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ARKANSAS LAW ENFORCEMENT TRAINING ACADEMY

CLASS 68-14

POLICE COMMUNITY RELATIONS

ARKANSAS POWER & LIGHT AUDITORIUM

OCTOBER 29, 30, 31, 1968

SCHEDULE

POLICE-COMMUNITY RELATIONS

CLASS 68-14

OCTOBER 29, 30, 31, 1968

- October 29 - 10:00 - 10:50 - Orientation,
Lt. E. L. Crist, Little Rock Police Dept.
- 11:00 - 11:50 - Human Relations,
Lt. E. L. Crist, Little Rock Police Dept.
- 12:00 - 1:00 - Lunch
- 1:00 - 2:50 - Human Relations Supervision,
Lt. W. J. Bryant, North Little Rock Police Dept.
- October 30 - 10:00 - 11:50 - Human Relations,
Lt. E. L. Crist, Little Rock Police Dept.
- 12:00 - 1:00 - Lunch
- 1:00 - 1:50 - News, Charles Kelley, KTHV TV
- 2:00 - 2:50 - Human Relations Supervision,
Lt. W. J. Bryant, North Little Rock Police Dept.
- October 31 - 10:00 - 10:50 - Civil Disturbances,
Chief Jack Davis, Little Rock Fire Dept.
- 11:00 - 11:50 - Human Relations in City
Administration, Mayor Casey Laman, North
Little Rock
- 12:00 - 1:00 - Lunch
- 1:00 - 2:50 - Chicago Riots,
Lt. W. J. Bryant, North Little Rock Police Dept.

FOREWARD

This country is in the midst of a social revolution--one of many that have taken place since early in the Seventeenth Century.

It is important to you as a police officer, that you understand why this change is taking place and who is involved.

A police agency must have the support of the people, and that support must be earned. Everyone, whether rich or poor, is entitled to police protection. When performing police functions, everyone must be treated in the same way--with consideration, fairly and impartially, regardless of race, creed, color, or social standing. An officer, in the performance of his duty, must be firm, calm, impersonal, and impartial.

This manual has been prepared from materials furnished by the Wichita, Kansas, Police Department. It was originally written by Dr. Walter C. Bailey and Dr. Richard F. Armstrong, Sociologists at Wichita State University. The purpose is to present facts and underlying causes of present day problems, along with suggestions to aid in the performance of your duty.

W. J. Bryant
Lieutenant
North Little Rock Police Department

PREFACE

Recognizing certain social changes which are taking place in Arkansas, Col. George V. Armstrong has been successful in obtaining a Federal Grant to assist in setting up a new type of program within the State for the purpose of better dealing with local community relations.

This program is established and designed to promote better understanding on the part of all citizens about the obligations about the obligations and responsibilities to their Police Department.

It is hoped that this effort will make police aware of their obligations to the people and make the people aware of their obligations to society. It is also hoped that the end result will be better cooperation between the police and the members of the community.

The understanding must work both ways. Therefore, more and better training programs will be instituted in both the Basic and In-Service training programs of the Arkansas Law Enforcement Training Academy. It is expected that the training received at the Academy will influence the supervision and training in the department from which the representative comes.

It is anticipated that in departments where feasible, a Police-Community Relations Group will be organized. A primary objective of this group will be to interest more qualified individuals, of all races, in making application for appointment to their respective police departments.

Other functions of the Police-Community Relations Group should be:

1. To establish and schedule speaking engagements for members of the section and other qualified speakers of the Department on all police matters of interest to the community.
2. To serve as the liaison unit between the police department and individuals or groups in the city for the purpose of promoting and preserving better police-citizen cooperation.
3. The Police-Community Relations Group should accept citizen complaints regarding alleged use of improper language, too much force, wrong attitude, or any police action which they believe to be improper. After reviewing the complaints, those appearing to be valid will be forwarded in writing to the Chief of Police for investigation. Upon completion of the investigation, the complainant should be notified of the final disposition.
4. Work with various community agencies to develop crime prevention and public support programs.

YOUR IMAGE

You are a police officer. Regardless of rank or seniority, it is safe to assume that you are proud of your chosen profession. This would seem to be a safe assumption because, as you know, it requires a good deal or persistence, sacrifice, and courage to become a police officer in our society. Many occupations pay more money. Many occupations provide more security. Few occupations involve the potentials for danger, even bodily injury or death, that is inherent in the career of the policeman. In the face of all this, many of you, or it is probable more accurate to say most of you, are, to use a trite phrase, dedicated to your profession.

You are a member of a police department known by reputation as one of the finest forces in the country; a department particularly wellknown for honesty, efficiency, and high morale. In spite of all of this, you, probably many times, must have been puzzled about the difference between your role and function in the community and the way many citizens see you and feel about you. It is a generally known fact that a sizeable proportion of the American public react to the police either with indifference--except when needed--or with generalized hostility. It is probably an understatement to say that the image of the police in this country leaves much to be desired. In great part, regardless of how "good" a policeman you are, this is your image.

For many citizens, you have a "bad image". Why is this? How did your image get this way? What does it really look like? How can you, who probably had little or nothing to do with the creation of your public image, help to change it for the better?

WHAT IS AN IMAGE

Before we can talk about "good" and "bad" images, where they come from, and how they might be changed, we must be reasonably sure about what we mean by the term "image". An image is a picture in our mind which involves either favorable or unfavorable attitudes. For example, if one hears a police siren, this sound may trigger off one's image of the police along with whatever favorable or unfavorable attitudes toward the police he has developed. The picture in his mind may be that of a police car pursuing some motorist who probably has not even committed a violation, or if so, a minor one, while real crimes are being committed someplace else. In such a case, the siren stimulates a derogatory image along with certain feeling tones. The feelings might be fear, contempt, or hostility. In the hypothetical example above, the squad car in question may, in reality, have been chasing bandits, kidnapers, or some other kind of dangerous criminal, in their role of protecting the community, including the man with the negative image.

There is nothing good or bad about our use of images. In fact, the use of images is an essential part of human behavior. There is no other way to think, imagine, remember, plan, predict, or communicate with others. We must use images. Sometimes the use of images gets us into trouble to the extent that the "pictures in our mind" and the connected attitudes fail to correspond to reality.

HISTORICAL PERSPECTIVE

There are, in fact, many compelling reasons for public support of the police. No one, except for a very few, would ever suggest doing away with the police as law-enforcement agents. Even criminals admit the need for, and often their respect for, the police officer. Law and order are essential. Why, then, the generalized hostility toward the agents of law and order, the police? Why the negative police image?

One factor related to the current police image dates back to some aspects of our early historical development: In comparison with other western democracies, we are still not far removed, in terms of time, from the influences of our early frontier days. The frontier era was characterized by a spirit of lawlessness, frequently coupled with the absence of effective law enforcement. Vigilantes and the "taking of the law into one's own hands" was not uncommon.

POLICE DILEMMA

Many laws, particularly those designed to regulate the morals of people, such as laws against gambling, prostitution, homosexuality, illicit use and sale of narcotics, etc., commonly referred to as "vice laws", are particularly difficult to enforce. The honest attempts of police to enforce such laws, sometimes by breaking the law themselves, have also contributed to the police image.

The negative police image in this country is partly the product of certain general social forces, more or less unique to America, which have merged to create a most difficult working situation for American police. This situation, in terms of the police image, is even further compounded by several more specific historical and current factors of American life.

Now, this brings into clear focus the institutional "police dilemma" and its relation to police-community relations and the police image. Is the primary function of police the enforcement of the law and maintenance of social order, no matter what kinds of police actions are necessary? Or, is the primary function of the police to be the guardians of the "rule of law" and protectors of the civil rights of all?

Images respect neither time nor place. Police activities of a decade ago, three decades ago, a century ago, may still manage to mold current attitudes toward police. Police activities in Nazi Germany or Alabama may affect attitudes toward police in Arkansas. For example, Negroes living in Arkansas, with actually no personal contact with the Arkansas police, may still have a police image based upon experiences with police in Mississippi, Alabama, or Louisiana.

