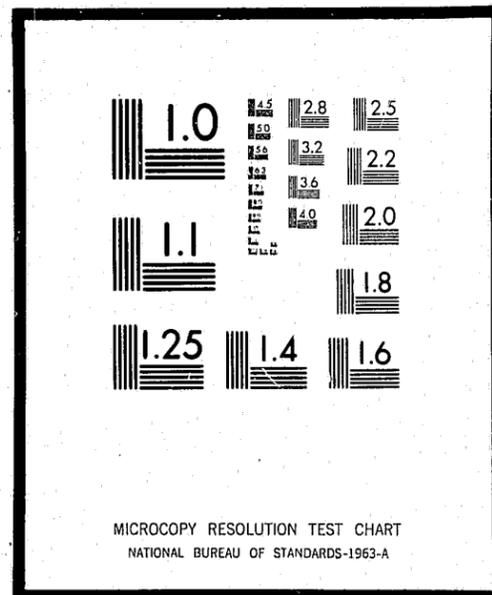# NCJRS

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PREFACE

This pilot program in Police Community Relations was sponsored by the Newark Human Rights Commission and conducted under a grant from the Office of Law Enforcement Assistance, United States Department of Justice. The program was designed to modify attitudes of suspicion and hostility of the citizens towards police and police towards the citizens.

The emphasis of the program was to allow both police and citizens the opportunity to examine stereotypes and to explode myths about various groups in the community.

We acknowledge the invaluable assistance of Mayor Hugh J. Addonizio, who initiated the project, and of all the participants, police and citizens, without whose cooperation the program could not have been conducted.

We also acknowledge the special contribution of Dr. Phillip Marden, Assistant Project Director of Research, Mr. Dennis Bileca, Associate Director of Research and Dr. Barry Indik, Principal Consultant of Research.

We also would like to add our thanks to Director Dominick Spina of the Police Department, Mrs. Bessie Hill, Assistant Project Director of Administration, and others too numerous to mention who in many ways contributed to the development of this program.

For typing this report which was ably performed we commend Mrs. Carolyn Moyer and Miss Beverly Lynn.

James I. Threatt,
Executive Director
Newark Human Rights Commission

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Part I.   Introduction and Natural History of the
            Police-Community Relations Training Program.

Chapter I.   Objectives and Procedure

The animosities existing between the police and civilians is but another disharmonious manifestation of that complex tapestry of racial problems plaguing our society at large and urban centers in particular. This pilot program, the Police-Community Relations Training Program, was funded (from June 1, 1966 to June 30, 1967) to fulfill three basic objectives:

1. To create a training center where recruited civilians and police could get together to mutually examine their negative stereotypes and resolve the antipathies that enstranged one from the other.

2. To devise techniques whereby the purposes and message of the program would be carried back to the larger community.

3. To research and evaluate the success of the program in meeting its objectives.

On October 17, 1966 an expert on small group dynamics, an associate of Scientific Resources, Inc., was contracted to train 14 civilians and 12 police officers to act as tandem leaders in small group discussion. A full week of leadership training was given prior to the opening of the Program and continued throughout its existence. While the civilian leaders were voluntarily recruited on the basis of their influential positions within their neighborhoods, the police leaders (from sergeant to lieutenant ranks) were assigned

by their Department on the criteria that their duties
involved them with substantial public contact. An add-
itional function of leaders was to lecture and conduct
panel demonstrations in various community settings, e.g.,
churches, public schools, civic organizations and neighbor-
hood agencies.

During the Center's operational existence, November 3,
1966 to May 11, 1967, it conducted five separate training
programs, each of twenty-five hours or four weeks duration.
The number of participants in each program ranged from 45
to 60 individuals with an approximate equal ratio of police
and civilians. All programs were essentially similar in
structure and content. A total of 303 participants (165
civilians and 138 police) received training during its
duration.

The police recruitment was by random selection from a
list of ranks, up to and including sergeants. Unlike the
police, civilian participation was voluntary and were rec-
ruited by neighborhood assistants (staff members), from
such community agencies and organizations as Welfare Depart-
ment, Neighborhood Youth Corps, Community Action Program,
Board of Education, Human Rights Commission, Senior Citizen
Centers, and individual volunteers. All efforts were made
to select civilians who were either representative of the
community and/or were in influencial positions within their
neighborhoods. Though our civilian recruitment was to a
notable degree successful, nevertheless, our efforts to in-
volve a larger number of the more "activist"

individuals did not fully satisfy our standards. It is
believed that a more satisfactory recruitment could have
been achieved if funds for minimal renumeration, at least
$1.50 per hour, were available. Our multiple attempts to
raise the necessary industrial funds were futile.

In meeting the challenge of transforming negative
stereotypes into sympathetical orientations of police and
civilians within the program, the staff devised and relied
upon five classical pedagogic techniques: a. lectures and
visual aids, b. small discussion groups led by c. trained
tandem leaders, d. field trips to police and civilian sites,
and   e. situationalized role-playing. The rationale for
these techniques is discussed in Part H; however, the
fundamental aim was to explode stereotypes founded on false
or incomplete information, and through personalized communica-
tion and experiences effect the emotions of communality.

The techniques employed in meeting our obligations to the
larger community were: a) utilizing press releases to local
newspapers to advertise the purpose and success of the program,
b) situationalized role-playing demonstrations held at two
of Newark's Precinct Councils, c) emphasizing to partici-
pants the need to communicate the knowledge gained from the
program to their neighbors, and d) as previously mention-
ed, the lectures and panel discussions presented by the
trained leaders in various community settings.

The research staff, with the aid of consultants, devised
pre- and post-questionnaires to measure the direction and

degree of attitude change resulting from participation in the
program. A Post-Program evaluation questionnaire was also
constructed to measure the degree of feedback the "graduated"
participants had in carrying the message back to the community.
The original experimental design called for an "experimental"
as well as a "control group", however, the attempt was aban-
doned with the first program. The reasons for resorting to a
"simple design" are two-fold: It proved extremely difficult
to locate and administer the instruments to the civilian
control group, on the other hand the Police Department, who
is very short-handed, was reluctant to sacrifice the man-
power hours necessary for administering the tests.

Chapter 2. A Natural History of the Police-Community Relations Training Program (PCRTP)

The first concern of the new PCRTP, after receiv-
ing approval of its grant in June, 1966, was to consider
available facilities. Paramount to the success of the
Program was to find a suitable site that could accommodate
five small groups to conduct simultaneous discussion.
While this search for adequate office space continued,
attention was also directed toward selection of the pro-
ject director. The responsibility of selecting the
director rested with the personnel committee, composed
of representatives from Rutgers and Seton Hall
Universities, Newark Human Rights Commission, Office of
the Mayor, Newark Police Department, and the State Civil
Rights Division. Initially, four applicants, with the
necessary educational requirements, submitted resumes.
The four, a Newark Police Captain, a New York police
lieutenant, a polygraph expert, and court investigator
were considered by the committee. Mr. Richard Arther,
the polygraph expert, was a leading choice, but was
finally rejected for the top post by the Office of the
Mayor on the grounds that the applicant was not familiar
with the City and its unique problems and would serve
best as an assistant director. Others were unacceptable
to various members of the committee. At this point, the
Mayor's Office suggested Mr. Threatt, director of the
Newark Human Rights Commission, since he had primary
responsibility for developing the program. The suggestion

was accepted and approval was given by personnel committee and the Justice Department. Mr. Threatt assumed the position of project director. Since Mr. Threatt was undertaking this position in conjunction to his responsibilities of Human Rights Director, the budget was amended to create a second position of assistant director to be paid with the surplus monies of $12,000.

