes graduating each year with all types of degrees, and yet these graduates, prepared academically for all types of professional endeavors, meet job discrimination when they seek employment in the fields for which they have prepared.

4. From slavery to date the Negro has been expected to be happy with this arbitrary assignment to the dirtiest, coldest, hottest and least desirable jobs. He has been expected to be happy to work for cheaper wages and to live in houses and neighborhoods no one else wants.

5. The Puerto Rican in many instances is living through this same experience.

V. There is another question which is invariably raised in police classes when discussing minority groups. That is the question, "Why do minorities or members of a minority always cry 'discrimination' whenever they are caught in violations of the Law?" There is a very logical answer to this question.

A. Each and every one of us react to all types of circumstances on the basis of our living experiences. Our living experiences teach our nerves, our muscles

and our minds to react. If you are a baseball player and you are out in center field and you hear the crack of the bat on the ball, you don't stand there and think, "Gee I'd better drop back, that ball's going over my head. I'd better raise my glove and as the ball hits the mitt I'd better squeeze my hand in order to hold the ball. Maybe I'd better put my other hand over to be sure it's held. Now what do I do with it? Do I throw it to second, do I throw it to home?" No! If you are a ball player and you have played for any length of time, your nerves, your muscles and your mind will react immediately at the crack of the bat. You'll drop back to the proper position, take the ball in your mitt and immediately throw it to second or home; wherever the play should be made, without a moment's hesitation.

1. Similarly, if you have had any degree of experience as a boxer and you find yourself in a position where someone throws a punch at you, you are not going to stand there and think, "Maybe I'd better dodge. I'd better get my chin out of the way. Should I feint? Should I counter?" No! Again, in this situation, having boxed and having taught your nerves and muscles to react, you would immediately dodge, feint and counter; nerves, muscles and mind reacting to living experiences.

2. There is another situation well-known in police circles and that relates to the situation where you have picked up someone whom you suspect is masquerading as a female. How can you determine whether to call a matron or a police officer to search and shake this individual down?

a. Actually it is one of the oldest tricks in police work to simply put this type of individual in the squad room, let them sit there quietly for 20 to 25 minutes, and then have someone walk by and drop something in their lap. You will know immediately whether you have a male or female in custody. If it is a woman, as the object is dropped she will simply spread her legs and catch the object in her skirt; nerves, muscles and mind reacting to the fact that she has worn a skirt all her life.



b. If it is a man, he will push his knees together and drop his hands to his lap to catch the object; nerves, muscles and mind reacting to the living experience of having worn pants or trousers all his life; knowing that if he doesn't push his knees together and get his hands down there the object will go through. How does this relate to the question raised? Simply this. If you have been discriminated against often enough, you become suspicious and there comes a time when every unfortunate experience with others can be discrimination.

3. If you are defensive in nature, you'll use this as a crutch, a defense, and there are many of us in this world today who are defensive in nature. It is a characteristic which when observed in our children we try to eliminate immediately. It was evidenced when young Johnny broke a jar of his mother's jam and when challenged by his mother said he didn't do it, his sister Mary made him do it. We have all had the experience of working for people who are defensive in nature. We think of them as "buck passers," people who will never accept the responsibility for a mistake, but will always look for someone else to take the rap. If we have had superiors with this characteristic, there is no need to describe how much we despise it; and certainly if any of our fellow workmen or associates have had this characteristic we avoided them as much as possible.

4. Again, however, as it relates to the question, it is an expression of lack of confidence in the police officer. It is an expression of fear and of suspicion that unfairness may be expected.

B. An officer's role always calls for fair play and justice. When he knows or suspects that there are psychological reasons causing suspicion of him, he has the next job of trying to establish confidence and faith in his fairness. People are extremely sensitive, and these sensitivities cause us to evaluate a person with whom we may have first contact. Our sensitivities are dictated to by the individual's: (1) posture; (2) tone of voice; and (3) facial expression. We can address ourselves to an individual, saying what appear to be derogatory things, in such a way, related to posture, tone of voice and facial expression, that no



offense will be taken; but it is also true that the same phrases may be used with a different posture and in a vicious tone of voice and a mean facial expression creating immediately negative and possibly violent reaction. Therefore, it is imperative that the police officer understand that he must be sincere in his effort to establish confidence and faith in him, otherwise the normal sensitivities of an individual will alert him and will cause him to have a negative response.

1. In the type of situation related to the question initially raised, the burden of developing confidence and faith in the officer is not upon the fearful, suspicious person, who suffers from his past experiences; instead this responsibility lies upon the officer, whose training and knowledge of his job cause him to see and understand the person's difficulty.

2. In the medical world we do not expect the untrained patient to cure himself by taking the proper medication or following the proper diet. We look to the doctor's training and understanding to guide the patient out of trouble. A similar responsibility falls upon the shoulders of a police officer in this type of situation.

3. Up to this point, in discussing minority group defensiveness and majority group prejudices, we have presented in its simplest form what are actually the scientific findings as to the normal reactions of normal people to abnormal conditions, circumstances and experiences. These constitute virtually "a law of human nature" or "a law of human relations."

C. Police officers in today's communities dare not ignore these "laws" or be ignorant of their existence because it is the operation of these "laws" which form and develop the circumstances out of which riots come.

Almost every race riot started way back in the hidden world of the emotions of one or two people. These developed as a result of gossip and rumor into the passing of verbal insults to the victim group.

1. Such rumors as related to race riots feed upon stereotyped thinking which people use in place of knowledge. You have heard the word stereotype

frequently. What does it really mean?

a. Actually stereotyping is taking a whole group of people and saying they are all the same. For instance, all of the brown-haired, brown-eyed people are identical in every way, and we can put them all over here in the round slot; and all red-haired, blue-eyed people are identical, and we can put them over here in the square slot. This is stereotyping as it relates to human beings. If you will carefully analyze it, you will know that this is impossible. In this very group to which I am addressing myself we could have identical twins who were initially impossible to identify one from the other. However, over a period of time, if we were associated with these twins long enough, we would begin to recognize the differences in personality and character that would enable us to know one from the other. Stereotyped references with which we are familiar may be, "Puerto Ricans are dirty, knifing wielders;" "Jews are dishonest;" "Italians are gangsters;" "Irish are drunks;" "Negroes are rapists;" and, unfortunately, one other stereotyped phrase we frequently hear, "Cops are stupid." I say unfortunately because there are many citizens who have this stereotyped opinion of police officers. In their opinion all it takes to be a police officer is a strong back and a weak mind.

b. Stereotyping as it relates to carrying out your duties can lead to disaster.

c. A recruit in a police class a number of years ago asked the following question: "Isn't it true that more caution should be exercised by a police officer when stopping a carload of Negroes than he would normally exercise when stopping a carload of whites?" The answer to this question is a most emphatic no! Each and every one of you in the course of training here will be trained in the manner in which you should stop a vehicle, how you should approach that vehicle, where you should place yourself in order to be in the best defensive position in case of an emergency; and



you are given this training for the sole purpose of seeing to it that you collect your pensions. Any deviation from the manner in which you are trained to do your job creates a situation wherein you could be putting your life on the line. If you should react to situations on the basis of stereotyped attitudes, you might very well forfeit your life, for in the situation described the carload of Negroes might very well be a group of Negro ministers returning from some kind of conference; whereas the carload of whites may be a group of men who have just robbed a bank in the next town, and you have not received the information on your radio yet. In the one situation you would exercise extreme caution unnecessarily, and in the second situation you may approach the vehicle casually and not on guard and alert, thus placing yourself at a terrific disadvantage.

D. It may even be necessary to emphasize the need for following the manner in which you are trained to do your job even to the extent where it involves a sweet little old lady. For it was not too many years ago that a "sweet little old lady" used to ride around the middle west with a machine gun along side of her, and God help the police officer who might have stopped her. Some of you probably may recall this woman, for she was widely known as "Ma" Barker.

#### VI. Conclusion:

A. Actually in relation to riots, it takes time for these things to develop. Almost every race riot occurring in this country could have been stopped before it began. That is, if the officer of the law knew that part of his job was recognizing the symptoms of a riot in the making and reporting these things to his superior officers and headquarters; and he can only recognize these symptoms to which I refer if he himself is able to judge people as individuals rather than slip into the habit of classifying people in stereotypes, if his intellect and his sense of fairness are more active than his prejudices.

1. We tell traffic violators and other law breakers who say, "I didn't



know it was against the law," that ignorance of the law is no excuse.

2. Today sociologists and psychologists who are concerned with the dangers of prejudice are saying to teachers, school administrators, social workers, and police that "ignorance of the law of human relations or human nature is no excuse."

B. They are saying that racial and religious prejudice is the most expensive luxury any people can permit. They are also saying that conservation of natural resources, curtailing budgets, setting up defense projects; none of these are as important as is the need for conserving our human resources by making it possible for all persons to secure an education, ~~make~~ a decent livelihood, to live in decent surroundings, and to be actual, contributing members of the team rather than to be outsiders and victims of the selfish discrimination of those who are in the majority.

ROLE OF  
THE DEPARTMENT OF LABOR  
COMMONWEALTH OF PUERTO RICO

RE: MIGRANTS

The Role of the Department of Labor,  
Commonwealth of Puerto Rico, Re: Migrants.\*

\*  
Note

The Division on Civil Rights arranges for the presentation of this subject matter to be made by qualified personnel of the Department of Labor, Commonwealth of Puerto Rico.

The presentation by these professionals in the field of Migrants has always proved of extreme interest to police officers participating in these Courses. The content of these lectures has always included an insight into the customs and habits of Puerto Ricans. Such information has proven to be of invaluable aid and assistance to officers in their day-to-day contacts with Puerto Ricans in their communities.



CIVIL RIGHTS LAWS  
AND  
THE ROLE OF THE LOCAL POLICE OFFICER

STATE OF NEW JERSEY  
DEPARTMENT OF LAW AND PUBLIC SAFETY  
DIVISION ON CIVIL RIGHTS

LESSON PLAN

COURSE : IN - SERVICE TRAINING  
SUBCOURSE : POLICE - COMMUNITY RELATIONS  
SUBJECT : CIVIL RIGHTS LAWS AND THE ROLE OF THE  
LOCAL POLICE OFFICER  
METHOD OF INSTRUCTION : LECTURE  
EQUIPMENT : BLACKBOARD  
REFERENCES : TITLE 18:25-1 THROUGH 18:25-28,  
CHAPTER 25 OF THE NEW JERSEY  
STATUTES ANNOTATED,  
THE LAW AGAINST DISCRIMINATION

INTRODUCTION :

Today's police officer in New Jersey communities may find himself involved in problems relative to violation of the civil rights laws of the State of New Jersey. More importantly, he may be at a complete loss as to what his responsibilities are as they relate to these statutes. In order to properly inform police officers of their obligations under these statutes, this presentation is being made. It is hoped that not only will this lecture enable the officer to better understand the laws but also it will give the police officer the opportunity to know what action he should take in various types of situations in which the civil rights of an individual have been violated.