For more than four decades, many persons and groups in this country have seen, or thought they say, a "police problem", and have been trying to do things to correct or solve this problem. You had absolutely nothing to do with the activities of these "old-fashioned police departments", but the "police problem" created years ago is your heritage. Understanding this heritage will help you to better handle the negative police image when and where you find it.

For whatever set of reasons you may prefer to accept, a considerable proportion of the American public has a negative police image based upon the following:

1. Basic conflicts in our culture
2. Conflicting assumptions regarding the primary functions of police
3. Past inefficiency, corruption, and brutality of police
4. The traditional police system as an institution designed primarily to arrest wrongdoers

Is this negative image justified? In terms of police practices of the past, in terms of current police practices in various parts of the nation, in terms of police relations with various ethnic and age groups in the country, in terms of the evaluation of "higher" courts of law regarding certain kinds of police actions, the answer must be in the affirmative. Yes, in great part the negative police image, though you had no part in its creation, is justified. The historical forces and events that have formed the image have, in one way or another, made each individual policeman a victim of that image.

You, by now, must be wondering something to the effect that if I am not personally responsible for this thing called "the negative police image", how in the world can I possibly be expected to be held accountable for it, or even more to the point, how can I be expected to correct it? The answer to that question is, of course, not easy. The point is that to the extent a negative police image exists in the "public mind", it seriously interferes with effective law enforcement, it hinders the recruitment of personnel, and it works against the true professionalization of the police system. It must be corrected, and you can play a major role in correcting it.

This paper recognizes that the "old-fashioned police department" and the "old-fashioned cop" in most communities are gone for good. As times change and communities become more complex, expectations and demands of police increase and become more and more contradictory. A new and different type of policeman is emerging. Today's policeman must be much more than simply a law enforcement officer. He must also include within the scope of his skills, knowledge, and attitudes, the following areas:

1. He must be, in part, a sociologist in the sense that he knows and understands the total community and its people. In other words, he must "know his city".
2. He must, in part, be an all around "human relations expert" in that he needs to understand the "nature of human nature", the psychology of communication, and most assuredly, learn to achieve that rare thing called self-understanding.
3. He must, in part, be a criminologist in the sense that he can bring to his professional police activities, a genuine understanding of the nature of criminal behavior, its various causes, and consequences.
4. He must, in part, be a social psychologist in the sense that he possesses an understanding of both the common and unique social and psychological characteristics of different groups in our society.
5. He must, in part, be an expert in the social psychology of the modern teen-ager in the sense that he can understand, appreciate, anticipate, and be of help to their adjustment problems.
6. Finally, he must, in great part, become a race relations expert in the sense that he can, in a very real way, come to grips with this controversial, highly emotional, and potentially explosive problem.

As this "new policeman" emerges, a law enforcement agent dedicated to the rule-of-law, plus part sociologist, part psychologist, part lawyer, and part social worker, a new positive police image will emerge with him.

POLICE ARE HUMAN

You come from a specific cultural background. You have brought with you to your present position all of the attitudes and values you have learned as a child and later reinforced by adult experiences. You possess all of the biases and prejudices characteristic of your social class, geographic region, race, and religion. It could hardly be otherwise. Every human being, in this sense, is biased. In fact, to be human is to be biased. In this sense, you are no different from the general public. However, you may (or may not) be different from the rest of the public, the citizens. These possible differences may be discussed in terms of three factors:

1. The possibility that becoming a police officer is the result of a selective personality process.
2. The fact that you have been exposed to both formal and informal training in the role of a police officer within a specific institutional context.
3. The factor of authority inherent in the police officer role.

Psychologists might raise the question of whether or not there may be some unique personality factors involved in persons who want to be policemen. This, of course, is a question that can be raised regarding the selective process of any occupation or profession. It is sometimes inferred that people who want to become police officers have a certain kind of personality configuration, needs, wishes, conflicts, which being a policeman satisfies.

The individual who is in an occupation or profession which deals primarily with people should attempt to develop as much self-awareness as possible. The more one is aware of one's biases, social or psychological, the greater his chance of controlling his behavior by correcting against them. If you ever find yourself, for example, feeling some real personal pleasure in the opportunity to indulge in physical violence, if you notice that the presence of various kinds of deviant behavior makes you angry, if you notice that you consistently react to the members of other races or religions with hostility and derogation, then you should ask yourself some questions. Only by being as honest as possible with yourself and by facing up to your own personal biases, prejudices, and psychological problems, can you develop the kind of objectivity and human understanding necessary to the effective functioning of the police officer.

Any organization has both a formal and informal social structure, and a formal and informal culture. In the case of the police officer, the department for which he works has a formal training program, rules and regulations governing his behavior, a tradition of attitudes and values, and norms governing what it means to be a good police officer. In this formal sense, he is systematically taught the skills, attitudes, values, and ways of doing things which the department has determined are necessary to his role.

In addition to the formal training and organizationally planned experiences the policeman is exposed to, he also, from the moment he joins the force, becomes a member of the informal social organization of policemen. His relationship with other policemen becomes primary. His behavior is, in great part, a product of both formal training in the police system and informal experiences with fellow policemen.

As in any other occupation or profession, you face various conflicts both within your policeman role and between that role and other roles--father, citizen, etc., including racial roles. What can happen in cases of extreme conflict between roles is exemplified by the recent case in which a policeman shot, in the police station, a man suspected of having raped his daughter. Here, in the conflict between his police role and his role as a father, the father role took precedence and he violated the code of the police role.

The Law Enforcement Code of Ethics describes the idealized role of the policeman:

"As a law enforcement officer, my fundamental duty is to serve mankind; to safeguard lives and property; to protect the innocent against deception, the weak against oppression or intimidation, and the peaceful against violence and disorder; and to respect the constitutional rights of all men to liberty, equality, and justice."

This is, as you know, an idealized description of the police role because the police-role-in-action frequently is something very much different. It is similar in principle to the Hippocratic Oath of the physician, in that it sets an ideal for behavior, but an ideal that not all are able to achieve at all times. There is always conflict between the ideal and one's actual day-to-day behavior. The true professional simply tries his level best to live up to the ideals of his profession.

Your police role is racked by the conflict inherent in the very institution of policing in a democratic society--maintenance of order vs. the rule of law. This conflict may be traced to the expectations of police on the part of the general public. The average law-abiding citizen wants you to catch criminals, see to it they are effectively punished and removed from further threat to the community. On the other hand, he wants you to be firmly under "the rule of law" yourself, and above all, not to bother him.

Actually you, the policeman, are the very symbol of justice in our society. Your behavior, your actions, and your decisions constitute the heart of our entire operation of criminal justice. The fact that the emphasis of policing as an institution in this country has been mainly placed upon maintenance of the social order, sometimes at the expense of operating under the rule of law, has led to the most recent Supreme Court decisions aimed at restricting police activities--eg. Escobedo and Miranda. At present, as you well know, a great public debate is going on regarding whether or not such restrictions of police power are justified. Even with Escobedo and Miranda, this is a terrific amount of power, no matter where it exists, and it must be used wisely and with understanding. It also, of necessity, places an enormous amount of responsibility upon you.

Members of every occupation or profession--doctors, janitors, and industrial workers--develop distinctive ways of perceiving and responding to their environment. You, like all other human beings, develop special ways of behaving and of seeing the world a function, in great part, of the kind of work you do.

Every policeman develops instincts which determine, by and large, who he will stop and investigate, and when. It may be the insolent "strutting" of a young man, a youth wearing a black jacket on a motorcycle, or it may be a Negro in a predominately "all-white" neighborhood. Such instincts are indispensable to the policeman. He must be able to "sense" criminal activity. But, like images used by everyone else, they need checking out from time to time. Are they reality-based or are they figments of the imagination? Times change. What may have been an appropriate cue in the past may not be today. As the teenage set takes up wearing jackets and riding motorcycles on a grand scale, that particular cue loses its value. As Negroes move into previously white neighborhoods the sight of a Negro in such an area is no longer a valid cue. As our society becomes more and more complex, you must re-evaluate the cues to which you have been habitually responding in the light of their continued reality.