Attention was then focused toward leadership training, considered vital to the success of the small discussion groups. In choosing the group dynamics specialist, the choices available for this service were Mr. Max Birnbaum, a consultant in the field of group dynamics, and Scientific Resources, Inc., a consultant firm. The rationale for contracting SRI was based on the following considerations: Mr. Birnbaum offered only one weekend of pre-program leadership training whereas SRI offered a whole week; SRI provided for continuous leadership training for the duration of the program by a group dynamic specialist from their staff. On the other hand, Mr. Birnbaum proposed that local minister, with a psychological background, conduct the follow-up training.

While still in the process of finding suitable office space, attention was also given to interviewing and choosing a clerical staff, neighborhood assistants, and two assistant directors (one for research and the newpost

for programming and assistance in administration). A clerical staff consisting of an office manager, stenographer, and two clerk-typists were subsequently chosen. Choosing three neighborhood assistants, who would be in charge of recruiting "grass roots" people - those people living in areas of highest crime rates and lowest in police-community understanding, was complicated. The position of neighborhood assistant required individuals from the community familiar with the local neighborhoods, its inhabitants, and their problems--and the ability to undertake a genuine liaison role between the "grass rooters" and "the man downtown." The three chosen for this position represented a good cross-section of the City itself. One of the two males hired, a Negro in his forty's, had a long criminal record and the distinction of being "well-known" by both the police and the community. His speciality was in reaching those people normally beyond the scope of any recruitment attempt. The second male, a young white graduate student in psychology, brought the necessary skills of interviewing and capability of bridge-making with many non-poverty groups and persons. The female member of the trio was a former community intern with the Community Action Program of Rutgers University and a well-known militant and activist. All three were familiar with Newark's problems: its unique population ratio, its economic situation, and its difficulties in housing and employment. A consulting sociologist was hired by the sponsoring agency, the HRC, to conduct in-service training for the neighborhood assistants.

The decision to divide and create two separate positions for the Assistant Directorship proved to be a wise move. For one person to have undertaken all the functions of training, programming curriculum research, and assisting in administration would have proven disastrous to any or all of these areas. The problem however was in finding adequate personnel to fill these positions. The position of assistant administrator and programmer was initially filled by Mr. Stanley Silversweig, an associate of SRI, but this proved unworkable and a week later he was replaced by Mr. Richard Arthur, previously mentioned in this report. He worked for approximately three months. Both were forced to leave because the job required them to cut down on their other business commitments. Mr. Robert James was in turn hired and adequately performed his duties until early March, 1967 when he decided to go back to graduate school to complete the requirements for his doctoral degree. He was immediately replaced with Mrs. Bessie Hill, a member of the Rutgers Board of Governors with an impressive educational background and over thirty years experience in counseling and community work. Mrs. Hill remained with the program until completion.

Recruitment for the second position of assistant director in charge of research was also difficult. Unable to find a qualified person to fill the position, Mr. Threatt, with the approval of the Justice Department, hired Dr. Dianne Burke of Seton Hall University's Psychology Department

for the summer months. She, in cooperation with the three principal consultants approved by the universities involved, commenced to formulate the research design and necessary testing instruments. In September, 1966, Dr. Philip Marden was hired on a full-time basis and completed the research functions. Mr. Dennis Eileca, sociology instructor at Douglass College, was hired in March, 1967, as a research associate to work with Dr. Marden in research and evaluation of the voluminous data collected.

Within the first six weeks a place suitable to the program's needs was located and in late August, 1966 the staff moved from its temporary quarters at City Hall. On October 17, 1966, Scientific Resources, Inc., commenced with the leadership training of selected police and civilians into such areas of group dynamics as role-playing, feedback techniques, and leading discussions. All preparations in research, programming, and necessary recruitment to begin the program were completed, and November 3, 1966 marked the beginning of our first four-week training session. With the completion of the first session it was decided to hire undergraduate social science majors to train as observers and have them maintain diaries of all phases for each of the four programs that followed.

Part II. Structure and CONTENT of Program

Chapter 3. Structure of Program

Five separate "programs" were conducted during Newark's Police Community Relations Training Program operational existence, November 1, 1966 to May 11, 1967. All programs called for 25 hours of training over a four week period, with the exception of the first one, which occurred over a five week span. An average of 33 civilians and 28 police were trained in each phase, totaling 303 participants (165 civilians and 138 police) for all programs. (See Table IV, Chapter 7 for dates and further details)

Participants were expected to attend two class sessions per week at the Training Center for four consecutive weeks (a total of 20 hours) and to spend five hours on field trips. Field trips involved equal time visitation of pained civilians and police to each other's "turf". The format of the first program calendered all trips for the seventh and eighth session. However, this time restriction proved most difficult for coordinating the time schedules of participants as well as with those agencies and institutions chosen for visitation. As a result, for subsequent program participants were asked to either attend a site chosen and pre-arranged by the staff, or insofar as it did not conflict with their class sessions, to choose their own time and place.

All class sessions were conducted during the morning hours (9:00 A.M. till noon), with the exception of the third program (6:45 P.M. to 9:45. P.M.) The rationale behind this morning to evening switch was to improve civilian recruitment and attendence; however, due to police resentment for having to attend classes on their off-duty hours the plan was abandoned.

The sequence and structure of class sessions were nearly identical for all programs. The basic structural components of program sessions were: a) lectures, b) discussion groups, c) role-playing, d) field trips, and e) leadership training. The contents of these components shall be discussed in the following chapters.

All programs with the exception of number four, devoted one session to situationalized role-playing. The first and last (eighth sessions) were respectively devoted to orientation and evaluation with graduation exercises. All sessions, however, were typically structured along the following format:

9:00 A. M.   Leadership Training Session: A group dynamics
             expert, associate of Scientific Resources, Inc.,
             is discussing with police/civilian leaders some
             facet of small group dynamics, or coping with
             anticipated problems in their discussion groups,
             or reviewing past mistakes, etc.

9:15 A. M.   Participants have been arriving -- signing the
             attendance sheet -- pick up the days format of
             events.

9:30 A. M.   Plenary Session: Leadership training ceases
             and leaders enter the "lecture hall" and look
             for empty chairs alongside the already seated
             participants. The Assistant Director of
             Programming and Administration reviews and
             summarizes the main points of the previous
             session and gives a brief outline of the days
             program. The Director of the Program introduces
             the lecturer and topic of the day.

9:45 A. M.   Lecture: Tape recorder is turned on and speaker
             begins his lecture and concludes in 30 minutes
             to allow 15 minutes for answering questions
             from the floor.

10:45 A. M. Coffee Break: Everyone heads for the coffee
             table. The buzz of informal discussion is all
             around.

11:00 A. M. Discussion Groups: Participants break into
             five small groups and with their tandem leaders
             go to their own discussion rooms.

12:00   Adjournment for Participants. Training Session
             for Leaders: Leaders and trainer discuss what
             has transpired during discussion period and how
             they had managed it.

12:30 P. M. Adjournment for Leaders.

Trained observers, undergraduate, social science majors,
maintained personal diaries covering all phases of each session.
However, the numer of observers differed with each program:
program #1 - none; #2 - one; # 3 - five, #4 - two, #5 - two.

Chapter 4   Content of Program

A. Lectures -- Lectures were used essentially to open up topics for
discussion. A few obvious areas were readily indentifiable, as program
musts: The tie between POVERTY and CRIME, between POVERTY and PREJUDICE,
POVERTY and discriminatory practices, POVERTY'S CULTURE in a society whose
culture is largely middle class. Other broad areas included: multifaceted
aspects of DISCRIMINATION, specific PROBLEMS of the POLICE, the need for
CULTURAL UNDERSTANDING.