BODY :

I. Civil Rights Laws in New Jersey

A. New Jersey has a rich history of civil rights laws. In 1875 the first law was written in which the word "white" was removed as a voting requirement.

B. In 1881 the first school law was written which stated that each and every child in the State of New Jersey was entitled to an education regardless of race, creed or color.



C. In 1884 the first civil rights law relative to places of public accommodation was written, making it unlawful for anyone to refuse a citizen the services of a place of public accommodation because of race and setting up a penalty of from \$100 to \$500 or 90 days in jail.

D. The first fair employment practices act was developed by the Federal Government through the President's Executive Order forbidding discrimination against anyone because of his race, creed, or color by any employer working on defense contracts. This Executive Order was issued during World War II at the height of our war effort. Its purpose was to require the use of all of the abilities and native talents of our citizens regardless of race, creed, or color.

## II. The New Jersey Anti-Discrimination Law

A. Time table - The original Law Against Discrimination in the State of New Jersey was passed in 1945 and covered:

1. Employment--making it unlawful for employers of six or more people to refuse to hire a person because of his race, creed, or color, national origin, or ancestry. The law also covers employment agencies and labor unions.

2. In 1949 the law was amended to include places of public accommodation. A very broad definition of what constitutes a place of public accommodation was written into the statute and in effect covered all types of stores, restaurants, inns, theaters, bus stations, service stations, hospitals, schools, skating rinks, swimming pools, etc. Charitable and religious institutions and bona fide private clubs are not included in the law.

3. In 1951 the Legislature became concerned with the youth of the State, particularly those in the age group of 18 to 22, who were having considerable difficulty in obtaining employment because of their potential eligibility for the draft. The Korean action was in progress at this time and because of the attitudes of employers towards these young men the Legislature made it unlawful for any employer to refuse to hire a person because of his eligibility for military service.



4. In 1954 the Law Against Discrimination was again amended to include the administration and assignment of public housing units making it unlawful to use race, creed, color, national origin, or ancestry as a basis for consideration in the assignment of an applicant to public housing units. Under the statute assignments must be based on need regardless of race, creed, or color.

5. In 1957 the law was again amended to include publicly assisted housing. A definition of which in essence amounts to the fact that all private housing where the mortgage monies are guaranteed by the Federal Government under the FHA or VA laws must be sold or rented without regard to race, creed, color, national origin, or ancestry.

6. In 1961 the Legislature again amended the law to include private housing making it unlawful to refuse to sell or rent homes, buildings, or land to any individual because of his race, creed, color, national origin, or ancestry with certain exceptions.

a. The exceptions under this amendment are to the effect that the act will not apply to the sale or rental of a dwelling or the portion thereof containing accommodations for more than three families, one of which is maintained by the owner at the time of the sale or rental as the household of his family, or; to the rental or sale of a dwelling or a portion thereof containing accommodations for not more than two families except, however, such dwellings shall be included within the meaning of the term "real property" when they are a part of a group of ten or more dwelling homes constructed or to be constructed on land that is contiguous and are offered for sale or rental by a person who owns or has owned or otherwise controls such group of dwelling houses.

b. Or finally it shall not apply to the rental by the owner or occupant of a one-family accommodation in which he or members of his family reside of a room or rooms in such accommodation to another person or persons.

c. To boil this down into more simple language the statute in essence says that the law does not apply to two-family homes or three-family homes providing in the three-family home the owner does not maintain his residence therein.

d. If, however, the owner does not live on the premises nor maintain one of the three units as his residence, a three-family unit or house is covered by the statute.

e. All four-family units are covered by the statute and there can be discrimination in the sale or rental of these properties. The statute eliminates coverage as far as individual homes are concerned, except in situations where a developer builds a group of ten or more homes which are on land which is contiguous to itself and offered for sale or rental.

f. The term contiguous simply means that if ten homes are built on a street, five on one side of the street and five on the other, that there can be no discrimination.

g. By the same token contiguous can apply to a grouping of five homes on one block of a street and five on the next block with a street in between.

h. It can also be considered to apply if there are five homes on one block facing in one direction and five homes on the rear lots directly behind facing another street. In all of these types of situations there can be no discrimination in the sale or rental of any of these properties.

7. In 1962 the Legislature again amended the law making it unlawful to discriminate in the hiring of anyone because of his or her age. Under this amendment inquiry into the date of birth or age of an applicant for employment is unlawful. There are exceptions to this, however, and the situations in which such exceptions are permissive are as follows. An employer may make inquiry into the applicant's age if such information is:



- a. Needed to maintain a bona fide occupational qualification, or
- b. Needed to maintain apprenticeship requirements based upon a reasonable minimum age, or
- c. Necessary to satisfy the provisions of either State or Federal minimum age statutes, or
- d. Necessary so as not to interfere with the operation of the terms and conditions and administration of any bona fide retirement pension, employee benefit, or insurance plan or program. Any employer may make inquiry into whether or not the applicant is under the age of 21.

### III. Responsible Agency

The organization responsible for the administration of these laws is known as the Division on Civil Rights within the New Jersey State Department of Law and Public Safety with offices at 52 West State Street, Trenton, New Jersey and 1100 Raymond Boulevard, Newark, New Jersey.

A. The processing of complaints by this agency is carried on by its staff of Field Representatives whose responsibilities include the verifying of jurisdiction of complaints and investigating the allegations made in formal complaints.

1. In view of the fact that the Division on Civil Rights is a law enforcement agency within State government the staff of this Division must carry out its obligations and investigation of complaints in as objective a manner as is possible.

2. For that particular reason all complainants attempting to file complaints with the Division under the statute are screened in order to determine whether or not the circumstances under which they wish to file a complaint are bona fide and that these individuals are not crackpots, radicals, or unqualified people harassing employers or proprietors.

3. In line with this objectivity is the realization that employers and proprietors have the right to establish whatever criteria they feel may be necessary as it relates to their operation and that this criteria is the



responsibility of the respondent. The only requirement that the State makes under this statute is that once the criteria are established that they be applied equally to all people regardless of race, creed, or color.

B. To be more specific the Division recognizes that employers are best suited to determine what they may desire in the way of background and experience for a particular job and that the responsibility for the establishment of these requirements is the employer's.

1. He may require as much education or experience as he feels necessary.

2. He may establish marital considerations, residential considerations of any type which are practical, and other items pertinent to a particular job.

3. The only requirement which the State makes is that once these standards are established that they be applied equally to all people regardless of race, creed, or color and that there be no deviation which would result in making greater demands of one person because of his race, creed, or color and lesser demands of another person.

C. By the same token in places of public accommodation there are certain standards which are established by proprietors which in essence result in a type of separation of the masses, specifically some restaurants or other types of accommodations may charge for their services such extremely high prices that very few people are capable of using these facilities.

1. Similarly, in many restaurants the owners and operators require all patrons using their dining rooms to wear a coat and tie.

2. These are privileges which are recognized by the Division and no fault will be found as long as any individual regardless of race, creed, or color meeting these requirements is given the services.

3. In other words, if an individual has the necessary funds to pay for extremely high cost services these services should be rendered.

4. Similarly, any individual using the facilities of a restaurant and wearing a coat and tie regardless of race, creed, or color should be rendered the services of the establishment.

D. Many people will raise the question, "How can you prove discrimination?"

You may be sure that in the years of its existence this Division has established certain investigatory procedures which, when followed, can clearly determine without a reasonable doubt whether or not there is sufficient evidence to credit the allegations in the complaint.

#### IV. Local Police Officer's Responsibilities

It is important for a local police officer to understand his relationship to these statutes and the degree to which he could or should become involved in incidents occurring relative to each section of the statute. The local police officer should act as follows in relationship to each section of the law.

A. The employment section of this statute involves no responsibility on the part of the local police officer other than that he have a knowledge of its content for purposes of general information and possible assistance to the citizens if inquiry is made.

B. With regard to the public accommodations section of the statute the local police officer may very well become involved, and he does have a specific responsibility in taking certain actions.

1. If an aggrieved individual appeals to a local police officer for assistance in a situation where services have been refused a person because of his race, creed, color, national origin, or ancestry, the officer should immediately inform this individual of the existence of the Division on Civil Rights and the location of its offices for the purpose of filing a formal complaint. He may inform the individual that such a complaint or contact with the Division offices may be made by mail, by telephone, or in person.



2. Secondly, as a matter of discretion on his part, depending upon his knowledge of the proprietor or the owner and operator of the establishment involved, he may go to this proprietor and apprise him of the existence of the statute and the fact that he is violating a State law and suggest that he render the services to the individual.

3. If the proprietor or owner refuses, this is the extent to which the officer can act. He might, however, at this point simply report the matter to his superiors for the record.

4. It is also possible that an individual might seek out a police officer in order to have him return to the place of accommodation and verify the fact that services are being denied solely for the purpose of establishing the officer as a witness to the act.

a. Under such circumstances it is completely possible that the individual would file a complaint with the Division on Civil Rights and that said complaint would be investigated with the result that probable cause to credit the allegations in the complaint would be formed, and the Division might then fail in its efforts to resolve this complaint on a conciliatory basis.

b. In such a situation the Division would then be required to call a public hearing at which time all of the evidence to substantiate the charges in the complaint would be presented and as a part of this evidence the officer would be required to testify and give his knowledge of the circumstances revolving around this particular problem.

5. In discussing places of public accommodation and the manner in which the local police officers may become involved there is one other situation which might occur and the local police officer should know and understand his responsibilities.

6. It has to do with an incident wherein an individual has been refused service in a place of public accommodation because of his race, creed, color, national origin, or ancestry and he has refused to leave the premises.



a. The proprietor may have called the local police and in responding the officer or officers might find the individual seated at a bar or counter quietly maintaining that the services be rendered.

b. In this type of situation the officers should inform the proprietor of his responsibility under the State statute of rendering the services to the individual.

c. If the proprietor still refuses to render these services and orders the person to leave his premises, such a demand is unlawful.

d. The legal opinion obtained by this Field Representative from qualified people is that the individual being refused the services in this place of public accommodation has a perfect right to maintain his position as long as such action is quiet and orderly and he does not violate the peace in any manner, shape, or form.

e. The proprietor cannot require the local police to remove this individual.

f. The legal opinion being that this is a place of public accommodation and as such its services are available to all orderly people, and that the reasons for the request for ejection are a violation of the civil rights of the individual involved.

g. Under such circumstances it is the obligation of the officer or officers to inform the proprietor of the individual's right and his obligations as the operator under the statute.

h. The officers may remain on the location in order to discourage any actions of a violent nature on the part of the proprietor, the individual involved, or any other patrons.

i. It may be that under such circumstances a solution to the problem could be reached by the officers advising the individual of his rights to file a complaint with the Division on Civil Rights, and that in as much as

it is obvious that the proprietor has no intention of rendering the services it would be to his greater advantage to file a complaint and let the Division on Civil Rights resolve the matter through its compliance procedures.