So, to repeat, police are human. You are in most respects exactly like everyone else. In a few, you are different. You have your own unique personality--the product of your biology and social learning. You have your own particular set of attitudes and values, prejudices and preferences--the product of social learning peculiar to your background, social class, race, religion, etc. You have your own occupational role and its corresponding working personality --the product of the social system of policing as an institution. You face danger and you react to danger. You have authority, and you use that authority--for good or ill. Your responsibilities are so great that it is necessary that you have as much insight as possible regarding your humanness.

PEOPLE ARE HUMAN

The cliché, "people are funny", made popular on television, is driven home to all of us almost every day. The same might be said of the cliché "people are human". The "people are human" phrase, when looked at closely, has wider and more serious implications. It poses the very basic, partly unanswerable question, of why people behave in the various (sometimes funny, normal, crazy, vicious, helpful, destructive, criminal, etc.) ways we frequently observe.

You are not expected to be a junior psychiatrist, a lay-social worker, or a sociologist. Your primary role is that of law enforcement. The "new policeman", the professional, must possess the kinds of knowledge, skills, and attitudes which today are necessary for effective enforcement of the law. Every profession--medicine, law, social work, engineering, etc.--bases its professional activities upon the knowledge obtained from a number and variety of academic disciplines and other professions. The good physician is well versed in a number of areas relevant to his professional work--physiology, chemistry, pharmacology, biology, psychology, etc. The good lawyer, according to his particular area of specialization, must make use of knowledge from such diverse areas as medicine, criminology, sociology, psychology, social work marriage counseling, etc. To the extent that police become professionals, their knowledge base, gleaned from many disciplines including the behavioral sciences as well as the physical sciences, will become progressively enlarged. Knowledge from any discipline or profession relevant to increasing your understanding of people, individually and in groups, including yourself, is vital to even minimum success in the accomplishment of law enforcement.

THE PUBLIC

The public regards crime and the apprehension and conviction of criminals as a police problem. Communities hire police, prosecuting attorneys, judges, etc., and then go back to their own pet pre-occupations with their private affairs. Most would like to think that the problem is solved. Law abiding people are both intrigued with crime and criminal behavior and revolted by it. Murder, rape, and mayhem are consumed with great relish through novels, newspapers, television, and movies. Similarly, police are romanticized in the same media by the very same people who have a negative image of police in everyday life.

This is due, in part, to the fact that many acts defined as crimes are not, in fact, violations of the mores of many substantial groups in our society. The term "mores" refers to those acts or patterns

of behavior which elicit intense moral disapproval on the part of nearly everyone in the society and which trigger off the desire to punish in one way or another the individual who commits such acts. Ideally, the ultimate goal of law enforcement is to achieve full obedience to the law. The fact is, however, that law observance and respect for law enforcement agents can occur only to the extent that the community actually supports and undergirds the laws police are attempting to enforce.

Crimes of murder, rape, and theft, particularly murder and rape, are the very crimes, of course, which are most likely to cause the public to "come to attention" and scream at the police for inefficiency in their duties. Two or three murders in a row, particularly if committed in a brutal fashion, or two or three rapes in a row are perceived as a "crime wave" caused to a great extent by the incompetence of the police, the "coddling" of criminals by the court, and lack of severe enough penalties. Frequently the community will be swept by a wave of hysteria in which the police are berated, the courts are maligned, and demands made for new laws with harsher penalties.

Another facet of public apathy--the general condition when not in a state of hysteria--is the fact that these traditional crimes, murder, rape, theft, are only a small proportion of the crimes committed. A very high proportion of arrests made by the police involve consumption of alcohol, gambling, and traffic offenses.

You are expected to protect the "good guys" from the "bad guys", but they are not always easy to distinguish.

Induction into your role as a police officer has included the learning of attitudes and skills necessary to obtaining evidence relevant to arrest and conviction of wrong-doers. This function, investigation and the gathering of evidence, emphasizes the search for facts in the sense of systematically obtaining the evidence to prove that a certain event, or series of events, has occurred at a specific time and place, involving one or more specific participants. This approach, "getting the facts", has little or no impact upon certain facets of human relations. This is because a social fact as distinct from all other kinds of facts may or may not have anything to do with reality at all. For anything to become a "social fact", it is only necessary that a substantial number of people in a society share a common belief and act as if it were true.

For example, in 18th century America, many people believed in witches. In any community where a sufficient number of people shared this belief, the presence of witches became a social fact. People were treated as if they were witches--including burning them at the stake. Some people acted like witches. Some people thought they were witches. Some people even said they were witches.

Racial ideologies, containing false assertions regarding the nature of various racial and ethnic groups, have had far reaching consequences on human history--particularly of the Western World. For example, the Nazis' systematic murder of 6,000,000 or more Jews rested upon nonsensical doctrines of racial superiority and inferiority. Whether their ideas were true or false made no difference. Millions accepted and shared their ideas. As a result, millions died.

In the United States, as you well know, theories of racial superiority have had widespread acceptance. The consequences have included the adoption of national quotas, legislated in the 1920's, that halted mass immigration, many forms of racial discrimination, and various forms of group violence--including lynchings and race riots. Images of the various ethnic groups in the United States have determined, in great part, the treatment immigrants have received. Highly inaccurate stereotypes of Jews, Irishmen, Italians, Puerto Ricans, Mexicans, and others continue to influence the relations of these with other groups.

Even closer to home, and currently affecting your work as a police officer, is the well-known role of rumor in triggering racial disturbances. Here, needless to say, rumor always plays an important role as the trigger for such incidents. In Arkansas, many Negroes believe that the police are brutal in their treatment of Negroes and treat Negroes differently (worse) than they treat whites. Many Negroes also believe that here in Arkansas there is an unwritten rule that a Negro cannot arrest a white person. He can only detain the white suspect and call for white police to make the arrest. Again, it makes absolutely no difference whether these rumors are true or false. The fact that a substantial number of people believe them means that they are social facts which, despite denial, despite the negative evidence gathered as a result of investigation of alleged incidents, continue to exist over time and continue to influence the behavior of a certain segment of the Negro population. A social fact is a belief or idea held in common by a large number of people. Its existence and validity are "in the heads of people".

In performing your role of police officer, the slightest cue, the slightest hint, such as your tone of voice or the use of the word "boy" will be accepted as proof of the validity of the rumor of, say, police brutality. Again, only human beings have the peculiar ability to "make real" things and events which may be totally unreal. If men define situations as real, then they are real in their consequences.

As a public servant, you will contact a larger portion of your city, both the geographic area and the persons who make it up, than most citizens. The important thing to remember is that even in years of work you will only come to know a small proportion of the population. This proportion will be much more heavily weighted toward deviants and non-typical persons than are actually present in the population. This means that your natural tendency will be toward judging all

persons on the basis of your experience. It will be to your credit, both as an officer and a man, if you successfully resist this tendency. Every new action you initiate toward a strange person in the performance of your duty should be a neutral one until you are forced by behavior to assume that this person is not just an ordinary citizen.

NEGROES ARE HUMAN

It is difficult to know how you, the reader, will take this title. You might react by saying, "Of course, who could thing otherwise!" Other reactions will be, "You're kidding", "Oh, yeah!", "Show me!" If you had any "anti-reaction", it is possible that you may be an active participant in getting your community into big trouble.

THE GHETTO

By virtue of the fact that many social and economic forces converge to keep the Negro confined within a limited geographic area of the city, that area, the ghetto, is a highly diversified one. One can find the poor and the well-to-do. One can find professionals and paupers, nice homes and slums.

No one can take any but the most apparent generalizations about the ghetto. It is a miniature world within a world. It is a black world within a white world. It has its own organizations, clubs, and social classes. It has a high delinquency and crime rate. It is economically dependent upon the white world which surrounds it. People there go about their day-to-day affairs much like people in the outside world.

A great complex of factors bar the Negro from moving out of the ghetto--income, discriminatory practices of lending institutions, discriminatory agreements among real estate people, and prejudice on the part of white property owners outside the ghetto. Most ghetto businesses and much of the property of the ghetto is owned by absentee whites. If a Negro is not hired for a job, he wonders (but can never be sure) if it was because he is Negro or because he really was not qualified.