Less wide in scope, but deserving to be considered an indispensable com-
ponent of such a program, were such areas as: The Role of the Press, Impact
of Recent Supreme Court Decisions, things all citizens need to know about
"The City We Live In."

Once the areas of study were determined, a breakdown of the broader areas
into facets was made. These facets would become the subjects for treatment
in the several class sessions. (See Appendix D)

The quest for session leadership (lecturers) ranged through the highest
echelons of law enforcement agencies (Sealy and Mangrum of New York), University
Authorities (Dodson of New York University - Lipsitt of Boston University),
legal advisors (Heckel Dean of Rutgers Law School, Smith of the U.S. District
Court of Appeals), to qualified City officials and members of the program staff.
Excerpts, from typical class sessions will serve to show how the areas were ex-
plored.

This section will provide also a means for evaluating program content.
A review of tape recordings of lectures, their salient points, subsequent group
questions and general audience reaction, will, we hope provide guidelines for
future programs. The order in which lectures are presented is indicative of

the continuity running through each of the five programs. (See Appendix E for the list of lecturers and topics used in each of the five programs.)

In introducing the participants to Police-Community Relations within the community, Mr. Donald Malafronte, Administrative Aide to the Mayor of Newark, New Jersey, offered this type of background information:

Newark was originally a haven for men seeking Religious refuge. With the advent of the Industrial Revolution and the Civil War, marked changes first appeared in this white, Anglo-Saxon community. Newark became a staging area for immigrants. In the 1800's the Germans came and the original settlers began their first move to the suburbs. The Irish were next and were regarded as troublemakers by the Germans who fought them. The 1900's brought the Jews and Italians and as each wave come in, fears of the existing groups focused on what was going to happen to their city.

During the Civil War, New Jersey was, in feeling, a Southern State with no great love for Negroes. Lincoln didn't carry the state, but he did carry Newark. There was a feeling then that the Negro was going to have an important part in the future of the city. Two known incidents of anti-Negro violence were put down by the white citizenry. In fact, until today, this is the closest Newark has come to a violent racial situation. Somehow ethnic and racial groups have been able to get along in the city. It has been a "live and let live" situation. (This was delivered prior to the 1967 riot.)

What we're facing in Newark is not simply whites running from Negroes but the middle class running from the lower class. It's not only the neighbor but the city that people leave -- the flight of the affluent to the suburbs is part of the American dream. To better understand Newark is to understnad it as the ghetto of Essex County, the downtown of Essex.

Newark is about 50 per cent Negro, unemployment is about 9 per cent and serious problems exist in housing and education. It is, like other cities, a city in crisis, but more so. Newark represents an uncommon challenge, with uncommon opportunities as well as uncommon dangers.

To be a policeman in Newark is a tough job -- he has the most difficult job of any policeman in any city, considering the high rate of crime and the city's racial composition. Crime in Newark is, in reality, largely crime committed by Negroes against Negroes, and the Negro is suffering the most from crime.

A survey last year of what people are concerned about showed that every ward was concerned about crime prevention first. Negroes are especially worried and want police protection.

There are all kinds of grounds for common understanding of people in Newark. There can be agreement between the races. Somehow, someway, there can be agreement between people. I needn't love you -- you needn't love me -- no great love. However, there must be that feeling I mentioned before -- live and let live. This is a significant advance in race relations. Newark is far ahead of any city in the world in accommodation between races. It's not a happy accommodation, but so far it's free of violence and real hate and that is something.

Audience reaction was one of interest and pride, both the poor and the police were given "pats on their respective backs." There were few questions asked, for the schedule at this time did not permit it.

If, as Mr. Malafronte indicated, there was a live and let live attitude among residents of Newark, then why were the police being "picked out" to engage in community relations work? Dr. Harold Lett, formerly one of the leaders of New Jersey's Division Against Discrimination, discussing the "Barriers to Police-Minority Group Understanding" stated:

The Police are not being especially "picked out" because the same thing is being done with clergy, teachers, businessmen and other segments of Newark's population. Why indeed does anyone in Newark have to engage in this type of work? A lack of communication between groups in our society seems to be the answer.

This lack of communication makes it easily possible for rumor to fill the void of ignorance. We wonder why there is so much group dissention. The simplest answer is that we have failed to look at the necessity of communication. The kind of communication that is made possible through seminars of this nature.

There is a joint challenge for police and the general public in the task of law enforcement: first, against the natural and the acquired obstacles to teamwork; second, with the demand for objective thinking and very, very plain honest talk; and third, with the mature and intelligent regard for the sensibilities and defensiveness of all minorities including the police. There is one characteristic of all minority groups--racial, ethnic, and occupational, as in the case of the police-- a defensiveness, the moment it looks as though "we" are being assailed or criticized. That defensiveness makes it much more difficult for the kind of soul searching that is essential if we are to begin to understand why other people look upon us as they do.

We must consider the obstacles built in to police work-- those that are inescapable:

1) By the nature of their work they are the defenders of the status quo--the rules of society. The more change there is in a society, the more people will be in revolt against the status quo. This means an almost natural adversity between the police and those people in revolt against the status quo. To prevent overt hostilities both sides must realize that this is an inescapable part of law enforcement responsibility.

2) Police are the authorities of unusual authority. No other group has this authority or power. It is natural that the society which grants this power is also going to fear this power. <u>This also means that the people possessing this power must be doubly sensitive to its significance so that the power will not be misused</u>.

3) The nature of police work and the reason for having the police is such that it is they who must be confronted with society's problems. Unfortunately, they only see the "seedy" side of life. They deal with people who are in trouble. All these confrontations can build in police a skeptical, even cynical outlook of humaity. The people see the police as the symbol of the society that has shut them out.

4) It is hard for the police to deal with these "seedy" people everyday and still conceive of the "Bill of Rights." So, in order for police to do the best job, they need more exposure to the human relations factor of police work.

5) We are developing a minority group psychology. They are constantly reminded of their minority group status--both Negro and police. This causes the minority group to become defensive; the "chip on the shoulder" invites action which causes reaction.

These five factors result in a police and minority group suspicion of each other. Both groups resist change. Let us now consider the obstacles presented by the general public:

1) Fear of loss of being involved--but more and more we will have to be;
2) Fear of loss of time and freedom--the core of public apathy; (It is primarily a police job to make that first overture in trying to break down this public barrier.)
3) Expectation of police as superman.

In identifying minority groups, the following nine criteria can be used to determine any group, including police, as a minority group:

1) high visibility--traits setting them off as different
2) how many of them there are...
3) how much they "threaten" us by gaining political power, etc;
4) how long they take to assimilate;

(The major difference between minorities of the past and of today is they, Italians, Irish, etc, had white Christian parents.)

5) history of contact with them and the amount of guilt and conflict;
6) the little communication between us and them!
7) the inescapable exploitation;
8) their reaction and arrest because of exploitation;
9) our reaction to their reaction--"white backlash."

This is an absolute formula for knowing not only who is a minority group, but why they are. These points are the roots of delinquency and crime and the prime targets of the public and the police.

There were fewer questions and a lesser degree of interaction among participants than normally occurred at meetings. Perhaps due to Dr. Lett's thoroughness, the audience needed more time to digest the information contained in his presentation or possibly the group was a bit overwhelmed by his powerful delivery. Among the pertinent questions asked were these:

Q. You said the police should make the first overture.
   Would you be more specific?

A. I was talking then about the general condition of police and the general community relations. The police must let the public know that they want this (this program) kind of thing operating. The police have taken an arm's length position. They don't want civilians messing in their affairs. We've got to show not only that

we're willing, but we want this kind of exchange. This is what I meant by the initiative.