C. In the areas of the law dealing with eligibility for military service, again the officer should only have knowledge of this section of the statute for purposes of general information. It may be that such information could be made available to a friend, relative, or associate who would find such information of tremendous aid and assistance in a given employment problem.

D. Relative to public housing again the local police officer has no responsibility and simply is in the position of having knowledge of the existence of such a statute forbidding discrimination in public housing as a part of his general knowledge of laws.

E. In publicly assisted housing and private housing these are areas in which the local police officer might also become involved because of the possible need of his services to preserve the peace and see to it that the rights of all citizens are protected, particularly in situations involving the move-in of minority group persons into strange neighborhoods.

#### V. Cooperation in Handling Local Problems

A very close relationship between the local police department and the Division on Civil Rights in many instances has proven a most effective approach to what might potentially be a dangerous and volatile situation. Local police departments may call upon the Division on Civil Rights to aid and assist in resolving problems of this nature. Police departments should have knowledge of the fact that the Division on Civil Rights can provide personnel to survey the neighborhood, talk to frightened people, give much needed factual information, and erase the fears which, if left uncontrolled, could lead to a dangerous and negative police problem.

A. The local police in this type of move-in situation may step up patrols in the neighborhood as an indication to the citizens in the area of the intent of the police department to enforce the law and preserve the peace.



1. In such circumstances it is imperative that the police officers assigned this duty do not become involved in conversations with the local residents relative to the problem, for if they are white police officers the citizens might very well ally these officers with their attitude of resistance to the move-in.

2. A white police officer may inadvertently in his conversation infer that he in effect understands and agrees with their position.

3. If such a condition is permitted to occur, the white police officer will find his job of maintaining the peace, in the event of violence, extremely difficult. Similarly, a Negro police officer assigned to this type of neighborhood problem must also remain noncommittal inasmuch as it is very possible that his remarks or comments might infer that he is in complete accord with the family moving in and be in conflict with the reactions in attitudes of these local citizens. Under such circumstances his ability to maintain the peace in the event of violence would be that much more difficult.

B. In such circumstances as have been described, this type of action in joint concert with the efforts of the Civil Rights Division staff, will localize the problem and bring about a quiet and peaceable acceptance of this family's move-in.

C. This statement can be substantiated by a review of the records of the Division in which countless incidents of this type have been quietly and peacefully handled to the ultimate advantage and credit to the communities involved.



# MINORITY GROUPS AND CRIMINALITY

STATE OF NEW JERSEY  
DEPARTMENT OF LAW AND PUBLIC SAFETY  
DIVISION ON CIVIL RIGHTS

LESSON PLAN

COURSE	: IN - SERVICE TRAINING
SUBCOURSE	: POLICE - COMMUNITY RELATIONS
SUBJECT	: MINORITY GROUPS AND CRIMINALITY
METHOD OF INSTRUCTION	: LECTURE
EQUIPMENT	: BLACKBOARD
REFERENCES	: "LETTERS OF JOHN PINARD" BY DOROTHY BARACH "REPORT OF THE SELECT COMMITTEE APPOINTED TO EXAMINE INTO CONDITIONS OF TENEMENT HOUSES IN NEW YORK AND BROOKLYN" NEW YORK STATE ASSEMBLY DOCUMENT NO. 205 DATED 1857 "STATE RESEARCH, THE STATE POLICE PROBLEM IN AMERICA," JANUARY, 1917.

INTRODUCTION :

This particular phase of a special training course is being presented for the purpose of examining one of the most persistent attitudes of biased individuals; that of identifying certain minority groups as criminals or criminally inclined. Knowledge and understanding of the psychological and sociological causes of human behavior are as important to today's police officer as is his knowledge and understanding of traffic problems. As a matter of fact, a broad knowledge of human behavior and its causes will contribute towards simplification in solving many traffic situations in which the officer is dealing with the individual, as opposed to the masses. Objectivity and fairness are a must for police officers facing the complexities of society today. Elimination of biased attitudes is therefore imperative, but impossible with the examination of facts and conditions contributing to these attitudes.

## I. MINORITY GROUPS AND CRIMINALITY

A. One of the most persistent attitudes of biased individuals is the identifying of certain minority groups as criminals or criminally inclined. They point to the prisons and crime statistics as justification for their attitudes. Let's examine these attitudes objectively and determine whether or not race or national origin actually are related to the potential criminality of any human being.

1. In looking back over the years, among the most popular misconceptions held by established American citizens, was the myth that immigrants to the United States committed a disproportionate percentage of the crime.

a. Historically, each successive migrational wave has been blamed for high crime rates.

b. In 1830, it was said about the Irish: "As long as we are overwhelmed with Irish immigrants.....thefts, incendiaries, murders which prevail, all arise from this source."

c. In 1850, it was written about the Irish and Germans that: "We must, as a people, act upon this foreign element or it will act upon us. Like the vast Atlantic, we must decompose and cleanse the impurities which rush into our midst, or, like the inland lake, we will receive the poison in our whole system." These quotes can be found in "Letters of John Pinard" by Dorothy Barach and in a "Report of the Select Committee appointed to examine into conditions of tenement houses in New York and Brooklyn," New York State Assembly Document No. 205 dated 1857.

## II. EXCERPTS FROM STATE RESEARCH - THE STATE POLICE PROBLEM IN AMERICA, JANUARY, 1917

"Why, them Hunks, they're the most vicious class of men in the country."

(Police Inspector Cady re: Bayonne strikers, 1916)

"In fact, the families in the northern part of the country are known as 'Fox-killers.' These people and some of the families in the Sourland Mountains appear



to be clannish and dissolute, with a perverted social sense. It appears that the situation is slowly mending, particularly in the northern district, but there yet remains a sociological problem which reaches the criminal officers of the county." (Hunterdon County)

"That there is a great foreign problem in Mercer County is shown by the statement of Sheriff Fleming, who said that '80% of the indictments are against foreigners.' Twenty-three per cent of the population are foreigners." (Mercer County - 1917)

"Many of the foreigners employed in the mines and powder works in the northwest section of the county are criminals of a low type, causing much of the existing trouble in the rural areas." (Morris County - 1917)

"The principal foreign section is in Franklin. Here there are about 2,500 foreigners, which is more than half the population. These people are of a polyglot character. They are not in a high state of development. It seems that 90 cent whiskey is easily obtained, and when these men get it, they become practically crazy, and cause much trouble." (Sussex County - 1917)

"We escort our stenographers by a man who meets the trolley every morning. So many tough characters were insulting and accosting females around here that we had to provide protection for our employees." (Company statement - Hackensack -- Bergen County - 1917)

"The people living in the wooded sections located in the center of the county are mostly foreigners. The people in these sections will not assist a detective to apprehend a criminal." (Camden County detective - 1917)

"The newly established plants along the Delaware River employ mainly foreign laborers. There is considerable need for police patrols in this section." (Gloucester County - 1917)

"That the foreign element has given the police of the county considerable trouble cannot be questioned. One needs only to refer to the newspaper files of the county and to the records of the Prosecutor's Office." (Passaic County - 1917)

A. Today, the same is said about current migrant groups such as the southern Negro and the Puerto Ricans. Oddly enough, such accusations are made by immigrants themselves or by their first, second, and third generation descendants.

1. Numerous studies indicate that race or national origin have no bearing on the potential criminality of human beings.

a. However, analysis of the relationship between slum density and crime indicates that crime in the worse slum areas, on a percentage basis, is ten times greater than in the better areas.

b. The influences and environment of the surroundings, all of which are negative, are responsible for the high percentage of crime in these areas.

2. One of the reports of the California Commission of Immigration and Housing a number of years ago contained this very acute observation: "There is a vital connection between good housing and good citizenship. There is a still more vital connection between bad housing and bad citizenship."

B. A step of tremendous importance was taken in 1929 with the publication of Clifford Shaw's "Delinquency Areas."

1. This monumental work involved plotting on maps of Chicago some 60,000 home addresses of truants, juvenile delinquents, young offenders, and male offenders of all ages. The records covered a period of nearly 30 years. The overwhelming fact brought out by these maps is the essential identity of the pattern shown in all of them, whatever the date and whatever the class of offender. Neither truants nor delinquents nor criminals were evenly distributed over the city.



2. They were heavily concentrated in the same general areas, and throughout that whole period of nearly 30 years the areas of concentration have remained in the same spots. These are the areas of congestion, of mixed occupancy, of dilapidation and deterioration of houses, in a word, the slum areas.

3. That 28-year span in Chicago was tremendously important, because it happened that the racial make-up of the population in those high delinquency areas changed several times in the course of it. Always the latest immigrants squeezed into the worst housing and developed the highest delinquency rates. But the older strains, moving into the better parts of the city, adopted the better social habits of the sections into which they moved. This study, if it were common knowledge, would help put to an end the prevalent theory that members of certain minority groups are naturally bent towards crime.

4. One sometimes hears it said that bad neighborhoods, rather than bad housing, are the cause of delinquency.

a. The city planner thinks of a neighborhood as something that can be shown on a map in terms of streets, houses, playgrounds, open spaces.

b. When the sociologist speaks of a neighborhood, he is thinking of something intangible--the human companionship available in that area.

5. We will probably all agree that falling plaster and rotting boards, leaking roofs, and defective plumbing, however dangerous to life, limb and health, do not in themselves effect a directly demoralizing influence on human behavior and that bad companionship does. The bad neighborhood in the sociological sense is the product of the bad neighborhood in the city planning and housing sense.

a. Let's look at the very young children of these United States.

Under normal conditions the three- and four-year-old child plays about the house near his mother or runs out in the yard behind the house, where his



mother still watches him as she goes about her work. If neighbor children come in to play, she watches them too. If she disapproves of their manners or morals, she sends them packing.

b. The crowded dilapidated tenement does not give the children room enough for indoor play. It has also deprived them of one of their birth-rights--the back yard. They cannot play outdoors under their mother's eye. Almost mechanically, the bad housing and the bad neighborhood have forced them out on to the street away from her supervision, years ahead of the time when nature intended them to fend for themselves. There they meet other irresponsible babies like themselves and copy each other's ways and the ways of the youngsters a few years older, and bad ways are, unfortunately, easier to copy than good ways. That is where the bad neighborhood, in the sociologists' sense, begins its pernicious work. Any way you put it, our slums are responsible for the physical and moral slaughter of the young innocents.

C. A closer analysis of the statistics relative to the percentage of juvenile crime and delinquency is certainly in order, if we are to have an accurate picture of the validity of such statistics. People living in slum areas who become involved with police usually have an impressive "Record" as a result of the manner in which these offenders are handled as compared to citizens in other areas of the city.

1. The record would seem to indicate that these slum youngsters are booked and charged with various offenses, much more readily than shall we say the youngster who comes from a better section of the city. It appears that when the youngster from a better neighborhood becomes involved with the police there is a tendency to call the parent in, hand out a verbal chastisement and warning, and then turn the child over to the parent to take home and finish the punishment. I am convinced that if acts of identical seriousness,

committed in the better sections of communities, were treated in the same manner as such acts and perpetrators in slum areas are treated, that the statistics involving young juveniles in the better areas, would soar far beyond the present ratio.