CRIMINALITY OF THE NEGRO

The official Negro crime rate is higher for Negroes than for whites. Official statistics of arrests per 100,000 population of the same race, 15 years of age and over, for the entire United States, show that Negroes have arrest rates approximately three times that of the white population. The Negro has not yet attained any stature in his criminal activities. He has not yet produced a truly big racketeer, such as Al Capone or the robber, John Dillinger. In terms of the biological theory of race, one would have to assume that Negroes inherited a tendency to commit homicide and petty crimes against the person.

Prejudice and discrimination against the Negro keep him in the lower socio-economic class and official crime statistics show high crime rates for lower social class people.

CAUSES OF RACE RIOTS

Race riots are not new to this country. Neither have they been restricted to clashes between Negroes and Caucasians. We have had Irish riots, Italian riots, Jewish riots, etc. However, those that have received the greatest attention, and in some cases created the most damage and bloodshed, have been those large scale aggressive group conflicts between whites and Negroes.

Many theories have been listed as causes of our recent race riots: Black Muslims, Communists, lawlessness, hoodlums, outside agitators, bad housing and unemployment in the ghetto, civil right movements, poverty programs, etc. Many people accept one or a combination of these theories. People see and believe what they want to see and believe. The whole topic of race relations, majority-minority group relations, Negro-white relations, is so touchy, so emotionally charged that objectivity becomes only an ideal--to be sought after but not attained. All we can try to do is examine the facts and describe as objectively as possible the current realities of the Negro-white relations in this country and in our community, particularly those relating to your role as a policeman.

The spectacle of Watts in the summer of 1964 and other riots had their beginnings a long time ago--in fact, in 1619 when twenty Negroes were shipped to Virginia as slaves. Negro slavery became institutionalized. The North and the South fought a Civil War, and the American Negro was set free, but not of the racial prejudice and discrimination which historical forces had produced and socio-economic pressures have maintained. He was never able to make it through the good old American "melting pot". Today, almost a century after the Emancipation Proclamation, over 20 million American Negroes are still struggling for their rights and privileges.

The causes of race riots lie deep in the heart of our very social structure, a structure build upon, and with a long history of race hatred, race segregation, race violence, exploitation, and prejudice. Race riots and race revolts are generated in the attitudes of people. Whenever enough white people fear, hate, and derogate Negroes (or Negroes thing they do), and whenever enough Negroes fear and hate what they perceive as oppressive exploitative whites, the probabilities of a race riot increases. The tensions and apprehensions generated by this kind of situation await only a "trigger" incident.

Frequently, the police are involved in a "trigger" incident. For many who live in the ghetto, the policeman is not only a symbol of white power but is also viewed as if he were part of a military occupational force. His every action, every word, every gesture, is reacted to and interpreted in the light of that image. In any racially tense situation, any mistake or use of poor judgment on the part of a policeman might be the spark.

The ghetto teenager is a hair-trigger potential for sparking racial violence. Many Negro adults are quite sympathetic with the plight of the ghetto youth and take seriously the claims of "police brutality".

CRIMINALS ARE PEOPLE

We have begun to see that in some respects you are like all other people, in certain respects like some other people, and in certain respects like no one but yourself. Believe it or not, you even have a great deal in common with the criminal whom you catch and lock up. You need to understand the criminal just as you need to understand yourself. Understanding does not necessarily mean sympathy any more than self-understanding means weakness. Both are necessary to the "new policeman".

THE WAR ON CRIME

The general public, and of course the police, tend to perceive crime control in terms of a "state of war". The relationship between "law abiding citizens" and "criminals" is viewed in terms of all-out war. This "war psychology" serves some useful purposes. It tends, at times, to mobilize the public, and its representatives, the police, to increased action against criminal activities. It enables "reformers" to periodically put the "bad guys" out of public office and substitute them for the "good guys" who will "stamp out" crime. Nevertheless, for some reason or complex of reasons, crime goes on. It never gets "stamped out". In fact, we are led to believe that it is getting worse which means we are losing the war against crime. The prospect of "losing" the war, of course, implies the possibility that at some point in time, the "criminals will take over".

This "state of war psychology" with its resultant fear and frustration is described in a restrained way in the opening paragraphs of the report of the President's Commission on Law Enforcement and Administration of Justice:¹

There is much crime in America, more than ever is reported, far more than ever is solved, far too much for the health of the nation. Every American knows that. Every American is, in a sense, a victim of crime. Violence and theft have not only injured, often irreparably, hundreds of thousands of citizens, but have directly affected everyone. Some people have been impelled to uproot themselves and find new homes. Some have been made afraid to use public streets and parks. Some have come to doubt the worth of a society in which so many people behave so badly.

¹President's Commission on Law Enforcement and Administration of Justice, The Challenge of Crime in a Free Society (Washington, D.C., United States Government Printing Office, 1967), p.1.

Some have become distrustful of the Government's ability, or even desire, to protect them. Some have lapsed into the attitude that criminal behavior is normal human behavior and consequently, have become indifferent to it, or have adopted it as a good way to get ahead in life. Some have become suspicious of those they conceive to be responsible for crime: adolescents or Negroes or drug addicts or college students or demonstrators; policemen who fail to solve crimes; judges who pass lenient sentences or write decisions restricting the activities of the police; parole boards that release prisoners who resume their criminal activities.

The most understandable mood into which many Americans have been plunged by crime is one of frustration and bewilderment. For "crime" is not a single phenomenon that can be examined, analyzed, and described in one piece. It occurs in every part of the country and in every stratum of society. Its practitioners and its victims are people of all ages, incomes, and backgrounds. Its trends are difficult to ascertain. Its causes are legion. Its cures are speculative and controversial. An examination of any single kind of crime, let alone of "crime in America", raises a myriad of issues of the utmost complexity.

Crime is a very serious thing that truly threatens our society. Crime is a very complex phenomenon not controllable by simple answers and techniques. The policeman, in a sense, must be suspicious of nearly everyone. When suspicions are based upon false images and emotions, however, police effectiveness is decreased and the police image suffers accordingly.

Emotionally loaded images of criminals are created in many ways. Some are handed down from generation to generation of police. Some are based upon personal experiences which are then generalized. Some come from the repetition of lurid news accounts of certain kinds of crimes and incidents. Some are based, in part, upon racial and ethnic prejudices against various groups in our society. Finally, many of these questionable images are accepted as "proven" by crime rates of various groups--Negroes, adolescents, dope fiends, etc.

There is undoubtedly a great deal more crime in this country than ever is reported in such a manner as to become a part of the official crime statistics. There are more than 2,800 federal crimes and a much larger number of state and local ones. The nature of these crimes varies. Some involve serious bodily harm, some involve stealing, some involve public morals, some involve maintenance of the public order, some involve governmental revenues, some involve the creation of hazardous conditions, and some involve the regulation of the economy. Some crime is highly organized. Some crimes are perpetrated

ruthlessly and systematically; others are spontaneous dereliction. Some crimes, such as gambling and prostitution, are willingly undertaken by both buyer and seller, while others, such as murder and rape, are violently imposed upon their victims. There is the vandalism--more typical of young. There is driving while intoxicated--more typical of adults. This hodge-podge of actions representing various kinds of criminal activities presents a real problem when one attempts to count them and to indicate rates.

In one sense, it can be said that police "make" crime rates. Differential arrest rates based upon various social, ethnic, and age groups will affect the crime rates of these groups. If, for example, in communities where the cue set of police is such that Negroes appear "more suspicious" than whites, the Negro crime rate will be increased.

CAUSES OF CRIME

Almost anything you can think of--the moon, bumps on the head, peculiar eyes, race, feeble-mindedness, Communism, Capitalism, the devil, broken homes, failure to keep the home fires burning, lack of religion, etc.,--has, at one time or another, been proposed as one of the major causes of crime and delinquency. Practically everyone has his own theory of crime causation.

There are many distinct types of criminals--social, insane, habitual, accidental, professional, etc.

The "social" criminal is best exemplified by the professional criminal who pursues crime as a way of life. It is his regular day-to-day profession. He develops skilled techniques, carefully plans his operations, and has "status" among criminals. He is the most difficult type to catch, and when caught is rarely convicted. He is not likely to have any kind of severe personal mental disorder. In fact, he will avoid this particular type person because they are not reliable. You may not have the opportunity to come in direct contact with this type very often, as he is rather scarce in court rooms, jails, and prisons.