Q. I don't know whether the police should attend these meetings or not, but for the civilians I know its voluntary. Anyhow, the people that come here are the ones that are interested. You can't make it mandatory for a civilian. Can you suggest or do you know of any way....

A. Yes, I know of one way, that is the developing of a community relations council on a precinct level. Even if the initial groups are small (a dozen or so civilians and three or four cops) if they are real and they are alive, alert, and dynamic, there will be an ever widening circle of influence. As more civilians have more contact with the police, this filters back into the neighborhood by word of mouth the most effective way we know of involving more and more people.

Dr. Lett explained how minority groups can be identified. The poor, especially the Negro poor, can be additionally viewed through their style of life or what Dr. Emily Alman of Rutgers University's Department of Sociology, in her lecture entitled "The Soap Opera of the Poor."

I want to talk about a country that has 180 million people, most of them think they're better than anyone else, and a little mad at the fact that everyone else thinks they're better than they are. Our country is stratified on ethnic lines to begin with. Somewhere in the growth of our nation, we've managed to build in who is better than what. Protestants are better than Catholics who are better than Jews, and whites are better than Negroes, etc...We also know that the wealthy are better than the middleclass who are better than the lower class. You can see it. They look nicer, and smell better--people do look better, and you can all tell the difference. Men are superior to women and this is a youth culture and the aged are out.

All these things suggest that there are a series of stigmas, and I want to use that word, rather than minorities, attached to certain aspects of society. First, we stigmatize, and second, we avoid it, because an association with a stigma means guilt by association. Your problem is not minorities, your problem is the stigma attached to minorities! The question of stigma is the question one has to deal with when annoyed with other people.

There is nothing very different about the life of the poor and the life of the rich--not the middle class. Both of these groups have the same relationship to society; both have large numbers of unemployed, both do not have to get up in the morning and go to work, and both have a peculiar adaptation to life that I call the "soap opera" of life for the poor. And isn't it possible that people disengaged from the industrial complex will tend to create the same kind of lives no matter who they are? And the quality of it will depend in large part on whether you have the money to afford it.

At what age are children disengaged from their rich parents? Very early. The same things happen for the poor children. If you read the papers--the murder and love cases--you will find a very interesting parallel between the very rich and the poor, and I'm not including the working class poor or the middle class.

There are approximately 30 million poor people in the United States who earn less than $3000 a year for a family of four. In addition to this it costs more money to be a Negro in the City of Newark or any city. One half of the poor are working poor! They earn less than the minimum wage. This is important because one of our problems with the poor is they don't have the brains to quit. They go on and on despite the fact that the work will never bring them a decent standard of living!

We do not know how many unemployed there are-- there may be 3 million or 30 million. We don't really know. But 3.8% of the civilian labor force is not working, and that does not include all those people who haven't even tried. I am going to try to suggest to you that people don't try to get work because they're lazy, because they're no good, because they've got no ambition, but because there are no jobs around for them, because they don't know where to find them, because they're cut away from them physically, because they're in parts of the world where jobs do not exist, because we are automating in the United States and unemployment has got to go up in spite of all the bright wars we may start, and this is the key to my lecture. We are going to have to face the fact that more and more Americans are going to have to do less of the work, that more and more of the work is going to be done by the machines, that more and more people are going to have to learn to live without work, that more and more automation is going to run our industrial machine. Now the argument against me is that it costs more money to keep up the automated machine, and that will use up people or that we will be selling services to others. I didn't quite figure that one out but neither did the seven economists who were talking about it in Appalachia when I was there. I submit that you can learn from the poor, you can learn from their "soap opera". You can learn how to live without work. You're going to have to learn to live without work because there is not going to be work to do!

The rural economy has had it, and 50% of all poor are rural poor.
The industrial economy is where the wealth is...it's the cities where
the money is. It is the latest immigrants into the city who make up
the city poor; the Puerto Ricans, Mexicans, Indians, and the Negro.
These are the newest immigrants into the industrial system. Rural poor are
becoming the urban poor. 35% - 70% of their money goes toward rent.
What you have in urban America today are the poor who have just made it in-
to the city. The best they can do is survive and give the kids a push.
Some come here but not to work. Here is where the "soap opera" begins:

If a man does not have a job, a man is not a man! Manhood depends on
how much you earn. If he can't be a man, he then tries to be virile. This
is world-wide. Ghetto men for generations have decided that if they can't
give money they will provide a service, and that service is sex.

The poor are more romantic than the other classes--they believe in
sex only with those they really love. There is always something exciting
happening. Tremendous passion going on and excitement every minute. Why?
Because this is the only meaning to life, because there is no sense in
planning for the good life. If you don't grab it now, you won't get it.
To save money is foolish.

However, we in the middle class bring demands upon them of a culture
they have no part in. We insist that their children be prepared for this
other middle class world.

The child of the poor gets in the way of much of this "soap opera",
and he knows it. The parents were treated the same. The kids tend to
find their own security among their friends, rather than the parent-
child relationship. Parents don't indulge or depend on their kids.

If you're poor and can only afford one symbol of affluence, it's
going to be the most expensive one possible. This gives the poor a sense
of being a full-blown American, because Americans have no right to be
poor!

The poor are a sharing people, a generous people, a dynamic people, and
they are a violent people. Their crime rate is high. They act out
instead of talking. It's a constant drama of joy and tragedy both for
themselves and their community.

Dr. Alman's discussion, was evident that she reached and won support of

both the police and the civilians.

Q. You touched on fear, patience, violence, and fear which stems
from these. Do you have a solution to these points?

A. Love. Unless we start respecting each other for what we are and
understanding it--. We all need personal security. This I think
is the answer to poverty. There should be a reverse income tax--
money. Because if the money is there, the habits will change.

Not now but in the next generation. There is a terrible tension
to not knowing whether you'll have money for your kids tomorrow.

Q. Q. Where does the teenager stand in this "soap opera"?

A. He's got a magnificent male model in the home, but it's not the
model we would like him to have. I think he's caught. I don't think
middle class America is dying to have him in, neither physically
nor economically nor a lot of other ways. We're telling him to
act this way, and when he does, he gets nothing for it and I think
he knows it. The truth is you don't need a high school degree to
do the work they let you do. The kids are caught up in hypocracy.

Q. Do you feel that Welfare is in the interest of the poor?

A. It's the only ally of the poor, but their laws are responsible
for breaking up the Negro family. We forced the man out of the
house. It's been both destructive and constructive. You can't
work because you have welfare.

The children of the poor pay back society not their parents. They go
in the Army and pay taxes. These kids are most important. If we
treat these kids with respect and dignity, we'll have an adult population
who have their own self-respect and dignity.

She described the constant drama of joy and tragedy being acted out
by the poor. The outward manifestations of this drama are what people see
and what they use to prejudge the poor. Human beings natural affinity toward
pre-judging and its sometimes dire consequences is what Dr. Dan Dodson, head
of the Center for Human Relations and Community Development at New York
University was talking about when he presented his lecture entitled "Prejudice."

We have no choice --we're all born into groups, and we take on
whatever attitudes and values those groups have. The group teaches
us the meanings of things as it sees it. As we mature, we eventually
take in the world, and from that point on, we begin learning pros-
pects, that is, developing notions about people different to us.
Everyone has a tendency to prejudge. Some of those prejudgements
have to be changed in light of new experiences, such as new groups.
We use our prior learning situations to adjust to new experience
and there is no such thing as an unprejudiced person.