2. This differential in manner of treatment is one of the direct causes of the arrogance and subsequent commission of the crimes for "thrills" which are a matter of record involving the juvenile who comes from "one of the finer families" in town.

D. Until society finds the answer to the elimination of bad neighborhoods and environments, the festering sores of crime and its relationship to living conditions will continue to infect any inhabitants of such an area regardless of their race, nationality, creed or color.

1. Being police officers you must deal with facts not fantasies and, therefore, should be the first ones to recognize that criminality develops in run-down neighborhoods NOT because of a particular group but because conditions are such that crime is encouraged. This is true irrespective of the racial or nationality group living under such conditions.

2. Older police officers may say yes this may be true but--the attitudes of offenders today cannot compare with the attitudes of offenders years ago. We must accept the fact that this attitude towards authority of any kind, which persists today, can be found in all young elements of our society. I concur that it is a matter of great concern and a frightening development for which some method must be found which will bring the pendulum of respect for authority back to where it was when you and I were youngsters.

E. However, let's place the blame where it belongs, not upon these young products of our present day complex society, but upon the producers, you and me. We are all in a sense guilty of contributing to this problem.



1. The demands upon our time and ability to provide for our families more and more of the things which we ourselves did not have, seem to leave a minimum of time to spend properly developing and molding the characters, personalities, and sets of values of our children. Society unconsciously permits our children to be influenced by TV; ~~parents~~ have no desire for the school to discipline beyond a reprimand.

2. Similarly, society today will not allow a police officer to take any physical action against these "fair-haired" kids. And the most unfortunate part of it all is the fact that today's youngsters are aware of these conditions, and in many instances exploit them to their own advantage.

3. The emphasis Americans put on money and the material things in life cannot go unnoticed by our youth.

F. The earlier reference to the inability of the mother in slum areas to watch and control the very young and its results can find a corollary in the movement of the mother from the home into the work force of today's society.

1. The absence caused by working mothers leaves an impossible void in the normal home life of a youth.

2. Left to fend for himself, he finds the avenues of choice almost completely his own, free from any parental restriction during the most formative years of his life.

3. He also quickly learns that the fatiguing results of working steadily leaves little strength for resistance to his selfish demands, and that his parents will give him many things he does not appreciate or deserve simply to end the argument and spend time doing things which must be done in the house, work or no work, job or no job.

G. How to produce neurosis in sheep and psychopathic upsets in rats and other animals has been known to research psychologists for so long that accounts of these experiments have filtered out to us, the general public, through books and periodicals.



1. The process seems to be a simple one; the animal is trained to react in certain ways to certain stimuli, and then is placed in a situation in which these reactions are impossible.

2. After making a number of attempts to go on reacting as he has been trained to, finding each attempt blocked, the frustration produces a nervous breakdown.

3. His actions become abnormal, quite different from what is natural to him in health.

- a. The sheep, by definition gregarious, becomes solitary and morose; he will neither mingle with his fellows nor eat nor drink as he usually does, nor react in a normal manner to any stimuli, even the simplest and most familiar.

- b. The rat continues madly to dash his head against the locked door until, bruised and bleeding, he has battered himself to exhaustion, almost to death.

H. The National Youth Commission years ago included among its projects for research into the conditions of American Youth, an investigation as to what is offered Negro youth by this great country of ours. The first statement made in a report to the Commission by the specialists assigned to this project reads:

1. "The four arearesearch studies just completed by the staff concerned with an analysis of the minority status of Negro youth present conclusive evidence that large percentages of Negro youth by virtue of their combined handicap of racial barriers and low social position subtly reflect in their personality-traits minor or major distortions or deficiencies which compound their problem of personality adjustment in American society. More specifically, the research studies have revealed:

- a. That being a Negro in most cases not only means living in the presence of severe physical limitations, but, more important for personality

development, also means living in an intimate culture whose incentives, rewards, and punishments prevent the development of that type of personal standards, attitudes, and habits which the general community deems desirable."

2. In other words, our American society creates around all youth (as every society does) a continual pressure of suggestions to try to live up to the accepted ideals of the country--such ordinary, traditional, taken-for-granted American ideals as to fight injustice fearlessly; to cringe before no man; to choose one's own life work; to resist with stouthearted self-respect affronts to decent human dignity, whether one's own or others'; to drive ahead toward honestly earned success, all sails spread to the old American wind blowing from the Declaration of Independence.

a. But our society puts Negro youth in the situation of the animal in the psychological laboratory in which a neurosis is to be caused by making it impossible for him to try to live up to those never-to-be-questioned national ideals, as other young Americans do.

b. Knowing, as many of you men do, the conditions under which Negroes and other minority groups live, is it any wonder that the crime statistics are high? More surprising is the fact that many, or should I say most, of these people exposed or subjected to these identical psychological cross-currents, are not bad but good people--the hymn singing, submissive, all enduring, religious, affront swallowing, yes mam and yes sir Negroes, so heartily approved by many white people. They are in accordance with the experiments in psychological laboratories.

c. For not all sheep fall into bewildered nervous breakdowns, not all rats become psychotic. Some - are they the ones which are placid? - simply take what comes to them, without losing their normal appetite for living.



3. In reviewing these circumstances, it is obvious beyond a question of doubt that the outlets to native power, which are open to almost every white youth, are closed to the vast majority of Negro and Puerto Rican youths.

I. There is one final aspect relative to this subject which requires airing in order to present the total picture, and that has to do with our present day penal institutions.

1. We must all admit that ideally the aim and purpose of these institutions is that of the rehabilitation of its inmates. However, let's be practical. With the current population in these institutions and the shortage of personnel, the inmates, in effect, receive only custodial care with the opportunities for rehabilitation critically limited.

2. Penal administrators, working with insufficient funds, must of necessity bend their efforts towards relieving the most flagrant and volatile situations.

3. They find their responsibilities most frustrating due to the apparent lack of concern on the part of the general public.

4. The public apathy goes on unruffled except on occasions involving prison escapes, or riots.

5. Then there is a momentary indication of concern and interest in these problems, which, however, soon dies; and the administrators find the avenues of contact lost and public interest diverted towards some other spectacular incident of emotional content.

6. The impossible conditions continue, the inmates serve their time and return to the old haunts with the stigma of a prison record to complicate the possibility of starting anew and going "straight."



DISSEMINATION OF INFORMATION

RUMOR CLINIC

STATE OF NEW JERSEY  
DEPARTMENT OF LAW AND PUBLIC SAFETY  
DIVISION ON CIVIL RIGHTS

LESSON PLAN

COURSE	:	IN - SERVICE TRAINING
SUBCOURSE	:	POLICE - COMMUNITY RELATIONS
SUBJECT	:	DISSEMINATION OF INFORMATION - RUMOR CLINIC
METHOD OF INSTRUCTION	:	LECTURE AND DEMONSTRATION
EQUIPMENT	:	BLACKBOARD, 16 mm. FILM PROJECTOR AND AN OPAQUE PROJECTOR

INTRODUCTION

The purpose of this presentation is to illustrate the various mediums whereby information is disseminated, with particular emphasis on the importance played by rumors.

Outline of Course Content

1. History of Rumors

- a) What is a rumor
- b) Basic conditions for rumors
- c) The basic law of rumors
- d) Rumor mongering
- e) Whispering campaigns
- f) Rumor and legend
- g) Projection and its meanings

2. The Circulation of Rumors

- a) Rumor defenses
- b) Rumor offenses

3. The class will be shown an Armed Forces film of 15 minutes duration entitled "About Rumors." This film graphically illustrates the mental processes involved with rumors. Upon completion of the film, a discussion will be conducted in connection with it.

4. Testimony and Recall

- a) Demonstration

As a means of graphically illustrating the inability of the human mind to communicate correctly information it has received, several of the members of the class will be removed from the room. A picture, rich in detail and possessing a central theme, will be projected upon the screen. The remainder of the class will be instructed to view this picture and are informed that they are to convey to one of the members who has left the room what the picture contains. One of the audience is then selected to stand out of view of the picture which remains on the screen, and one of the six who has left the room is then called in. The selected individual then tells the latter person what the picture is about. A second person is then called into the room and takes a position at the side of the screen with the first person, who then repeats as accurately as he can what he heard about the scene. The remaining persons are individually called into the room and each repeats the information from the person called in prior. This demonstration forcibly illustrates the three psychological steps in testimony, which are perceiving, remembering and reporting. Explanation is made relative to the connection of these steps with rumor transmission.



Summation

1. All factors set forth under A, 1-4 inclusive are briefly summarized.
2. The importance of the Police Officer's relationships with the community are stressed.
3. Emphasis is placed to avoid the dissemination of rumors and the distortion of information in any type of communication that can affect good community relations.

Police-Community Relations as Viewed  
by Police Department Chaplains

POLICE-COMMUNITY RELATIONS  
AS  
VIEWED BY POLICE DEPARTMENT CHAPLAINS

This presentation is based on a qualitative investigation  
of the views of police chaplains.

and contains a review of the literature relevant to  
one of the following areas:

1. The View of the Minority Group Member.
2. The View of the Police Officer in the Community.
3. The View of the Police Officer in the Community.



Police-Community Relations as Viewed  
by Police Department Chaplains.\*

\*Note

This presentation is given by chaplains representative of the three major faiths.

Each chaplain develops his own presentation based on one of the following three topics:

1. The Plight of the Minority Group Member.
2. The Moral Issues in Relation to Discrimination.
3. The Image of the Police Officer in Community Relations.

RECOMMENDED ATTITUDES, POLICIES AND PHILOSOPHIES  
FOR  
POLICE OFFICERS

STATE OF NEW JERSEY  
DEPARTMENT OF LAW AND PUBLIC SAFETY  
DIVISION ON CIVIL RIGHTS

LESSON PLAN

COURSE	: IN - SERVICE TRAINING
SUBCOURSE	: POLICE - COMMUNITY RELATIONS
SUBJECT	: RECOMMENDED ATTITUDES, PHILOSOPHIES AND POLICIES FOR POLICE
METHOD OF INSTRUCTION	: LECTURE
EQUIPMENT	: BLACKBOARD
REFERENCES	: "MANUAL OF PROCEDURE" NEWARK POLICE DEPT. "CONTEMPLATED REVISIONS - MANUAL OF PRO- CEDURE" NEWARK POLICE DEPARTMENT. "INTERGROUP RELATIONS MANUAL" PHILADELPHIA POLICE DEPARTMENT. "RULES AND REGULATIONS" NEWARK POLICE DEPT.