The "insane" criminal is one who commits a crime he would not ordinarily commit because he has actually "gone off his rocker". This type is rather rare, but he is easily detected, caught, and dealt with in one way or another.

Very close to the insane criminal is the type of person who commits crimes because of some kind of "inner compulsion". He clearly knows the difference between right and wrong, but feels "driven" to do the things he does. This group includes the whole variety of sex offenders: some kinds of rapists, fetishists, exhibitionists, peeping toms, child molesters, etc. Under the law they are responsible for their criminal acts. Personally, however, they are sometimes not responsible. They clearly need treatment.

The "accidental" criminal is the person who commits a crime at a moment of crisis or great personal stress. He may be a person, under the influence of alcohol, who commits a crime he would ordinarily not commit. He may be the person who in a moment of jealous rage kills his wife's lover, his wife, or both. Whatever the crime, it has an accidental character to it, in that the act does not represent the settled character of the person and is not approved and supported by other members of his social world. These types of crimes are often accidental, too, in the sense that sometimes a murder may actually be the result of a chance sequence of events. A man and his wife are fighting, he strikes her, and in falling, her head strikes the

sharp edge of a table, and she dies. He has committed a murder. This type is also easily caught and convicted. We see quite a few of them in our courts, jails, and prisons, as well as on probation and parole. Actually, this type of murderer makes the best parole risk of all.

The "premeditated murderer" is the person who consciously and deliberately plans to kill someone--and does. This type is best represented by the professional killer in the hire of organized crime syndicates. These people are rarely bothered by guilt because their acts are supported by the values of their social world. They are rarely caught and convicted. Also in this category is the man who kills his wife for her insurance, or vice versa. Here, guilt is usually experienced, however. This person is almost always caught and punished.

Another type is the "political" criminal. This individual commits a crime against the state because he is committed to a system of "ideals" which he considers more binding, more moral, than the laws of the state he is violating. He may, for example, belong to a terrorist organization which assigns assassination by lot to one of its members. His behavior is supported, encouraged, and rewarded by his social group. Whether or not such a person is viewed as a real criminal or not depends upon the vantage point of values from which he is evaluated. Members of the anti-Nazi underground were, from the point of view of the official Nazi state, criminals. From our point of view, they were not criminals but true patriots. In this area of criminal behavior, one man's criminal is another man's hero.

Very closely related to the political criminal is what might be called the "social action" criminal. This type is best represented by those persons who deliberately and systematically go about, in a group, violating specific laws of a particular community for the purpose of achieving some "higher" value or goal. This category includes civil rights demonstrators who break a law of a specific community because they firmly believe that the specific law being violated is wrong, in the sense that it is conflicting with either a "higher" law, federal law or the Constitution, or even a "higher" moral law. It includes students who, in demonstrating, violate a specific ordinance or those who publicly tear up their draft cards. One important characteristic of this type is the willingness, or even the desire, to "pay for their crimes". The civil rights demonstrator, the demonstrating college student, etc., more or less expect to be arrested and possibly convicted of a crime. Among civil rights leaders, being placed in jail has become almost a badge of honor. Again, whether these people are "criminals" or "patriots" depends upon the value system of those doing the judging.

The type of criminal which causes you the most trouble is the "habitual" criminal. This type is represented by the amateur burglar, robber, small-time fence, etc. It includes most dope

fiends and alcoholics who live in the slum areas. It includes the gang "rumbles" of juveniles and the muggings and incidents of violence of adults reared in our slums.

One other type criminal is the "white collar" criminal. These are crimes committed by persons of respectability and/or high social status in the course of their occupation. Such crimes are widespread but an index of their frequency is not found in police reports. You will have little professional contact with representatives of this type of crime. Prosecution of this kind of crime is frequently avoided because of the social and financial importance of persons involved, because many persons tend to consider such crimes as trivial, or because of the difficulty of securing evidence sufficient for prosecution.

Any attempt to understand criminal behavior and its causes is a very difficult and complex technical affair. Some criminals are "sick" and their behavior is a symptom of an emotional illness. Some are as normal emotionally as is the non-criminal; crime is their way of life. Some "feel" they are criminals, and some "feel" they are noble and righteous. How they are evaluated--criminals, sick people, or noble patriots--depends upon the system of values of those doing the evaluation.

CRIMINALS, LAW-BREAKERS, DEVIANTS

Who is the criminal? There is considerable evidence that most people break the law at one time or another. If traffic offenses, law-breaking having to do with the abuse of alcohol, and violation of "vice" laws were included, it is practically certain that everyone of legal age has broken one or more laws. Practically everyone in our society can, in a very real sense, be classified as a law-breaker.

It is equally obvious that everyone is not a criminal. A law-abiding citizen who, at a particular point in time, violates a law such as a traffic offense or an offense associated with alcohol, etc., very deeply resents being treated like a criminal. It is very difficult to tell a "criminal" from a "law-breaker", but you must make this distinction.

It is equally necessary to make a realistic distinction between "deviants" and "criminals". By "deviant" behavior, we are referring to manners of speech, dress, behavior, etc., which are "different" from those of our accepted culture. Deviants are not necessarily criminals. A sloppily dressed Negro in a "high class" department store is probably not a criminal. A group of "strutting" teenagers with tight pants and jackets are probably not delinquents bent upon some act of mayhem or vandalism. Though it may be difficult at times, a realistic distinction between the two must be made.

SUMMARY

Criminals are people--very much like you, very much like the people you know. Anyone who is in any way involved with criminals --police, attorneys, judges, psychiatrists, etc.--needs to recognize this fact. To understand does not necessarily mean to accept or be sympathetic.

Good professional police work requires a basic understanding of the criminal and his behavior. Such an understanding does not hamper the police role, rather it enhances it. Only through understanding based upon the realities of social life can you appropriately distinguish between the criminal, the law-breaker, and the deviant.

PEOPLE ARE DIFFERENT

As a police officer and a human being, you have already noticed that people are different, not only in such obvious ways as height, weight, and physical features, but in more subtle ways such as general attitudes and beliefs. This is just part of the differences which you should know about and recognize between people.

You should know, for example, that differences exist between people in income, and that this further influences the kinds of houses they will live in, the kinds of cars they own, the kinds of amusements they utilize, and even the kind of liquor they drink.

Mark Twain once remarked, when asked how poor people could be made to act more like the "good" people, "Well, it'd help if they had more money". No thoughtful man would argue long with that proposition. But that isn't very descriptive because there are lots of poor people and your need to know about them. You will probably get to know them better than you will most other segments of the population, because you will work closer with them. In the first place, they live closer together, both individually and as family groups. This, too, will be reflected in your work. More instances of inter-family strife, wife beating, (or maybe husband beating), child neglect cases, and simple assault will be found here than will be found any place else in society.

The opportunity to commit crime for gain is both encouraged and made obvious by the conditions existing in poorer neighborhoods. Businesses are smaller, generally not so well protected, and surrounded with more easily accessible escape routes in these neighborhoods than elsewhere.

The "loan shark" who charges enough interest to more than double his investment in a year is much more in evidence and a conspiracy of silence surrounds his dealings. In fact, it is alleged and probably rightly, that poor folk are much more likely to consider the police officer an enemy than a protector. In many instances, they allow themselves to be victimized consistently rather than "rat to the fuzz". This complicates law enforcement. The pattern is obvious and socially undesirable, but is very difficult to deal with. The loan shark advances money, but his payments continue long after any payment is due in terms of legitimate interest charges. The client will not seek protection, either because of fear, ignorance, or both, and financially he gets in deeper and deeper. One quick way out may be the liquor store on the corner. It may not be a way out--but a way in--to the nearest jail or prison, but the opportunity appears and is seized, and that's where you come in. A good police officer should enforce the law. He must catch and arrest the violator, but as an officer and a human, he should try to understand.

This is not meant to be an excuse for anyone's attitude or behavior. The police officer did not create and cannot resolve the social conditions that stimulate crime. He is not responsible for inciting the convulsive social changes taking place in America. He did not make the law he is required to enforce. He does not dispose of the criminal he arrests. "Crime prevention is not the sole responsibility of the police, but of every law-abiding citizen in the community".