There are built-in trends of problems that face us particularly with police. It is quite noticeable that any attempt to discredit a government or the authority i. the community begins with the attempts to discredit police. If you could create a loss of confidence in the law, this is the first step. Anyone who wants to try to undermine us/going to be attacking you (police) first because you are the most vulnerable of the community's institutional structure. Attempts to discredit law enforcement is a constant thing. It's not difficult to say that the police are hard on minority groups and that this is the result of some kind of policy that stems all the way to city hall and that it is a reflection of the totality of government of the community and feeling that this in turn is a reflection of the power arrangement of the community that puts the government in power.

Americans in general and minorities in particular probably have a wholesome disregard or lack of respect for authority, a wholesome fear of the police state. Another thing that makes the police vulnerable is that they are the instrumentality of last resort. If the family, the school, and the courts break down, it's up to the police to keep civil order. There is no passing the buck beyond here, because this is where the road ends.

Police have some kinds of attitudes and pre-judgements that I think get in their way. This tendency, which is not unique to them, is to see all of a group alike--the inability to make distinctions between people on the basis of their being people.

Most riots that have occurred have invariably started with poor Policing at some point or another. One man was mistakenly clubbed and shot when he threw up his hands. The policeman assumed he had a weapon. Because we tend to behave so often from the pictures in the back of our minds rather than from what is reality in crucial situations, it is very hard to sometimes rely on people, the perception that we have, how we see things. Because sometimes it's not really what reality is but what it is in the back of our minds.

There are very few people in a city who want all the laws enforced. Which ones that are enforced involves someone's judgement. This is an open invitation for distrust of the police. This is control by politics or the police department, and this is an open invitation always to a man to be exploited, to be in compromise situations. It only takes one in a thousand to keep the police stereotype alive. (There is no greater service in any community than the police department, when policing is done right.) This creates a problem in our changing neighborhoods. The new group coming in has not yet developed its norms in terms of how "far" they can go. People are always testing their limits. A policeman has to make infinite decisions, especially in a changing neighborhood.

What we have really been saying in America to the minority groups is that if you want attention, about the only way you can get it is to riot. If we can come together and throw around these ideas and have an honest dialogue, then the police will be able to provide the kind of law and order that makes for the fullest filfillment of all.

Because the police tended to de defensive about the idea that bad policing may well have caused riots Dr. Dodson provoked more reaction than most other speakers. Most police questions were negative, and the tone indicated doubt of his expertise and authenticity. Two points seemed to be causative factors in the police negativism. They believed he approved of rioting as a means of instituting social change and that the examples he offered were too remote to be of value. An example of this interchange follows:

Q. Sir, you state that bad policing was the cause of many riots. Were you at the scene of the Harlem riot or any of these riots?

A. I have had the chance to look at the material in a lot of these riots. Go back and look at them, don't take my word for it. How many of them started from some problem of relationships with police handling an incident in a tense situation out of which came an explosion? Invariably, if the policeman had had a little more wisdom or a little more understanding, you might have avoided the halocost.

Q. Would you say in regard to the question of fear of culture that this comes from lack of communication?

A. I don't think this is a great problem. It is most often given as the issue. I frankly think that the problem is much more one of a group coming into the community powerless and having to cope with the mechanisms set up by the people who are in power and have power in the community. It is not a matter of communication. Rather it is that this group does not have enough leverage to make its interests felt and taken into accountin contest for political power.

Using our prior learning situations to adjust to new experiences is how Dr. Dodson defined prejudice. One of these learning experiences may come from the reading of newspapers. Mr. Andrew Staziak, Managing Editor of the Newark Star Ledger, confronted this problem in his address on "The Role of the

Press."

I believe that a newspaper should be a mirror on the activities in the community in which it lives. It should reflect the events, the moods, the well-being or lack of well-being among the various factions of a community. Does it always do this? Of course not. There are many reasons, two of which happen to be the natural reluctance on the part of many individuals for publicity of any kind, they just shy away from it, and agitation by special interest groups and individuals in an effort to forment spirits of fear, hatred-- for their own personal gain or otherwise.

When people run away from comment on public issues, they abdicate their chance for good publicity. It is much the same as the person who doesn't vote. What right has a person who has not voted to complain about the politician who was in office and not doing what he thought was right?

I believe that the newspapers in Newark have tried honestly to report the news to the community in all its complex and varied fashion. I think had either newspaper or the public media fallen into the now obvious attempt to use the press to inflame the community, we would have had a serious situation last summer. I think that Newark could have possibly joined the other cities which have had riots.

I say this, Newark is working on its problems. One of the best evidences of this is a group like this where reasonable men and women meet to plan and work for the betterment of the community.

It is so necessary that a complete liaison be established between the leaders of the community and the newspapers. This is so important. In Newark we have somewhat of a liaison, but we have a very long way to go. People are afraid of the newspapers, and I say they should not be. Today, newspapers, are not the papers of old. They have a great feeling of responsibility. Don't forget, we live here too.

This is not to say the newspapers should keep "the lid on" so to speak. A public dialogue, an honest dialogue without resorting too name calling to distortions, is what the community needs. The newspapers should report the news but it should be in the proper perspective. I don't know whether a handful of people picketing a meat market rates a top headline in the newspaper. I don't believe so. In my estimation it's not in perspective as far as the community is concerned.

How can you get a good press? Write letters to the newspapers. They'll print them. We're in the business of gathering news. Call in the human interest story, especially those showing an advance in human understanding. Be proud of the neighborhood, the city. Don't wait until an ugly situation arises to come forth. Do it before the situation arises and there won't be a situation. The newspaper stands ready to help in anyway.

Although the audience was extremely active in discussion period, questions did not seem to focus on the role of the press in fostering better police-community relations. It seemed that they were more concerned with what the newspaper would print and suggestions for what it should print. To some extent they were also concerned about their place in Newark's future. This was probably due to the manner in which Mr. Staziak focused upon his topic. He seemed to emphasize the role of a newspaper in a developing urban community, more specifically the role of the Newark Star Ledger in Newark.

Q. In reference to this growing Newark, where are we as Senior Citizens going to be when Newark blooms in twenty years?

A. The city of Newark certainly has its tremendous problems mainly because residents of the city did not take it upon themselves to do something about this prior to this date. It was twenty years ago that the city was starting to decay, and that was the time when the Senior Citizens of today, as younger men should have taken it on themsleves to say something.

Q. Sometimes we don't find the subject that should be interesting to the general public. I'm wondering if more stress shouldn't be put into the editorials and the questions kept up to date themselves so that people in the community might be able to keep up with all the issues.

A. We run one colum of editorials a day and this is generally written by one individual with the advice of the editors. Most people don't realize that this is the only place where we can put our opinion. Reporters are to report only top facts, not opinion, in their stories.

Q. I've heard it said several times by police officers that in the news quite often they print events that are not really true. I was wondering if at any time if any officers has come to you and said this really didn't happen because he was there and ask you for a retraction?

A. We've made errors, certainly, and we've run retractions. Many
times these things happen because police officers are busy at
the scene and reporters can't get the information. This is why
I said before there is such a great need for a proper liaison.

Q. How much press does this place (The Police-Community Relations
Training Program) have?

A. Well, from time to time we do run articles on the overall program.
I think a group like this would not lend itself really to over-
exposure in the newspapers. I mean big stories about it wouldn't
do any good. I think the feeling engendered in this room will do
the community far more than a publicity puff about the aims and
aspirations, because you can read about aims and aspirations of
groups all the time. When this group goes out and then does some-
thing for the community, that would be great news for the community.