INTRODUCTION :

This phase of a special training course is being presented to you for the purpose of illustrating the need for the establishment of proper attitudes and philosophies by all police officers as indicated by the recommendations in this lecture. The "Manual of Procedure" of the largest police force in the State of New Jersey does nothing more than spell out the manner in which a good police officer must function in the variety of responsibilities he faces in a routine tour of duty. The compilation of a "Manual on Intergroup Relations" by the Philadelphia Police Department is an excellent example of the professional approach desirable in all police departments. Documented policy, as it relates to the every day operations of a modern police department, is as necessary as proper personnel training and the purchase and use of the best equipment and facilities possible. The recommendations presented in this lecture are suggestive in nature and are not intended as a panacea for the solution of all problems associated with intergroup police relations.



BODY :

# I. Recommended Manual of Procedure

A. The preservation of the public peace and order, the protection of life and property, the prevention and detection of crime, the arrests of offenders and the enforcement of the Laws of the State and Ordinances of the City, are the principal duties of Police Officers. For these purposes, the Police are endowed with legal authority, in the exercise of which, justice and equity should ever be the actuating motives.

B. In the discharge of their duties, officers should be firm but courteous, and exercise common sense. They should endeavor to obtain cooperation by helping others and bringing them to understand the work of the Police Department; for to achieve true success, the Department must win and retain the confidence and respect of the public whom it serves. This can be accomplished only by constant and earnest endeavor on the part of all officers to perform their duties in an efficient, honest and business-like manner; and by exemplary conduct, cultivate in the public mind the realization that the Police Department is a most important requisite to public well-being.

C. When on patrol duty, officers should learn to know the people on their posts, whether residing or transacting business thereupon; protect them and their properties; aid them whenever consistent with their duties. Listen to those in distress and when possible, give advice and assistance to those in need of it; no matter how humble the person who approaches them, he has the right to be heard and their attention and kindness may do great good, although costing them nothing.

D. Officers should at all times conduct themselves as though under the immediate observation of a Superior Officer. They should endeavor to acquire perfect control of temper, be cool and collected on all occasions regardless of any personal abuse heaped upon them; avoid degrading themselves in any way and perform their duties honestly, energetically and thoroughly. They should always bear in mind

that only those who can control themselves can control others. They should associate only with good companions and beware of temptations. The eyes of the public are on them always, whether they are on duty or off duty, and it is upon their conduct that opinion is formed and expressed as to the character and worth of the Department they represent.

E. Police officers should never place themselves under special obligation to any person in the discharge of their duties, but be free at all times to perform their duty without hesitation. Remembering that in the execution of their duties they not only act for themselves, but also for the public and that their appointment is in no sense for their own advantage.

1. Be mindful that the welfare of the people demands their earnest and continued efforts to the fulfillment of the obligations imposed upon them.

2. The entire law regulating their functions hinges upon this principle.

3. Be governed by no feeling, save zeal to do what the law commands, and never allow passion to urge them to brutality; nor fear, favoritism, or sympathy to sway them to illegal leniency, or neglect of duty. They must bear in mind that they symbolize the dignity and authority of the State and are representatives of the law to whose demands all must submit; and that such submission can be compelled when necessary.

4. They should use no unnecessary force, nor hesitate to use necessary force when circumstances require.

F. In making an arrest, the officer must be careful not to submit his prisoner to any greater severity or indignity than is necessary to effect the arrest and bring the prisoner safely to the Station. The State requires the officer to do his duty at all hazards, but in the performance of this duty, it requires him to be as considerate as circumstances will permit.



1. No amount of force is too great in making an arrest if it is necessary to overcome an obstinate and dangerous resistance; no measure of severity is justified where there is no attempt to escape. The use of handcuffs without good reason is an unnecessary and unjustifiable indignity.

a. On the other hand, the officer must remember that he is responsible for his prisoner and required to do what is necessary to secure him.

b. The officer must use his own discretion, and if he does his duty in a consistent and careful manner, he will be justified. While the officer is required to be as considerate in making an arrest as the circumstances will permit, he must always remember that he is the representative of the law to whose demands all must submit.

2. The officer is charged with the duty and armed with the power to compel submission.

G. A police officer should bear in mind that frequently a polite warning to persons guilty of minor offenses will be sufficient, and arrest in such cases should not be made unless the violations are willful and repeated.

H. An officer is justified in using his night-stick only in self-defense, to prevent a serious crime about to be committed, and to prevent the escape of a prisoner.

1. But where the amount of force used by the officer is more than the occasion requires, it is not justifiable.

2. Nor can an officer justify striking with his club a prisoner who merely holds back and does not otherwise resist or endeavor to escape.

3. Nor is the use of abusive language by a prisoner justification for an assault upon him by an officer having him in custody, and although an officer may act in self-defense, he has no right to retaliate with excessive force.



I. Courtesy and civility toward the public are demanded of all officers in any department and any conduct to the contrary cannot be tolerated.

1. Officers, in their conduct and deportment, shall be quiet, civil and orderly and shall at all times, be attentive and zealous in the discharge of their duties, controlling their tempers and exercising the utmost patience and discretion.

2. They must at all times refrain from using coarse, violent, profane or insolent language, but, when required, must act with firmness and sufficient energy to perform their duties.

3. They shall be respectful and courteous to all persons seeking information, answering and assisting them as much as possible. Police Officers should be quick to help the aged and infirm, the blind and persons injured or suddenly taken ill and temporarily unable to care for themselves.

4. They should be watchful of young children at all times, but especially before and after school hours, kindly warning them of the danger of playing in the busy streets or dangerous places.

J. Cooperation of the highest degree in conducting the business and affairs of any department should be required of members at all times. Failure on the part of members to promptly and fully cooperate and all instances of evasion of responsibility, or delay of a necessary action, or the countenancing of animosity, rivalry or jealousy between members of units where such may interfere with the efficiency, or be in violation of this Rule and offending members should be charged thusly.

K. Members should not engage in political or religious discussions to the detriment of discipline and will not speak slightingly of the nationality, color, race or creed of any person. Deliberations or discussions among members censuring other members of the Department, and all publications of a personal nature relating to official transactions within the Department should be prohibited.

L. Members of a Department should make every effort to disperse any large and unruly body of persons, who are or may become dangerous to the community. They shall, in making arrests, first take into custody the ringleaders or principals. They shall exercise great care and firmness on such occasions and shall act fearlessly and in a concerted manner. Physical force must not be resorted to unless absolutely necessary, but if necessary, it should be exercised to a degree required by the circumstances. Members, in suppressing a mob, should remain together as much as practicable so as to render their united efforts as effectively as possible.

M. Members of a Department concerned in cases before the Courts should be punctual in attendance, and should observe the utmost attention and respect toward the Court at all times.

1. When giving testimony, they should speak calmly and explicitly in a clear, distinct and audible tone so as to be easily heard by the Court and Jury.

2. They should testify with the strictest accuracy, confining themselves to the case before the Court, and neither suppress, nor overstate the slightest circumstances with a view of favoring, or discrediting any person.

3. When cross-examined they should answer with the same readiness and civility, as when testifying in support of the charge, remembering that the ends of justice will best be served by showing a desire simply to tell the whole truth, whether it be in favor, or against the defendant.

N. Members of a Department, when making any official statement, or deposition, should state clearly and truthfully all they know respecting the matter inquired of, without fear or favor and with no desire to influence the result.

O. The personal conduct of each member of a Department is the primary factor in promoting desirable public relations. Tact, patience and courtesy shall be strictly observed under all circumstances, whether conducting investigations, interviewing complainants, answering the telephone or personal inquiries, or issuing instructions to the public at strikes, parades and other public assemblages.



P. Superior Officers should by example demonstrate and also instruct subordinates in proper deportment and desirable attitudes in their dealings with the public.

Q. Members of a Department should carefully avoid behavior that would tend to bring justified criticism of the Department.

R. Commanding Officers should acquaint themselves with associations and individuals within the geographic bounds of their commands who are interested in promoting religious, racial, cultural, philanthropic, commercial or civic welfare. They should learn the identity of key personnel and the objectives of the organizations, and keep informed of their current civic interest.

1. They should personally make initial contacts with these organizations or individuals.

2. Subsequent contacts should be made by Commanding Officers in person, if possible, but may be made by superior officers.

3. Contacts should be made as frequently as possible and without unnecessary delay when the assistance of the Department is required.

4. Commanding Officers should lend all reasonable assistance to these organizations to promote a high standard of cooperation between them and their Department.

S. Departments or Precincts should maintain a record of all such organizations as previously described, and the individuals, in their areas under the following headings:

#### DEPARTMENT OR PRECINCT

##### ORGANIZATIONS

Name of Organization	Address	Phone	Purpose of Organization
Name of Officers	Business or Profession	Home Address	Phone



## INDIVIDUALS

Name	Address	Phone	Business or Profession	Civic Interest
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NOTE: A copy of such list should be forwarded to the Chief of Police.

T. Commanding Officers should give attention to interracial and inter-religious problems of churches, synagogues, schools and colleges.

1. Close contacts with the heads of schools and places of worship experiencing difficulties will aid in minimizing these difficulties.

2. Similar problems where there are mixed groups on streets, swimming pools, and recreational areas should be given careful attention.

U. The Police Athletic League, the Safety Patrol, Department speakers groups, and all civic and fraternal groups should be used whenever possible to foster better public relations.

## II. Intergroup Relations (Phila. P. D.)

A. Necessity for the Study of Intergroup Relations in Police Work.

1. Our experience has taught us--and most policemen seem inclined to agree--that police work includes much more than just those activities directly concerned with law enforcement. Some estimates of the percentage of time devoted to public service contacts of one sort or another have been as high as ninety per cent. This does not mean, of course, that the primary function of the police officer is not law enforcement. However, we are beginning to realize that, in his work, the policeman needs knowledge and skills which have not been included in traditional police training.

2. For example, the necessity for law enforcement arises out of conflict--conflict between people and the rules by which society regulates their behavior.

- a. The policeman's duty is not limited to automatic apprehension of lawbreakers. He is repeatedly called upon to deal intelligently with conflict situations, using his judgment, offering his services as arbitrator, placating, calming, and comforting disturbed citizens.

b. Although he realizes that he is neither social worker nor psychologist, that he cannot assume the function of physician or minister, he is often forced into situations in which it would be very useful to have some of the concepts and skills developed by these professions.

3. Nor is the need for additional knowledge felt only in dealing with the public.

a. It is becoming apparent that there is a need for reconsidering the old methods of administration and supervision.

b. With the growing demand for police services outside the specific area of law enforcement, the professional policeman has discovered the need to modify the traditional idea that police work consists solely of all-out war against lawbreakers.

c. He finds it difficult to justify a supervisory system predicated on the precept of "ours is not to reason why," since most of the police officer's functioning is not in crisis situations.

d. No one can deny that there are times when immediate obedience to a command is vital, but there are also times when they must be permitted to express their doubts as to the efficacy of procedure and of policy.

e. The raw material for reasonable doubt--the kind of doubt which leads to constructive suggestion--is made up of facts, ideas, words.

f. Policemen need a chance to acquire this raw material if they are to make a worthwhile contribution to the operation of the police department.