The police officer must strive always to dispense exactly the same courtesies and consideration to the most ragged bum driving the most dilapidated twenty-year old junk heap, that he does to the immaculate driver of a new Cadillac. He may find that the courts are not as fair in this respect as he is, and he may, as a citizen, deplore this unethical behavior, but as a police officer his sole job is apprehension.

The police officer and the citizen both expect respect and whenever either party steps beyond what the other considers his due, the sparks fly. Older people, for example, when approached by a young officer, tend in some instances to take the attitude often expressed verbally, "Why, that young whipper-snapper! Who does he think he is?" Here the age difference really plays a part in both the officer's perception and the citizen's reaction. It is a fortunate instance when the young officer can remain courteous and patient. The good police officer must show restraint and consideration in instances where it seems almost impossible.

To say that the police officer must, while being cognizant of all these things at the same time become a public relations man, is asking a lot, but in a very real way he must. To make the best impression and thereby avoid censure by all age groups, the good police officer must always appear on duty clean, neat, sober, and calm. In the nature of things, this is not always possible. To strive toward that end is, and must be.

There are other factors besides social class, appearance, age, changing laws, etc., that make people different. Primary among these is race. Racial differences are significant factors in the police officer's attitude toward the citizen, and citizens' reaction to the police officer. Because you recognize that you have a false attitude does not guarantee that it will not affect your decisions, but it may help to keep them reasonable. As nearly as social scientists can tell, there is no positive evidence that significant differences in intelligence or ability exists between any of the known human racial strains. The differences that manifest then, spring not from anything natural, but from something that other human beings have done to bring them about. This, then, should keep one from necessarily lumping all people of a different ethnic strain into categories like--dumb, sneaky, thieving, or irresponsible. You will probably find that all of these characteristics are present in all groups and probably in about equal proportions.

This brings us to another big consideration--crime rate. Crime rates are a very deceptive report of somewhat doubtful validity and require thoughtful interpretation. This does not mean that they are altogether useless. In the first place, they tell us something about regional variation, in the second place, something about seasonal variation, in the third place something about rural-urban variation, and lastly, they point to variations in types of crimes committed which may be changing. A police officer may be better equipped to understand his job when he knows, for example, that the rate of burglaries as compared to most other crimes, is much higher in cities about the size of greater Little Rock than the norm. He must be prepared for more assault crimes in the summer, and he can at the same time anticipate a greater likelihood of riots. Several other facts are equally clear:

1. Crimes met with arrest are committed by males (upward from about 90%).
2. Most criminals are young. (Maximum criminality between 20 and 24). Actually the type of crime varies with age. Crimes against property, mostly younger men, assault and against persons, after 25, and embezzlement, still later.
3. Most criminals are native born whites, though Negroes make up about 30% of all arrests while representing only 10% of the population.
4. Most criminals are repeaters. It is quite probable that of all arrests made, something over 65% will be of persons who have already been arrested at least once. This latter fact should make it clear to all officers that the people they contact most frequently are not quite normal, and at the same time, it should be made clear that all people are not like that, and that each individual deserves respect.
5. Most criminals who are arrested come from poverty backgrounds.

It is evident by this time that crimes met with arrest are associated with the poor more commonly than with other sections of the population. The Negro, as a distinct group, is much more likely to be poor than any other group in our society. If we compare only groups of Negroes with groups of whites of equal income, the observed crime rate differences would tend to disappear. All studies using this technique have supported this conclusion. Here, then, is another valid reason for treating each individual with whom contact is made in the same way, since we cannot be sure that just because he belongs to a certain group, at a certain economic level, that it follows he is criminal.

A criminologist talks about "crime and opportunity". Everyone in our society has opportunity, but it varies depending upon what social class you belong to. If a middle class bank teller borrows a hundred dollars to bet on the horses and his horse wins, and he puts it back the next day, no crime has been committed. If he is

lucky, he may keep it up for years, and if he isn't and gets caught, the bank may only ask for restitution and never file criminal charges at all. Poor folk don't have this kind of opportunity as a rule. The betrayal of a trust is simply not available to them. Their crimes are more direct and if they're Negro in a white society, more visible. Direct visible crime is much easier to apprehend than indirect hidden crime.

People are different in many ways.

TEENAGERS ARE DIFFERENT

Biologically, and without other complicating factors, the teenager is different from adults. His blood runs a little faster, his glands work a little better, and certainly he is gaining new found strength, agility, and stamina that never ceases to amaze the adult. He is a growing, young individual and is going to demand more living room and freedom. Whether or not he becomes a problem for the police officer depends a lot on what happens to his demands and, in many instances, on how the police officer responds to them.

A child becoming an adult begins to resent taking orders and, in general, revolts or refuses to obey the adults in his world. In one form or another, it seems to happen to most teenagers. Whether or not it becomes a question of police concern depends on the direction it takes. In a great many cases what appears to be criminal may be simply a lack of definition. The young person simply doesn't know what to do to govern the situation, and with some support and suggestion from a police officer may do the right thing almost with a sense of relief. A good police officer can be a great help toward useful growing up.

The rebellion of the juvenile against the adult world is a least partly a rebellion against authority and the police officer is one on the most vulnerable symbols. It is to be expected that one of a police officer's most difficult problems will be dealing with juveniles.

More contact will be made between police officers and teenagers concerning the breaking of law in connection with the automobile than any other. Traffic violations will be one way that the average teenager will most often make contact with the officer, and certainly this is one area in which a good police officer must be vitally concerned. It is not an accident that the insurance rates for persons under 25 are so disproportionately high. More teenagers are involved in serious and fatal automobile accidents than any other equal age category. To protect the public and educate the young driver is then of crucial importance as a part of the police officer's duty. Sometimes, perhaps even frequently, this involves stopping and removing a juvenile from vehicular movement. For this, the officer can expect little public acclaim, continuous abuse, and dislike by the teenager. Without the patrol car on the streets, they would have many times their present rate of vehicular homicide and suicide. The job must go on.

The automobile doesn't stop here in being the grounds for conflict between the police and the teenager. Every officer knows that it serves as a clandestine bedroom, and impromptu and litter-bug dining room, and a general escape from parental authority and

surveillance. And parents are peculiar. They may send the officer looking for their charge, and then when he finds him and brings him home, they'll want to know what right the officer had to bother him. All of the non-traffic uses of the automobile pose tricky and difficult human relations problems for an officer.

It is hoped that understanding the teenager even a little better will help the police officer in the effective carrying out of his work.

In our culture, for example, a teenager may in one breath be told to "act like a man", and in the next excused by "boys will be boys". He is big enough, physically strong enough, and enthusiastic enough to do a jost of jobs that he is not allowed to do, and so for long periods he has time on his hands.

Various social agencies, the Y.M.C.A., the Boy Scouts, summer camps, and organized sports under various auspices, take up some of the extra time of some teenagers. But the fact remains that most of the programs in this city, as in most others, is reserved for those who can afford to pay. Unfortunately, these are the very ones who need it least. Serious delinquency problems are much more in evidence in families where the income is below the median, and these are exactly the families that cannot afford memberships for their children.

Many times, programs of sports and recreation are afforded free by the school system and certain private agencies which the police officer could make known to juveniles and their families. These programs might not only help the juveniles and their families, but also help in lightening the enforcement problem of the police. It is an unfortunate fact that many free, worthwhile opportunities for the youth of the city are foregone every year simply because neither the juvenile or his family is aware that they exist.

The police officer does not face the juvenile alone. In many instances, this would be preferable to the much more likely combination of the juvenile and his parents. Parents who are seemingly quite indifferent to what their children do in almost every instance become quite defensive and concerned when confronted with a police officer. It may simply be that a police officer means trouble, and trouble costs money, but it is usually more than that. Most parents of even the most ardent delinquent are reluctant to accept the fact that "little Johnny" could possibly have done anything really bad. On the other hand, the police officer should recognize the possibility that some homes are simply incapable of influencing a child toward anything but delinquent behavior. Where it is at all possible, the officer should report to the proper agencies instances of drunkenness on the part of one or both parents, those consistently absent, etc. No officer will have the time to be a social worker, but if he can help the social worker do a more effective job, he should do so.