Mr. Staziak told us that the newspaper needs to report the news in

proper perspective. Proper perspective is essential, and Dr. Hannah Levin

of Rutgers University's Psychology Department discussed the "Relationship of

Poverty to Delinquency and Crime" with a degree of perspective much of the

press rarely achieves. Prevention of crime, according to Dr. Levin, is the

basic task of the police, not the apprehension of criminals. Poverty must

be understood in order to prevent delinquency and crime related to it. Poverty

is not just a lack of money--but lack of power that each human being has over

his life.

She said, during her remarks:

The primary function of the police is to apprehend criminals,
but other people believe they should prevent crime. I believe the
basic task is to prevent crime. To prevent crime is everybody's
job.

What is the psychology of the poor that leads more often to
criminal behavior than other groups? Poverty is not just lack
of money, but lack of power that each human being has over his
own life. Poverty is powerlessness in the psychological sense.
It exists more among the poor. For instance, the poor can't
control their lives or where they live. They are pushed around
and subjected to other people's will. This is what leads to crime,
not just lack of money. You get criminal behavior from the frus-
trations of being powerless, from not having a concept of "I am
somebody--I am a man."

Being poor means you see the world very differently than
being rich. What's the basic reason these poor kids get in
trouble? Frustration in not being able to dictate how you are
to lead your own life. In response to this frustration the in-
dividual can either withdraw or lash out. And I think these are
the two types of crime we have here in Newark. The withdrawal is
evident in alcoholism and drug addiction. People can fight
legitimately by getting a job or by resorting to crime. Those
choosing crime are really fighting to be "people".

There are not enough legitimate parts to higher status in our
society. Yet we constantly tell everybody they can have what
they want.

This frustration of being a success affects men more than women.
He loses his manliness when he can't achieve what he wants.

I think that crime comes from the reactions to lack of opportunity
all the things that make people feel powerless. People learn from
each other. War and killing on a mass scale and sometimes police
violence all serve to provide examples of social approval of nega-
tive values. The police should be the healthy model for the commu-
nity by being the least violent.

Society can rid groups of symptoms such as gangs, but they must
replace them with something constructive. We also try to contain
crime within the poor community. In wealthy communities there is
greater protection. An inequality exists.

The only answer is that the answer to crime can't be a vindictive
one. Either by not taking it out on the police for not preventing
it, or taking it out on them for being too brutal. It is "How
do we make a better life for these people?" We do this with more
jobs and superior school systems that are meaningful to its
students. Where the poor are given a chance there are dramatic
effects upon crime. For example, during the bus boycott in Alabma
there was a tremendous drop in the crime rate.

The police appeared to be somewhat alienated by Dr. Levin's lecture.

Questions seemed to be motivated by defensiveness about the role of the police

and Dr. Levin's assertion that police standards had to be raised. Also,

they may have been frustrated in their attempts to broaden the horizon of the

topic--they seemed to want a comparison made between crimes of the poor and of

the rich as well as personal factors involved, whereas Dr. Levin indicated--

this was not within the domain of her topic.

Q. If failure breeds failure, why didn't the depression breed
   a complete generation of failures?

A. During that period the people realized that this was not chronic
   failure passed on from generation to generation. They still had
   hope because they knew things had been different. There were
   also many more people in the same boat than there are with the
   poor. In addition to this, they got out of it by social action--
   straw movement organizing. I'm talking about failure over genera-
   tions. I mean chronic families of failure where everyone in the
   family is a failure. We even found that psychologically putting
   all poor together in the projects puts people in a condition that
   breeds more poverty. Nobody gets strength from nobody and gets
   strength from nowhere. We get it from someone important in our
   background.

Q. You spoke of police being brutal?

A. Yes, they are, some of them, but so are other people. Because
   police are held up as models, they have to realize the importance
   of being less brutal. I think there is sometimes police brutality.
   When you're wearing a uniform, and carrying a weapon, and holding
   a stick, you must be aware of how you are perceived. You are al-
   ready frightening. Therefore, one has to use this tremendous dis-
   cretion the other way. Policemen get frightened too. It's a very
   difficult job being a policeman. If society really wanted to
   change the whole situation with crime, we would reward policemen
   more. The lower you make the requirements for a policeman, you
   will get people like this.

Q. You said that crime was due to poorly paid policemen.
   What happens when a rich kid commits a crime?

A. There are also personal frustrations that lead to crime. I'm
   just talking about social conditions that lead to greater
   crime in low income communities than in higher income communities.

Q. When a family comes from the ghetto and is considerably poor, and
   when you have two or three children in a family, what motivates one
   to pursue his education and the other to say, "Well, I'd rather go
   out and get drunk.?"

A. There are differences you know within families. Even if you've
   been brought up in the same family, there are differences in the
   way you're treated. Your parents may have had a problem when
   you were being brought up and not your younger brother. There are
   many personal factors to criminal or sick behavior. What I restricted
   myself to talking about was the social factors. When you invite
   me to talk about middle class suburban crime, I will.

One of the ways the impoverished compensate for a lack of power is

through the illusory power gained from the use of narcotics and other drugs.

Dr. Donald Lombardi of Seton Hall University's Psychology Department approached

this area of concern with this discourse on "Crime, Juvenile Delinquency,

and Drug Addiction."

> All children feel a sense of helplessness in an adult world.
> The child is constantly looking up, he feels weak and helpless
> as he is growing up. It is fundamental law that all people try
> to go from weakness and uncertainty to a position of adequacy
> and advantage. For a kid this feeling of adequacy can be reached
> through joining a group.

> There are two ways of "moving up"; the useful or the useless
> "roads of life". Most people are able to feel that they are
> somebody, something. If they are worthwhile and useful, they can
> become something. The useless way is crime, delinquency and drug
> addiction and all forms of pathology. This is still an attempt
> at becoming secure in life.

> Juvenile delinquents are trying so hard to be somebody, to be
> secure, masculine. To be masculine they steal, drink, engage
> in sexual activity, engage in "masculine" activity." Boys try
> to act in a way they believe "real men" do. What people think
> of you is what they see and juvenile delinquents must look the part.
> The girl tries to act like a man, because masculinity implies
> something which is secure. Girls even try to tatoo themselves.
> This is masculine and therefore secure and to be feminine is to be
> weak. A Universal drive is to go from a position of weakness to
> that of advantage in order to feel secure. Some individuals go to
> extremes and withdraw into themselves or attack against others.

> People who are disposed to use drugs are people who feel weak,
> uncertain and insecure. They try hard to prove their masculinity.
> Taking a needle, is masculine, it enhances their sense of exhibi-
> ting strength.

> The favorite pathway to addiction is what I call "weekending"
> or juvenile drinking. With drugs one feels more secure. The
> principal characteristics are immaturity and childishness on the
> part of the drug user. He is impulsive and requires immediate
> gratification of his needs.

> No one has found the way in which to help a drug addict. It's
> a question of speeding up the maturation process to make him an
> adult. He is not prepared for an adult life. Parents can neglect
> their children with can cause a child to feel inadequate or a mother
> can be over-indulgent and always give in to him, both extremes causing

the same thing -- kids who are not prepared for adult living.

Drug addiction is a problem in minority groups; Negroes, Puerto Ricans, Italians all living in congested areas all show a high percentage of addiction.

Dr. Lombardi was generally well received on all points except his comments upon psychological addiction to drugs being a myth. This was contrary to the belief shared by many of the police and civilians. However, he was regarded as interesting, and the group avidly discussed his lecture in their private discussions.

Q. Why do juveniles seek the useless road for security?

A. People engage in things that they are good in and receive satisfaction. The juvenile delinquent may not see the necessary skills in himself. The youngster who comes from a rough downtown neighborhood will feel more comfortable in his own milieu than in the nicer areas of town. You choose that which is more familiar and gives you a sense of adequacy. The juvenile delinquent feels no other avenue but drugs.