4. However, just the presentation of concepts and ideas does not insure their acceptance.

a. We shall see later how a person's attitudes and feelings, how his past experience and his early learnings, influence his way of looking at new knowledge and often compel him to reject the new ideas.



b. Our society--our country and our world--is ridden with hostilities and antagonisms, prejudice, and discrimination. We would not be human beings if we were not influenced by the feelings, attitudes, and behaviors we see around us.

c. But what we do not always know is just how much we have been influenced, and just how these influences are affecting our way of thinking and acting.

5. This is one of the things we must try to learn. Policemen, especially, whose obligation it is to deal impartially and fairly with people of different groups, must know how their own group membership is affecting their behavior.

a. A man who was born into a family with a certain income, into a certain racial and religious group, into one national group rather than another, was born also into a way of life which he has learned to take for granted. He rarely questions the beliefs and attitudes he learned at home and from first friends. Yet these beliefs and attitudes make him act in one way rather than in another, make him accept some people and reject others. We need to know about such influences.

b. We need to evaluate them in the light of our maturity, our scientific advances, and our changing world conditions. In other words, we must know ourselves better before we can better understand the many people with whom we come into contact.

6. But even all the knowledge that we learn and all the self-insight we develop are not sufficient for the contemporary policeman.

a. He needs more than this if he is to do the best possible job today.

b. He must know how to communicate some of this knowledge to the people whose lack of it is getting them into difficulties. Whether it is the street corner lounge, the hostile schoolboy, or the uncooperative fellow policeman, he must find a way of changing behavior, ameliorating attitudes, and



encouraging acceptance, if he is to be satisfied with the job he is doing.

c. Policemen are not teachers. It is not their responsibility to undertake the systematic teaching of great numbers of people. That is the province of our schools.

d. However, the policeman is often in a situation in which he must know how to teach if he is not to waste his time, impair his efficiency, and lower the public's opinion of the police department.

e. The community relations officer who has been invited to address a parents' meeting must have the skill to make people accept the facts concerning the relationship of race and crime. The men on the sanitation detail must know how to teach people that slums are not caused by a particular racial group.

f. The police sergeant must know how to teach his men to accept each other without being influenced by race or religion. The captain must know how to convince his sergeants that the department's reputation for integrity is built on its fair treatment of all men.

#### B. Contact With Offenders.

1. Let us consider some of these reactions and influences in terms of the contacts which police officers have in the course of their duties. Since the primary purpose of the police department is law enforcement, the first relationship for discussion might be the policeman's contact with offenders.

2. Those who break the law come from all social classes and all ethnic groups.

a. They are rebelling against the rules of our society for a great variety of causes, not least among which are those which are a function of their group membership.

b. The person who has always felt deprived of the material things in life may feel that society has been unfair to him, and that it has not

given him the opportunity to benefit from all that the modern world can offer in the way of comforts and luxuries.

c. The minority group member may feel hostile toward the social order which rejects him in many ways, ranging from the subtle snub to outright violence. The lawbreaker who comes from the middle and upper classes may be rebelling symbolically against the authority of his parents.

3. Whatever the cause for breaking the law, the object of hostility is never, at bottom, the policeman himself.

a. The apprehended offender who heaps vilification and abuse on the head of the arresting officer, in most cases, does not know the officer personally.

b. The antagonism is not for the man, but for the symbol of authority.

c. This is something of which the police officer must continually remind himself, or he will find himself reacting personally to the insults. He will feel hurt, angry, and tend to lash out, either verbally or physically, in defense of himself. As one officer put it recently, "If they call me names, I can put them on the book." Such retaliation is futile. It increases the hostility of the offender, which, in the long run as well as in the immediate situation, is contrary to what the policeman desires to do. In addition, it demeans the dignity of the authority which the policeman represents.

4. Policemen may protest that they are "only human" and that they cannot be expected to remain calm and unaffected by abuse and insult. Here we come to the heart of the difference between the layman and the professional operating in any specific field.

a. Although both may be motivated to work in the area by a host of personal and subjective reasons, the professional buffers his personal



motives with analytical objectivity, clear-headed rationalism, and an insight into himself which permits him to control his reactions in crisis situations.

b. To the extent that each policeman approaches these standards of professionalism, to that extent will police work approach the level of a profession.

5. Objectivity requires that the police officer bear in mind that he, too, is a member of a particular social and ethnic group. The development of self-insight demands that he ask himself certain questions.

a. If he is from the middle class in the United States, does he judge and condemn the offender in terms of the moralistic values commonly held by the middle class?

b. Does he look at the offender as someone who must "pay" for his crimes, rather than as a human being who must be helped to change his attitudes and behavior?

6) If the policeman is a Caucasian, does this fact determine somewhat his attitude toward the Negro offender? Does he have a tendency to expect a greater degree of criminality among Negroes, and is he, consequently, inclined to be harsher in his treatment of Negro offenders? Is he, by the same token, rather lenient and philosophical about the offenses of Negroes against Negroes?

7. If the policeman is a Negro, does he feel that undesirable behavior by individual Negroes is a reflection on all Negroes, and, incidentally, on him? Is he, then, inclined to be more severe in his dealing with Negro offenders? Does his attitude toward Caucasians make his behavior toward them either more or less rigorous than is his behavior toward Negroes?

8. These are questions which the police officer must continue to ask himself until he is satisfied that he is admitting his true feelings. We cannot



act reasonably until we have faced up to our emotions--located their origins and admitted their present existence.

9. Desirable and important as emotions are in giving our lives color, interest, and motivation, we must understand and control these emotions if we are to exercise that rationality which is so uniquely human and so vital in professional behavior.

10. A problem which police officers face repeatedly concerns the bystanders who witness the apprehension of a suspect.

a. In the blighted areas, where so many apprehensions take place, the behavior of the bystanders reflects attitudes much like those of the criminal who comes from the lowest socio-economic group. The tendency is to take the side of the suspect against the symbol of society.

b. Again, the policeman must educate himself to resist any temptation to react personally to the taunts and insults.

c. On no account must he permit himself to betray in his language any negative attitudes he may have about the ethnic origin of the bystanders.

d. The official attitude of the law is that all people are equal, and the policeman on duty is the personification of this legal attitude.

#### C. Service Contacts.

1. A very large part of the police officer's work is performing various services for the public. Giving immediate comfort to the frantic parents of a lost child, offering on-the-spot mediation in a domestic crisis, giving temporary solace to the sick and dying--these and many more are services performed by the police officer. What are the implications for intergroup relations in these situations?

2. Suppose that a Negro officer found himself called to the scene of a quarrel between a husband and wife. The man and wife are Caucasian.

- a. How would the officer feel about mediating the quarrel?
- b. Would he feel reluctant to suggest peaceful solutions because of his uncertainty about how his suggestions would be received?
- c. Might he feel, perhaps, that this matter was really none of his business--even though he has mediated similar situations between Negro husbands and wives?

3. To illustrate such a situation, in the words of one Negro policeman:

"In answer to a police radio message, we went up to the porch of a house and knocked on the door. A girl--she's white--I know her from the neighborhood--said, 'Please come in and get my brothers out of the house. They're fighting and they're wrecking the place.' I'd known the people for a long time, and I knew their mother had just come back from the hospital. I told them to break it up and have some consideration for her. They said, 'Mind your ----- business, nigger.' My buddy and I got them into the car, and we even had to use our blackjacks on them to quiet them down. We booked them for resisting arrest and aggravated A and B (assault and battery) on officers. There was the whole business then of having their mother and sister come to the station next day, and my buddy lost time from work because of injuries. I think, now, if they had been colored, I would have tried talking to them more. But I didn't think it would have done any good, because I am colored and they were white. And, anyway, that word nigger got me mad."

4. Some people may say that this police officer's reluctance was well founded, that many Caucasians would resent his interference. That is true, just as some may resent interference by anyone, and others may resent interference by any police officer.

a. The point is that a policeman should function primarily as a policeman, no matter whom he is dealing with.

b. If, as a policeman, he has a function as mediator, then he should function in this way and cope with the feelings that emerge as they emerge.



5. Policemen are traditionally the finders of lost children. In inter-group relations, even such an apparently universal and nonconflictive concern comes under scrutiny. How solicitous will the Caucasian policeman feel toward the Negro parents of a lost three-year-old? Will he know exactly how these parents feel, because he, too, has a three-year-old child? Or will he just do the job he is called upon to do, without any feeling of empathy for the people, because they are "so different" from himself?

6. The emotional and attitudinal overtones in police-citizen interaction cannot be regulated by departmental directives or procedural rules.

a. A man may do the job and never break a rule, and yet continually violate the spirit which lies outside the letter of the law and of police regulations.

b. The policeman who does not really believe that all men are equal may, in a great many ways, betray his attitude.

c. The absent-minded use of a derogatory race label, a joke in which a religious group is the butt, an opinion which pre-supposes that one group is inferior to another--these are the ways in which people betray their attitudes and feelings. These are the ways in which people are hurt, outraged, and antagonized.

#### D. Police Personnel Interaction

1. The police department is the only civilian agency which is administered like the armed forces. It is not surprising that policemen refer to the citizenry at large as "civilians."

a. The rigidly stratified organization tends to set up a class of officers who are somewhat removed, intellectually and emotionally, from the men under them.

b. It has a tendency, too, to make members of the various ranks in the organization think of themselves as "we," whereas they think of people



in the other ranks as "they." Let us examine some of the implications of these two tendencies.

2. Although no similar studies have been made of police departments, studies made of soldiers have revealed some interesting results of the class system in the Army. For one thing, ranking officers, generally, do not know what their men think about the situations and problems encountered in Army life. On the other hand, these officers think that they do know, and they make their decisions on the basis of what they think they know.

3. For example, when asked if they agreed with the statement, "The harder a man works in the Army, the better chance he has of succeeding," 65 per cent of the officers agreed, whereas only 30 per cent of the enlisted men agreed.

a. What is the significance of this kind of disagreement between two parts of the same organization? Although the officers continue to remind the men that if they do a good job they will get the recognition they deserve, the men are thinking that they may as well get away with as much as they can, since working hard will make little difference in their status or condition.

b. How effectively can the organization operate while the command and the enlisted men are pulling against each other?

4. Again, 41 per cent of the officers and 76 per cent of the enlisted men agreed with the statement, "When the Army says it will do something the men want, most of the time it ends up by not really doing it." Apparently, most of the officers did not know how most of their men felt about conditions in the Army.

a. If the men who are to obey orders and do the work are hostile, resentful, unhappy, how hard will they work, and how well will they perform?

b. And if those who are making the plans and giving the orders are mistaken in their opinion of how the men feel and what they think, they will be unable to overcome the reluctance to work with enthusiasm.