Almost all juvenile crime is committed by more than one juvenile. It is for this reason that great care should be used by the police officer in approaching and apprehending the juvenile offender. If it appears that there is any question of safety for either the juvenile or the officer involved, it is always advisable to summon assistance, if for no other reason than to act as witnesses to the behavior of all parties. Since juveniles tend to act collectively in many areas, it is to be expected that that will act collectively in delinquent acts. If the act is one of burglary or robbery, it is more likely that only two or three individuals will be involved, but, acts of vandalism are quite likely to involve large numbers of youngsters from many walks of life. These situations require restraint, judgment, and as many witnesses as the police officer can muster.

Excerpt from "Juvenile Delinquency, Its Nature and Control"
by Sophia M. Robinson.

Reactions of and to the Police

The individual police officer's action depends upon how the suspect behaves when he is confronted by the representative of the law and how the officer interprets this response. For example, in witnessing a street fight, the officer will probably not interfere if he thinks the youngsters are just "letting off steam". On another occasion, however, he may decide to stop the fight. Depending on how he feels and the way the boys respond, the officer either tells them to "call it quits", or takes one or more boys into custody. The boys, in turn, may submit or protest violently.

Attitudes toward the police usually are conditioned by early childhood experiences. Many youths regard the police as people to avoid. If one remembers the police as helping one at street corners, giving directions when one is lost, or even supplying carfare in an emergency, one will look upon the police officer as a helpful person. On the other hand, for young people whose only association is the warning whistle which means "look out, here come the police", the usual response will be avoidance or resistance. Unfortunately, there is testimony aplenty in the records of probation officers or workers with gangs that most young people in trouble consider the police as an enemy.

Some young people seek to protect themselves by flight or evasion against what they surmise will be police hostility. Some youngsters openly try to provoke a counterattack. Whether the officer is able (1) to control his impulses to use physical force and at the same time (2) to exhibit the necessary firmness will depend on the extent to which he has been trained to react appropriately, i.e., to consider misbehavior not as a personal threat to his dignity but as the individual's way of expressing his hostility to adult authority.

Many police officers, like judges and other community representatives, share the points of view and prejudices of the ethnic group to which they belong. This undoubtedly affects their attitudes in labeling as anti-social the conduct of children with whom they deal. Some white policemen have frankly admitted their prejudices against Negroes. No doubt some Irish-American policemen, who predominate in the police force in some large Eastern cities, also share the Irish-American prejudice toward Italian-Americans. The attitudes of the police toward ethnic groups are an important factor in designating behavior as officially delinquent.

The opinions and the actions of the police also reflect those of the larger community. It has been said that whether or not the police pick up shoplifters, subway turnstile-duckers, or even purse snatchers whom they may not actually have caught in the act, will depend on the time of the month--i.e., whether they need more cases to their credit--and on the pressure from the administration. Controversies aired at police meetings reported in the New York City Press in the spring of 1958 suggest that administrative rulings and occasionally jurisdictional rivalries affect the activity of the police in bringing cases to court. The apprehension and referral of delinquents are not immune from such influences.

Excerpt from "Juvenile Delinquency", edited by Joseph S. Roucek, University of Bridgeport.

DO THIS:

1. Treat the juvenile with consideration.

Remember that what he thinks of you and your conduct may influence his future attitude to be in favor of, or opposed to, social and legal requirements.

2. Be friendly.

Many juveniles feel that the world is against them. Do not let your conduct further the development of an anti-social attitude in the child. Many juveniles are discouraged and believe they are failures.

3. Be firm.

Appeal to his intelligence, his reason, his sense of fairness.

4. Discover the child's problem, if you can.

His problems are important to him as yours are to you.

5. Try to gain his confidence and respect.

In attempting to determine the child's guilt or innocence with respect to any overt act, your chances are far better if he believes in you.

6. Remember that the child of today is the man of tomorrow.

A boy who hates a police officer because of the officer's abusive attitude will, as a man, have little respect for him.

7. Be positive in your attitude.

Show the benefits that come from an attitude of conformity with lawful requirements rather than dwelling on the harmful effects of anti-social behavior.

DON'T DO THIS:

1. Don't resort to vulgarity, profanity, or obscenity.

The use of such language by a police officer is especially reprehensible and should not be tolerated under any circumstances.

2. Don't "brand" the juvenile.

Epithets such as "thief", "liar", "burglar", "forger", etc., should not be used towards juveniles whether in custody or not. Such epithets give rise to justified complaints. They are rightfully resented by the parents and the use of such terms is a reflection upon the character and intelligence of an officer using them.

3. Don't lose your temper.

To do so is an admission of mental inferiority to the person being interrogated.

Certainly, no policeman should resort to vulgarity, profanity, or obscenity--yet, such behavior on the part of the "guardians of the law" is by no means rare.

THE POWER OF WORDS

As you are aware, there is nothing in human life as powerful as words. Like atomic energy, they can be used to help the world become more civilized, peaceful, well-fed, comfortable, and happy--or they can be used to destroy human relationships.

When you use the word "boy" in addressing a white teen-ager, it has an entirely different meaning, and usually a different response, than when you might use the word "boy" in addressing an adult Negro.

The professional police officer must have an understanding of the language and language responses of the members of the various subcultures in his community. He must be aware of the meaning of his communications--whether verbal or nonverbal--to different types of people in his community. The wrong word, the wrong sentence, the wrong gesture can make the difference between peace in your community and strife--in some instances rioting, with its resulting bloodshed and property destruction.

Words are used not only to communicate information, but to injure and downgrade others as well as to rationalize as right and proper whatever one is doing. In times of war, for example, it is necessary to find or invent a special derogatory term for the enemy--the Hun, the Gook, the Barbarian, etc. Such terms are necessary to rationalize the killing of other human beings. They serve the function of placing such people outside of the human race. A good example of the use of words to rationalize behavior is the story told during the Indian Wars: "When Indian beat white man, heap big massacre; when white man beat Indian, great victory."

In the area of race relations we find a similar process. The derogatory terms used by a majority group to refer to members of an ethnic minority group serve the same kind of process--the rationalization of hateful feelings and the justification for maltreatment--Nigger, Kike, Wop, etc.

Criminals, also, use terms which help to rationalize their feelings and justify their actions. A murder may be referred to as a "hit". The person murdered, the victim, may be designated "that bum". People who live ordinary law-abiding lives are "squares". Finally, law enforcement agents may be referred to as "cops", "the people", or "the fuzz".

Your vocabulary, the words you use, particularly in reference to people, are dead give-aways of your attitudes--positive or negative. They also serve the very important function of rationalizing your attitudes and justifying your behavior toward others so that, despite your actions, despite your behavior, you can continue to feel just and "right". To the extent that you are communicating, the other person will respond appropriately.

With only a moment's thought, you will notice throughout most of our language system "white" is equated with "good" and "black" is equated with "bad". In old western movies, for example, the "good guy" almost invariably wore a white hat and rode a white horse, while the "bad guy" wore a black hat and rode a black horse. This way, even small children could tell the hero from the villain. You are well aware of the fact that any sort of catastrophe, either a natural event or a human tragedy is often referred to as a "black day". It is not a white cat crossing your path that signifies bad luck, but a black one. In religious symbols, one frequently hears the phrase that one must have his sins washed "white as snow". The concept of black angels is of recent origin. Most American white people could never conceptualize a colored angel.

Other examples will probably occur to you. The fact is that such terms constitute a built-in aspect of our culture, and they probably played a major role in the persistence of prejudice of the white majority toward non-white minorities.

"TRIGGER WORDS" by Ruth Bates Harris, Executive Director,
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Have you ever been guilty of unwittingly making a remark about a person that developed into a serious misunderstanding? Many of us at some time have been guilty of what we call "hoof and mouth disease" or, better, putting one's foot in one's mouth.

With persons who have direct contact with various segments of the community, the proper choice of words is of more than mild concern. But to persons such as yourselves who have endless contacts with the law breaker as well as the law abiding, the intoxicated person as well as the sober person, the emotionally insecure as well as the emotionally stable person, your choice of words may mean saving a life...and it could be your own.