Q. You said treatment is practically a failure. Do you know of any successful cases?

A. Yes, I know many. One boy was a mainliner and today holds an important position in a large company. He helped himself. The attitudes we hold toward the problem are important. The whole problem of drug addiction is a myth. There's no problem at all, The big problem is not physical dependency, its psychological. A person can break his physical dependence very quickly. The problem is psychological dependency. The problem disappears by itself when the person gets older. There are very few old drug addicts. The use of pills is in many respects more serious than the use of heroine. And I believe in minority groups the use of heroine is on the decline.

Q. What is the relationship between drug addiction and crime in general?

A. When it costs $5. a bag, and you use twenty bags a day, seven days a week, and you're not working. . .

The poor, especially the Negro poor, are beginning to gain a sense of adequacy and a new pride. Police departments are suddenly faced with situations that require much more tact and understanding of what is motivating the poor community.

The effects of civil rights on police-community relations was explored by Mr. Bayard Rustin, a nationally known civil rights leader. Unfortunately, an electric power failure prevented the staff from recording this highly interesting presentation and audience reaction. A few excerpts from an observer's diary should give the reader an adequate idea of the contents and atmosphere of this session.

Mr. Rustin began by complimenting the City of Newark for its courage and foresight in setting up the Training Program for police and civilians. He said one major advantage of a program of this kind is to let police officers know what is going on in the minds of the poor people so that they could more adequately cope with their problems. He spoke about friendship between police and civilians. He said the Civil Rights leaders are the best friends the police have because they are fighting the injustices that breed disorder and crime.

An observer noted that during the talk, a few policemen were staring at the ceiling, blushing, looking at the floor, or looking at each other in discomfort. The audience as a whole interrupted Mr. Rustin's speech several times with applause. One or two lady participants shouted "Amen!" and "right!" many times during the talk.

After praising police for their job as protectors of the people, Mr. Rustin suggested some ways police practice would be improved. He said police should realize the poor feel imprisoned, in their ghettos. Police should pay more attention to the criminals who are fast, clever, and "on the ball", rather than to those who are not fast, not clever, and not on the ball.

The latter get caught disproportionately. Further, the police should realize fear of police is not a deterrent to crime.

He spoke of some of his own personal unpleasant encounters with the police. He said that once in New York City, police officers stopped him and simply could not understand what a Negro was doing on Park Avenue, a middle-class "white" neighborhood, dressed in middle-class "white" clothes, carrying a middle-class "white" briefcase.

He stated that his mother taught him when he was very young that if he had to go uptown, he had to avoid two categories: 1) white women; 2) policemen.

He ended his speech.

Someone asked how he reconciled his philosophy of nonviolence with the militancy implied in the concept of "Black Power". Mr. Rustin said, "what am I supposed to say to the Negroes in Watts who told me that they succeeded in their riot? "What do you mean succeeded?" I asked, "You've destroyed property and lives." They answered, "For years we've tried to get the Mayor and Police Chief to come and see us and understand our problem. We tried it your way. It didn't work. We then tried violence. We got action fast!"

Someone else in the audience had some papers in front of him as he spoke. . . . . He asked if all of his arrests had been on behalf of the Civil Rights Movement. A police captain, asked "What has this got to do with why we are here? You are getting off the subject." A civilian lady exploded at the officer, "Do you know what it means not to have any beans in the pot when your kids come home?"

A man with dark glasses, standing in the back, said that he was a member of the John Birch Society and wondered if there was any connection

between the speaker's activities and socialism.

"My good friend," replied Mr. Rustin, "I am a socialist." Laughter in the audience. Also gasps.

A white male civilian strode halfway up the room and said, "I don't see why we should continue this meeting. Let's all leave." The assistant director attempted to restore some semblence of order since everyone was shouting. The behavior of some of you. How can we approach the truth unless we are open-minded and behave as adults? That's all I have to say." Much applause. Mr. Rustin was surrounded by participants congratulating him on his talk and trying to shake his hand.

As people started to go to their discussion groups, the following comments were overheard:

In group 5, a police participant said, "I came here because I was ordered to. I was skeptical at first but as the meetings progressed I felt we were accomplishing something. But after today I will continue to come but I have nothing to say." (That same officer, in future sessions, maintained his constructive participation, however.)

A female civilian later said, to the researcher, "they are doing the same thing to our program that the whites have done to Negroes in recent years. Using a man's record as an excuse for discrediting his talk and our program. They didn't want to hear him, really. Whites use "Black Power" as an excuse for backing out of the Civil Rights Movement. At best they can at least be honest." She added "after today, things will be different in our Program.

It's heartbreaking that we're so far apart. It's strange that we are no longer police versus civilian but man versus man."

Mr. Robert Mangrum, Regional Director of the Office of Economic

Opportunity and former Deputy Police Commissioner in New York City, touched

upon the need for police to become more sophisticated in light of changing

conditions in his talk on the "Role of the Police in Comtemporary Society."

I believe that the police officer's role has gone through
a few changes. Now more than ever, his job requires more under-
standing.

In New York City there was a man who was a police Captain, and
during an arrest concerning civil rights movements, he didn't even
know under what section of the law those people arrested were to
be charged. This man had not been trained, and the New York Police
Department hadn't been "tuned in" on how to handle this movement.
They needed a new set of laws and new tactics. This kind of incident
is being repeated all over the country. Police departments are
suddenly faced with situations that require much more tact and much
more understanding of what's motivating the poor community. The
Negro is developing a pride that he hasn't had before -- this growing
identity with being a Negro.

If we have trouble understanding our own kids, then think how
difficult it is for a policeman to understand a Negro or a Negro
teenager, and our society will suffer if it gets to the point where
a policeman is afraid to do anything.

A policeman must always remain emotionally apart from anti-Negro
actions. He has the same needs as everyone else. It's awfully hard
for me to think of sending my eighteen year old son to Viet Nam, when
I have relatives in Virginia and North Carolina that can't even vote.
The Negro is torn with this kind of dichotomy, this kind of frustra-
tion. We have Negroes shot because they want to vote in a country
where they've been here long before other people. A lot of the people
in the white community do not understand what makes the Negro think
inside -- "I'm tired of being humble to anybody!"

From the questions asked it seems that the audience was favorably

disposed to Mr. Mangrum's presentation. Evidently, he struck a cord of

responsiveness in both the police and civilians. This could have been be-

cause his presentation seemed to be a balanced one -- probing both the police

and the community's respective problems.

Q. Do you have some pin-pointed suggestions how the youth and
police might better understand each other?

A. I think if I were in the role of Police Commissioner I would
try to put as many good policemen with a knack for handling
teenagers as I could find and put them to work directly with
young people. These people are not easy to come by, but
when you find one, he can do so much to develop the relation-
ships in the community. Most of the time I've found the police
departments were somewhat half-hearted and somewhat dishonest in
support of youth programs like the Juvenile Bureau in New York
City for example. Many of the old time police officers did not
believe in the Juvenile Bureau as an agency. They characterized
the social workers as dreamers, and so forth. But that's not
true. Some of the best social workers I've ever known have
been policemen, again with no social work training. I think
the PAL is one of the finest instruments for better relation-
ships in the community, if it has the resources. I think the
Community Council idea is fine on a precinct basis. The only
way a community council in the precinct can be effective is if
the Captain really puts his heart and soul into it and works
with it, but what happens ultimately is that the Captain is too
busy and he leaves it to a patrolman and then the significant
citizens in the community, the people who could help to create
a better atmosphere, they pull away. The one ingredient that
I find in what's going on in the dynamics and attitudes of our
urban community now is the pulling away from participation of the
responsible people in the ghettos, and I speak now for the Negro
ghetto.