5. In one of our large cities there is a police force which has an unusual reputation for honesty.

a. The commissioner is held in high esteem, both by other law enforcement officers and by members of the community.

b. They are convinced, and they are right, that he is doing and will continue to do everything in his power to apprehend criminals, prevent crime, and keep his own department honest.

c. In this last endeavor, he has created for himself a curious dilemma. And the dilemma results not from his motives or efforts, but from his methods of achieving the goal of departmental honesty; although he is constantly reassuring the public that he intends to run an honest force and that he will get rid of every man who is not honest, he has never reassured his men that he believes that most of them are honest.

d. The slightest suspicion or rumor of dishonesty results in transfers without explanations, often leaving honest men to wonder what they have done or what the commissioner thinks they have done.

e. Men, both honest and dishonest, live in fear of suspension. The emphasis is not on working to build pride in work and motivation to be honest.

f. The emphasis is, rather, on fear of being suspected not only of dishonesty, but of any slight infraction of the rules.

6. The rank and file of men in this department are discouraged and dispirited.

a. They feel--and this is true also of good policemen to whom duty has also meant devotion--that the "brass" is against them and just out to get them.

b. They feel beset not only by the public, but by their own administrative officers.



7. The problem here is not honesty versus dishonesty. It is a matter of communication between administration and the men they supervise.

a. The commissioner and his staff know very well that they have a good department of men who are doing their best in a very difficult situation.

b. But the men do not know that the commissioner feels this way.

c. Nor is the commissioner aware of the very dangerously low morale of his men.

8. Most police departments are organized in such a way that channels of communication between ranking officers and non-ranking policemen do not operate the way they should.

a. Many policemen will protest that they may make suggestions to superior officers on matters of procedure, and that they may make complaints and have requests granted, but optimal communication entails more than this.

b. Many policemen are reluctant to appeal to a superior officer for any reason.

c. Certainly, it takes a man with more than the average amount of self-confidence to suggest changes in the system. Most of the time, too, suggestions and requests must be submitted in written form.

d. To many men, the effort involved in this is not commensurate with the possible benefits to be derived.

9. There is another consideration in this problem of communication between the ranking men--the policy makers--and the other policemen.

a. Very often, men will be dissatisfied, will gripe about vague injustices and discomforts, but will be unable to put into words any constructive suggestions for remedying the situation.

b. They need some encouragement to get together with their commanding officers, not singly, but in groups, and all together define the problems bothering them and figure out some way of solving them.

c. An atmosphere in which everyone's ideas are heard and considered, in which rank is forgotten in the common desire to make the job more effective and more satisfying, in which the men are not afraid to speak honestly --this is the atmosphere which helps to create a high level of operation.

10. One lieutenant had the temerity to encourage the men in his district to get together in groups of eight or ten to discuss some of the problems they encountered on the job.

a. He kept out of the way, not wanting to inhibit the free expressions of antagonisms, criticisms, and so forth.

b. Though this was an experiment, and he was shortly promoted and could not continue it, he was amazed at the number of really good suggestions on how to do a better job which came from the men. And he noticed a friendliness and easiness and lack of tension on the job which he had never seen before. (One of the apparently simple suggestions, which proved invaluable in critical traffic situations in mid-winter, was for each police car to carry a couple of bags of rock salt to use on small patches of icy road encountered in regular tours of duty. This suggestion was worth its weight in gold, if only for the manpower that was able to be diverted away from these icy patches to more important sectors.)

11. There is a myth, which seems to have its greatest popularity in the armed forces, that an organization in which there is a great deal of griping is a healthy organization. Like all myths, it is compounded of an anthill of truth overlaid with a mountain of fantasy.

a. It may be true that it is better to gripe about tensions and dissatisfactions than to keep them bottled up inside and suffer in silence.

b. But when the only attempt at the resolution of these dissatisfactions is continued griping, then the temporary relief afforded by just complaining to each other is not enough to eliminate the men's feelings of frustration.



c. If, however, griping becomes only the first step in a systematic attempt to solve some of the men's problems, then it assumes a really useful function. We will discuss this at greater length in the section dealing with educational methods.

12. Any organization which emphasizes authoritarian discipline, rather than democratic participation in getting the work done, risks inefficiency.

a. When men do things because they are told to do so, when taking and following out orders is the mark of the good worker, when the motivating factor in doing the job is largely fear of being caught not doing it, then a vital aspect of job efficiency is being overlooked.

b. The men have little sense of participation in the inner workings of the organization.

c. They are not given regular, organized opportunity to get together around a table, drinking coffee, perhaps, to talk about a great many things which are vital to the growth of free men.

d. First, they need a chance to point out what is wrong with the job.

e. Then they need encouragement and leadership to determine how to make it right.

f. They may discuss such basic problems as honesty, the public image of policemen, the attitudes of whites toward Negroes, Negroes toward Puerto Ricans, and so forth.

g. They may wonder how to establish communication with supervisors and try to get to know their supervisors as men, not monsters.

h. In the process of talking about these things, they get to know each other; they learn that they have similar doubts and fears, similar aspirations.

i. During lulls in the serious talk, they talk about their wives and children and about why they became policemen.

13. When they see that their opinions and ideas are valued by their superiors, they develop a feeling for themselves, for their work, and for their department that no amount of threatening can develop. They become better policemen and better men.

14. On the other hand, the authoritarian organization makes the men feel that their responsibility is limited; they are not often concerned about the man who is neglecting his work.

a. It is each man for himself, rather than each man for the good of the department.

b. Here is the key to that morale which is so often talked about--the feeling that every man has a vested interest in making the department an ideal law enforcement agency, and a good place in which to work.

#### E. The Policeman As A Symbol of Law.

1. The basis of our society is that the law is supreme, is above all men, even though men may work through that very law to change it.

a. The man charged with the responsibility of enforcing that law is a very important man in our society, even though, at the same time, he is involved in and subject to the law-changing powers of the people.

b. The policeman symbolizes the written law, which he must enforce; he also is the symbol of the spirit of the law, which he must foster if his job is to be done effectively.

2. "Here comes the law," is not just a slang expression meaning here comes a policeman.

a. Here comes the law put into effect, here comes the law in our everyday lives, here comes the law meaning more than legislatures and courts and the language of lawyers.

b. Here comes the law as we know it and live it--that is the meaning of the phrase.



3. Just as the written law is supposed to be impartial, applying to everyone in the same way, so the police officer is supposed to be impartial.

a. In uniform, on duty, he cannot take sides in controversy; his side is the same side as the law. This becomes especially significant in crisis situations, in which the man may be on one side or the other, but in which the policeman just enforces the law.

b. With the new trend in the North for Negroes to move out of the ghettos and into previously all-white neighborhoods, there have been instances in which the police have not upheld the legal right of the Negro families. Nor have policemen exemplified the spirit of the law, which implies the reasonable expectation that people will treat each other decently.

c. In those cases, the police have used their authority to permit the harassment of the Negroes, and used the same authority to encourage the white people by overlooking the rock-throwing, name-calling, and congregating in threatening crowds in front of Negroes' homes.

4. In the long run, what does such behavior do to the public image of the police officer?

a. For a little while, during the crisis, perhaps, he is considered a friend by the rioters and harassers.

b. But in most of the people--the ones who do not throw stones, the ones who, no matter how they feel about Negroes moving into the neighborhood, say little and do less--in these people, the fear and distrust of the police grows.

c. For how can they expect fair and impartial treatment under the law when the police officer is neither fair nor impartial, when the police officer is just another man in the community who uses the authority of the law to enforce his own point of view?

d. If we are to consider the broader aspects of this question, we might have fears for our democracy and our faith in the supremacy of the law. If that faith is dissipated, if people stop believing in it, it may very well cease to exist.

5. In a democracy, we devise our law for the general good--for the good of all.

a. The police officer must also enforce the law in such a way that the general good is served.

b. Not only what is good for the majority must be his concern, but also what is good for the dissenting minority.

c. Policemen who are sensitive to this aspect of the law recently demonstrated how they can become instruments of providing for the general good.

d. In one Northern city, in 1961, when students picketed a Woolworth's store to show their sympathy with the Southern sit-in demonstrations, the police were aware that there were some people in the community who opposed the picketing.

e. Accordingly, they made their plans to see to it that those who opposed it could make plain their opposition--all while order was maintained.

6. The pickets were consulted with and all agreed that walking two abreast, carrying signs, would not cause congestion in the heavy weekend foot traffic in front of the store. They agreed that they would not block the entrance to the store, so that those who wanted to show their opposition could patronize it. They offered leaflets quietly to people and said nothing to those who refused to take them.

7. The area was patrolled by police officers in plain clothes, so that the whole situation would remain as normal as possible.



a. But--and here we have an example of how far policemen have gone toward sophistication in the social science and professionalization of their work--the men assigned to the area were hand-picked, they were chosen because they had studied human relations and had some insights into an understanding of the total problem.

8. Our philosophy of law clearly implies that no man is above the law. The police officer who knows this, and wants to embody it in his mode of operation, is faced with decisions which are not always easy ones.

a. The decision may not always be a major one, but the total effect of a large number of small decisions may have far-reaching results.

b. For example, I was talking to a traffic policeman who traveled an area ticketing cars which were illegally parked. We were laughing about the furor which another officer had been causing by giving tickets to all violators, no matter how minor the violation or how apparently extenuating the circumstances. "That guy would give his own grandmother a ticket," the officer laughed. "You mean you don't give tickets to some people who break the law and you do to others?" I asked. "Are you kidding? You think I'd put a ticket on a Cadillac parked in a no-parking zone in front of the mayor's house? I'm not crazy."

9. It is in such small ways that we betray our contempt for the supremacy of the law--and the contempt spreads like a disease in our society.

a. Large numbers of "juvenile delinquents" will tell you frankly that, if they can get in with the "big boys" in crime, no law will reach them.

b. The man in the street is cynical about the law when he believes that you can get away with almost anything if you know the right people.

10. We are not suggesting that the police officer is solely responsible for causing this situation.

a. We know that politics, money, power, and prestige operate in our society often to undermine the law.

b. But we do feel that the police officer, to maintain his own integrity, must do all he can to act like a true symbol of the concept of supremacy of law.

c. And by his example, and by his insistence that the law be served in letter and spirit, he can help to stop the spreading of lawbreaking.

11. Of course, when we say that no man is above the law, this includes the policeman. When the letter of the law is concerned, there can be no argument about this, but it is when we are talking about the spirit of the law that we are confronted with a special police problem.

12. If we are convinced that our security and our integrity depend in large measure on living up to the spirit of the law, we assume the responsibility for helping our fellow citizens learn to do the same. Not only do police officers have to bring this idea to the community, but they ought to re-evaluate their own relations to their colleagues in this matter of living up to the law.

13. Half the policemen in an outfit may know that one of their number takes bribes, or sleeps on the job, or uses unnecessary violence with minority group suspects, but they will do nothing about it, unless, of course, they dislike him. Then their aim is to make trouble for him, not to teach him a new attitude toward his job.