If I were to address you as "you cops", immediately I would set up a wall between us by emphasizing a group difference. I would receive more favorable reaction from you by referring to you as "fellow government workers" or "fellow citizens", thus stressing our similarity as members of the same group.

THE I-YOU CONCEPT

Such expressions as "your kind", "you people", "you boys", "you Catholics", alienate the speaker from his audience as it puts class against class through the I-You concept. In the expression "fellow citizens", "friends", you see togetherness through the "we" concept.

WINNING FRIENDS

It is a rarity to find a young adult who wants to be classified as aged; likewise, it is rare to find one who wishes to be considered immature. The terms "boys" and "girls" as applied to adults are insulting as they imply immaturity or inferiority. To the contrary, terms such as "ladies" and "gentlemen", even when applied to teenagers, imply respect and encourage respect on the part of the listener. Such expressions, along with "Sir", "Miss", "Madam", are acceptable by persons of any class or station in life and are more likely to win friends than enemies--even among the most hostile citizens.

INNOCENT PHRASES CAN BE TRAPS

Beware of such trite expressions as "Chinaman's chance", "Jew him down", as they only relate to stereotyped thinking.

Another trite, obsolete expression is "Move on!" It doesn't encourage a cooperative attitude but provokes hostility instead.

EPITHETS CAN BE DANGEROUS

Such epithets as "kike", "dago", "bohunk", "pollock", "wop", "chink", "darky", "sheeny", "hill-billie", "nigger", "spick", should be erased from our vocabularies forever; and remember, the only pronunciation for Negro is NEGRO - not Negra. (Note that the first letter is capitalized as are the names of all three races: Caucasian, Mongolian, and Negro). In referring to racial groups, the terms white, black, and yellow are written without capital letters. The term Negro or colored may be used, but colored is more inclusive as it refers to non-white, especially Negro. Non-white includes all persons who are not considered white; e.g., Indians, Orientals, Negroes.

There are arguments for and against the use of "Negress" and "Jewess". Some say the terms "empress" and "princess" are correct, so why not "Negress"? Others say the suffix "ess" is applied to the female of the animal kingdom; e.g., "tigress". However, rather than be misunderstood, it is better to refrain from the use of such suffixes altogether.

AVOID FIRST NAMES

The rule of thumb is to use first names if you expect yours to be used. Such familiarity would not be anticipated among new acquaintances, but should be allowed to develop naturally. Untimely use of first names can create resentment and thwart any attempts toward interpersonal or intergroup communication and cooperation. Whether rich or poor, whether well-dressed or shabby, whether a fashionable penthouse resident or an inhabitant of the slums, John Doe prefers to being addressed as Mr. Doe, his wife as Mrs. Doe, and his daughter, Miss Doe. Seeming hostility can be erased by taking this precaution.

MANY GROUPS ARE SENSITIVE

In getting along with various groups, it is important to know about their sensitivities and why they exist. First, police officers themselves, often feel insecure and uneasy as they

realize their role in law enforcement is a difficult and lonely one. During the course of American history, Jews, Poles, Irish, Italians, Japanese, and other nationality groups all have had their share of injustices. Many have since been assimilated into the mainstream of American life and culture. However, while Jews, Indians, Mexicans, Puerto Ricans, and Negroes continue to be victims of economic and social discrimination, it has been the Negro, the largest of these minority groups with his high visibility, whose ill effects of discrimination and segregation are passed from generation to generation and whose wounds have been the most difficult to heal.

It is the sensitivity of a group that makes jokes or slurs or stereotyped characterizations against it distasteful.

It is this same sensitivity that makes groups react unfavorably to comments such as "some of my best friends are Negroes".

It is not necessary to expound on how much one like a particular racial, religious, or nationality group. Respect for individual differences, sincerity, tact, and courtesy will help build bridges to understanding and cooperation with any group when other measures fail.

SUMMARY

Nobody can do more to foster good police-community relations than you--the officer. What's more, nobody can improve police-community relations without your cooperation. A good relationship with the public is important--not just to the chief and the superior officers--but to you personally--actually more important to you than to anyone else.

When relations are strained, your job is tough. As tensions ease, your job becomes easier and more pleasant. The Mayor, the Chief, the superior officers all have their part to play, but the real key to good relations with the public is in your hands. All the high-level consultations in the world won't do any good unless the good intentions behind them are put into operation on the street where the contacts that count are made.

On the street, you are the law. The person you are dealing with sees himself confronted by a personification of public authority and a flesh and blood human being. The contact is important to him as a human being. He may be fearful, suspicious, full of hate. This we must learn to handle. We must conduct ourselves in such a way as to allay his fears and suspicions, to reduce his hatred and antagonism. If you react in anger, you are intensifying his fears. If you use harsh, profane language, you will confirm his suspicions and solidify his hatred. You will have made your job harder.

In your own self-interest, you and all of your fellow officers must develop effective ways of dealing with people who don't like you. Everyone understands that it is difficult to "take it" when people call you dirty names. But, we simply must learn not to take such things personally. We must not demean or lower ourselves by retaliating in kind. To put it bluntly, it is not only wrong, it is also self-defeating to swear at people or to use derogatory terms such as "nigger", "kike", and the like. Think how you would feel if someone called you a "dirty-rotten copper" or something worse.

Profanity and harsh language do not, in the final analysis, help you to get the job done. Some officers feel that they must use rough talk to assert their authority--a sort of intimidation. We must maintain that this is not only unnecessary, but is, in fact, unwise and absolutely unacceptable. It is really a sign of incompetence. Ordinary civil language used in a firm authoritative tone will serve the purpose far better. In the long run, this kind of behavior will pay dividends.

Some officers may get the impression that efforts to improve police-community relations involve a weakening of police authority. They may mistakenly feel that they must handle criminals, for example, with "kid gloves". Actually, it merely means strictly

honoring the rights every person has as a human being. It does not mean taking physical abuse without doing something toward self-protection. It does not mean refraining from using necessary force when a person resists lawful application of police power. It does not mean trying to win over criminals with sweet talk, but it does mean fair, honest, humane performance of police duty. It does mean that an officer should be considerate of the legal rights of even the meanest individual. It does mean that no officer takes it upon himself to "dish out" punishment.

It goes without saying that respect must be earned. You, right this minute, are suffering from loss of respect because some policemen--maybe in far-away places--have been convicted of burglary, have taken bribes, have beaten people. Any officer who has lost self-respect because of things he has done is in an even more serious situation.

To earn the respect of the people, there are things we must do and things we must not do. Above all, we must do a good job of protecting citizens by preventing crime and bringing criminals to justice with strict adherence to the legal boundaries within which we must work. The oath of the officer is not a meaningless gesture. Every officer should periodically examine his conscience to see whether he is living up to his oath. We must attend to duty, giving a full measure of competent service--no loafing on the job. We must not fall before temptation. Any officer who mistreats anyone, who abuses his badge by seeking or accepting gratuities, who steals from prisoners, who takes sexual advantage of women prisoners or others, who shows favoritism or fails to respect any person's human dignity, deserves to be disciplined--and let the penalty fit the crime.

Complete harmony with all people cannot be expected in every instance, but the effort for extending police-community relations will certainly not make matters worse. We should all try to:

1. Get to know the people better.
2. Get the people to know their police department and its personnel better.
3. Develop two-way rapport and understanding.
4. Probe the attitudes of the people regarding the police and police activities.
5. Acquaint people with the problems police face in trying to protect them from crime and disorder.
6. Get their cooperation in crime prevention.
7. Develop reliable sources of information on police matters.
8. Iron out difficulties which may develop over police activities.
9. Get individual officers to participate wholeheartedly and productively in the program.

10. Explore ways of expanding the technique to include action in other problem areas such as juvenile delinquency, morals offenses, alcohol and narcotics, and recruitment and selection of police applicants.

All of this is a part of community relations. Some have the idea that a community relations program consists of a lot of speeches and meetings. Nothing could be further from the truth. The community relations program touches every activity in the department. You are an important figure in it. Make no mistake about that. Do your best to support your fellow officers and your department in this very promising area.

Police-Community Relations

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