14. If, as we have said, the law is designated to provide a feeling of security, a feeling of safety, for the people, the police must do nothing to undermine this feeling—even if their intentions are of the best.

a. The law, to give security, must be widely known and easily understood.

b. People have to know where they stand with the law, or they are confused and frightened not only about what they may do, but about what others may do to them.



c. That is why what we call ad hoc legislation--laws passed to be operative for a very short time and for a very specific purpose--is not consistent with the idea of sound law as we know it.

d. Just so, the police cannot make a decision to enforce a law in one way today, and decide on another way for tomorrow.

e. If, for example, there is a law which makes it a violation for a pedestrian to cross the street anywhere except at the corner, and this law is never enforced, people get into the habit of crossing where they please, until they forget that there is such a law. Then, one day, an order comes down from above that the pedestrian-crossing law is to be enforced. There is public protest, so again the law is not enforced. (The overnight passage of local laws against trespass in some Southern towns so that the lunch counter demonstrators could be legally charged is an example of how a community can ignore the essential meaning of the law.) This kind of inconsistent law enforcement causes community and police confusion, and increases the feelings of hostility between the police and the community.

15. The spirit of the law implies cooperation among people--cooperation which is not only an essential of social order, but an important aspect of the very nature of humanity.

a. We need to learn skills and facts which will help develop cooperation between police and community, policemen with each other, and policemen of different ranks.

b. Cooperation is the keynote of living in these troubled times. It is through cooperative effort that we are solving community problems (like changing neighborhoods), professional problems (like morale in the armed services), and international problems (like the establishment of new countries).

c. All of us, of course, have much to learn about how to cooperate. Our individual interests, our own needs, often get in the way of our working creatively with others.

d. But nothing has had greater impact on our realization that we must learn to cooperate than have the amazing advances of science which have brought the moon so close that, by comparison, the whole world seems like our own back yard.

16. The social and behavioral scientists, the intergroup relations people, the social workers, and the psychologists have discovered much about how to teach people to cooperate, to learn to live by the law, and to develop such integrity and self-discipline that the police officer's job will be much easier than it is now.

a. It is from these scientists and practitioners that the police may learn not only how to cooperate and communicate among themselves, but also how to bring this knowledge to the communities in which they work.

b. Generally speaking, if policemen come into the community as men of integrity, eager to help solve community problems, police problems, and problems of relationships between police and community; if they come as eager to learn as they are to teach; if, above all, they try to understand their own hostilities toward them, they will have come a long way toward developing an appreciation for the spirit of the law.

17. To people in many other countries, our concept of the supremacy of the law, in which the spirit of the law recognized the worth and dignity of every individual, is a beacon of light in the darkness of what they must bear. When we hear of foreign police firing point-blank into peaceful demonstrators, breaking of religious meetings, overthrowing governments, many of our police departments are looked to as shining examples of what a salutary effect a good police force can have in a country of free people.



18. Just as the law is not designed to make people afraid but to put order and security into their lives, so police officers in a democracy are not to be feared.

a. The policeman is the instrument of maintaining the order and providing the security implied in the law, so what is there about him that should be feared?

b. Those officers who feel that, with some people, making them afraid is the only way of making them obey the law are taking advantage of a trait in those individuals which makes them afraid of all forms of authority.

c. Such policemen only add to those people's burden of fear, and rarely prevent them from breaking the law.

d. Every policeman knows that those groups, usually low economic groups, which are most often roughly treated by police and, apparently, most afraid of them, also commit most of the crimes.

19. Unfortunately, in discussing the law and police work, we overlook the fact that the law has more constructive significance for the honest person than it has for the criminal.

a. To the criminal, the law is to defy, ignore, evade, and fear.

b. To the honest person, it is that which permits him to pursue life and happiness in reasonable expectation of continuing the one and achieving the other. Police officers have some cause for genuine pride here.

20. The pride of police officers in themselves can be clearly seen when you just look at them casually.

a. Some units, which have, traditionally, more prestige in a department, are literally shining examples of what a police officer should look like.

b. The perfect angle of their caps, the shine of their buttons, and the knots in their ties all testify to the fact that they know they are men of worth. That pride may come from such doubtfully valuable sources as having been selected for toughness, or for being part of a motorcycle

corps. But such pride can come from the sounder, more worthwhile causes: knowing the deeper meaning of their job, knowing they are doing their best to live by that deeper meaning, knowing they are valuable men making a vital contribution to humanity.

### III. "Justice"

#### A. Selection of Recruits.

1. The ultimate factor in any study of police misconduct must be in the individual policeman. The manner of his selection and of his training are crucial factors.

a. When a police department fails to screen out the strongly prejudiced, the emotionally unstable, or the unintelligent, it is inviting official misconduct.

b. The cases discussed in chapter 2 demonstrate that in at least some cases men of questionable character and psychological makeup are given the gun and club of a law officer.

c. They also show that violent prejudice may lead policemen to unnecessary violence against Negroes; that much brutality occurs during the tense moments of arrest, when the officers' emotional stability is severely tested; and that an intelligent policeman can exercise control over a tense situation so as to prevent violence from erupting.

d. Cases involving police violence have reached State courts where it was alleged that the officer involved had a known record of previous assaults (California, 1943); was known to be an alcoholic (New York, 1947); was known to be insane (Tennessee, 1948); had been involved in numerous street brawls and had a prior criminal record including a conviction for grand larceny (Illinois, 1959); or was a convicted murderer (Mississippi, 1958 and 1961).

2. Many police departments have raised their selection standards recently in an effort to screen out men of bad moral character or of low intelligence.



a. However, rejection of candidates because of emotional instability or violent prejudice appears to be a rare occurrence.

b. This may, in the past, have been due to the difficulty of isolating such characteristics, but tests have now been developed which predict with some degree of accuracy the psychological traits required for effectiveness in certain occupations, including those involving situations of stress.

c. There is a growing interest among police officials in the development of such a test for police candidates.

d. In 1958 a New York City police leader declared: "The field of psychology has many important contributions to make to Police Science, including the application of psychological testing to police selection procedures."

3. The New York City Police Department is currently sponsoring a comprehensive 4-year research program which is aimed at developing tests to identify the right personality types for police work and at establishing training programs which will further the establishment of professional standards for the police force. Prejudice and emotional stability are both under study.

4. Programs of this sort, if successful, may eliminate many instances of police brutality at the source--by screening out those applicants most prone to commit brutality. It must be remembered, however, that no matter how good the selection program, a low pay scale will hinder the recruiting of men of high caliber.

## B. Training

1. Training programs fall into two categories: those teaching modern methods of detection and control and those dealing with human relations. (It should be noted that many police departments, particularly those in smaller cities, have no training programs as such.)

2. Scientific police techniques.--A policeman trained in crime detection and proof may have less motivation for brutality than his less sophisticated counterpart. Such training seems to have particular application to the third degree and coercion of confessions.

a. As FBI Director J. Edgar Hoover has pointed out, when a suspect denies charges of criminal conduct "the ill-trained officer might think (that). . . a severe beating will force a confession.

b. "But the trained officer, schooled in the latest techniques of crime detection, will think otherwise--he will go to work locating a latent fingerprint, a heelprint in the mud, or a toolmark on the safe."

3. Human Relations and "private" violence.--Courses in human relations appeared in police training long after training in crime detection was well established.

a. Police training programs of this type embody ideas ranging from simple courtesy to social psychiatry, race relations, the status of minority groups, and civil rights.

b. These programs gained much impetus from the race riots of the early 1940's, and are well established in many big city departments including Detroit, New York City, Los Angeles, Chicago, Philadelphia, and Dallas. They are indicative of the change that is taking place in the attitude of enlightened police officers toward the role of the policeman.

c. Former New York City Police Commissioner Stephen P. Kennedy expressed the change in this way: "We cannot continue to be satisfied with a trade school approach to police training. The police officer must be instructed in human relations, civil rights, constitutional guarantees. In short, he has to be prepared to assume his role as a social scientist in the community."

4. This goal is far from realized, but that it is seriously proposed is an encouraging sign.



a. Many training courses stress the need for the subordination of personal prejudices to the overriding duties of law enforcement. "An officer of the law . . . stands as a symbol of the impartial authority of society," states a manual prepared by the Dallas Police Department on the subject of racial eruptions.

b. These training policies may have their greatest impact on the impartial handling of race riots and on the prevention of police complicity in private violence. They may also have some deterrent effect on police violence involving minority group members in other situations.

#### IV. Recommended Rules and Regulations

A. Any officer or member of the Police Department shall be subject to reprimand, loss of pay, suspension from duty, reduction in rank or dismissal, according to the nature and aggravation of his offense, for any of the following causes or violations of any rule, regulations or order governing the Police Department.

1. Any act or omission contrary to good order and discipline.
2. Assaulting a citizen or fellow member of the Department.
3. Conduct reflecting unfavorably on the courage and resourcefulness of the membership of the Department.
4. Habitual use of indecent, profane, harsh or uncivil language.
5. Willful maltreatment of a prisoner or any other person.

B. Members of the Department shall conform to and abide by the Rules and Regulations of the Department, observe the Laws of the State of New Jersey and Ordinances of the City, and render their services to the City with zeal, courage, and fidelity.

C. . . . . In the performance of duty they shall respond promptly to every call and give their best efforts under any and all circumstances.

D. In reporting for duty they shall be on time. Members shall bear in mind always that regardless of rank or assignment, they are policemen and are required to act accordingly.

E. Members of the Department shall at all times, conduct themselves in a quiet, civil, and orderly manner; refrain from indecent, profane, uncivil or threatening language, regardless of provocation; be gentlemanly and respectful to Superior Officers, members equal in rank and citizens, use no unnecessary force or violence to prisoners or any other persons; answer all proper questions, but avoid unnecessary conversation while on duty.

F. Members of the Department shall not deliver addresses at public gatherings concerning the work of the Department; nor shall they, under any circumstances, make statements for publication concerning the plans, policies or affairs of the administration of the Department, unless duly authorized to do so by the Chief of Police.

G. (The Member) shall in no case refuse to give his assistance for the protection of persons or property near his post, if called upon in any instance requiring immediate attention, but shall return to his own post as soon as possible.

H. (The Member) shall see that the sidewalks and street corners are not obstructed by persons loitering thereon. Whenever two or more persons obstruct any sidewalk in violation of the law, courteously request them to move on; if such persons unreasonably persist in remaining so as to interfere with other pedestrians, promptly arrest and send them to the Station.

I. (The Member) shall be dignified, soldier-like in bearing, courteous, and civil, and exercise patience and discretion in the discharge of his duties; and by his alertness and good judgment render safe and convenient all traffic activity at his post.

J. (The Member) shall keep calm and control his temper even under trying and provoking circumstances. Uncivil and angry remarks, and the reprimanding of traffic



violators in an abusive and spectacular manner will not be tolerated under any circumstance.

a. In the event it becomes necessary to warn or correct a person for a slight infraction of the traffic regulations, he shall do so briefly in a civil manner, and without obstructing the traffic flow or creating congestion.

b. When it is necessary to issue a summons to a driver of a vehicle for a violation of the traffic regulations, the traffic officer shall order the offender out of the traffic flow to the street curb and issue such summons without unnecessary loss of time or hindrance to traffic.