I think Children's Court is very ineffectual, because our
facilities are over-crowded. I have a theory in terms of
juvenile delinquency that it's like a chain, and every one
of these services that touches on the delinquent must be
strong and effective, and if one of those likns fails, the
whole chain is weak. There's very little rehabilitation of
our young people in our penal systems.

Q. Most police departments are short-handed, and we can't put
them where we want to put them. They don't put the personnel
where they should be .

A. People expect that a police officer must do everything, be
everything, to have infinite patience, infinite understanding.
They've got to know everything about the Negro problem now.
This is quite a task. And people expect that a police officer
must know this. The community very often does not know that
a man who has aspirations in the police department is going to
be stifled because it's a military organization.

Mr. Mangrum explained that it is difficult to understand our own

children and even more difficult for the policeman to understand the

Negro adult, let alone the Negro teenager. It is equally difficult for

the police, as well as the citizens, to understand the workings of the

Supreme Court of the United States, especially recent decisions curtailing

police power. In this vein Dean C. Willard Heckel of Rutgers University's

Law School spoke about "Supreme Court Decisions and Human Rights."

I want to show you how the court reaches its decisions and
then discuss some of the more or less controversial ones.
The Constitution of the United States is a written document
which must be interpreted. The Court has to decide the case
when someone comes to it saying that they have been deprived
of their rights, flowing from it (the Constitution). The
Court is not there to mess up people's lives. The Court
Justices decide cases. If a state statute and the Constitution
are on a collision course, as in the school prayer case, the
Court says we have no choice but to uphold the Constitution.
What the Court says every time is what has been done here by
government, on any level of government, is or is not in collision
with this sacred piece of paper called the Constitution.

In science there are exact tests. The lawyers and judges
have nothing like the tests that scientists have to determine
whether something is, or is not, Constitutional.

We, so many times, think of Constitutionality in terms of
whether something is decent or indecent. That has nothing to
do with it. There are things that are very Constitutional
that a man ought to fight because that's not the right way
for people to behave. Constitutionality is not a simple question
because of the broad, vague, "lousy" language in this great
Constitution.

All of these cases involving you gentlemen of the police force
and what you can do in making an arrest and all the controversial
cases in the area is what we call criminal procedure. What
does the Constitution have to say? All it has to say is that
no man may be deprived of his life, liberty, or property, with-
out due process of law. That's all it has to say on this
question. The test is, is this particular procedure in law
enforcement fair? That's an awfully vague word. What's fair
to one man is not fair to another, but that's all the Supreme
Court has to go by. There's no other definition.

The Constitution is not there just to protect good people.
The people who are going to invoke the Constitution are miserable
people.

The Court is trying to decide where you draw the line.
On one side the law enforcement society has a right and a duty
and a responsibility to fight crime. On the other hand the
Court is saying that there are Constitutional limitations and
better a guilty man go free than certain important procedures
be not followed.

Now you take this area of confession which has given us so
much trouble. There actually was a case in the Supreme Court
where the facts showed that in order to get a confession this
man was hung over a tree, Brown vs., Mississippi. In any case
that it can be established that the confession was obtained
through brutality if those are the facts, it's unfair to use
the confession. It's a very thin line whether any confession
was coerced. All the Court has to go on is this question of
fundamental fairness.

Now let's go over a little bit to the area of race relations.
Certainly ther's no decision which got the Court into greater
controversy than its decision involving race relations. There
is nothing in the Constitution of the United States which in so
many words talk about school integration. But, the Constitution
says this, again in broad language, no state shall deprive any
person within its jurisdiction of the equal protection of laws.
For many years the Supreme Court said segregation was entirely
legal as long as you give the Negro and the white man equal
facilities. The "separate but equal" rule. But that rule
is very difficult to apply in the lower courts. Then came the
great decision on public school education, Brown vs. Topeka,
in which the high court said we've had our eyes on the wrong
thing. We've been looking at facilities to see if they were
equal. That's not what's important. The Constitution doesn't
protect facilities, it protects people. Let's look at the
impact that law has on the human being involved. The psycholo-
gical impact of enforced segregation is different for the
Negro than the white child and that ended legal public segre-
gation. That doesn't mean it stopped . . .Law changes, but
society takes a longer time. Now when is discrimination public
and when is it private? That's the next great question.

When private people agree not to sell to Negroes, that's not
governmental action. But when police are brought in to support
the private racial act of the owner of a store then the policeman
is a public official. The public official cannot support private
discrimination. Is there not a right to be discriminatory as far
as your own home is concerned? Well,I don't know. You see all
of Constitutional law is line drawing. Where are you going to
draw the line?

Audience reaction was high. Dean Heckel had information about a familiar but enigmatic Supreme Court. This was an opportunity for all to have specific questions answered and some insight into the complexities of the law and the police who must enforce it. Various points of jurisprudence were offered for clarification.

Q. You had an interesting point there when you said a man had the right to face his accusor. Wasn't the day before yesterday's 5-4 decision contradictory when the man couldn't face his informant?

A. No, the informat was the one who sparked the investigation which produced the evidence that you produce in court. What the Supreme Court said was that you don't have to reveal the spark that gave you the clue. But, no one can get up in a court and say to a jury what an unnamed informant said, that would be inadmissable in court. There is a difference between being the one who tipped the police off and the one who's testimony is going to be used.

Q. The Chairman of one Congressional Committee wanted to take the power away from the court. Can they do it?

A. No, legislation cannot do it. The only way Congress can revise the Supreme Court is by Constitutional Amendment. But, that has to be ratified -- it has to be passed by a 2/3 vote of both Houses of the Congress and 3/4 of the states. It's not easy to do. Another way of doing it is by the appointive power. No judge can go on the Supreme Court unless the Senate confirms his appointment. Congress can also determine the jurisdiction as the Congress shall determine. Congress, by statute could say that no case involving race relations can be appealed to the Supreme Court. That's the Achilles' Heel of the Court. The United States Supreme Court can be controlled by Congress. They can shut off appeals.

Q. But, that wouldn't be exactly fair, would it? Now, the frail element of our society would be deprived of Constitutional rights. Now we could abuse them and they couldn't appeal, if our own court will uphold it.

A. It would be very Constitutional and very wrong. I think it would be very wrong. There're a lot of things that can be very wrong and very Constitutional.

Q. Do you personally approve of every decision the Supreme Court has made?

A. Of course not!

"Whenever any individual sits in judgement of another human being with the power of punishment, that is a court, "declared Dean Heckel. The nature of a police job is such that police _have_ the power of punishment. Deputy Inspector Lloyd Sealy, New York City's highest ranking Negro policeman, presented the relationship of this power to the community in his "The Role of the Police in Contemporary Society."

Good police-community relations is a prerequisite to good police services.

The nature of a police job is to some extent a problem in itself. Generally the function of the department is to:

1) protect life and property;
2) prevent crime;
3) detect and arrest criminals;
4) preserve the peace; and
5) uphold all the laws and ordinances that apply to a particular jurisdiction.

You must consider who the police clientele are. In ghetto communities you have an economic concentration from the very poor to the very rich. Now in preserving the peace it may mean, to the ghetto, maintaining the status quo. Though these functions will never change, the manner in which the police perform their duties as they relate to these functions and the understanding and recognition that there are factors and forces at work in these communities that will lessen the supports normally given to police action has to be taken into consideration. How does the community perceive the police role? We police should be aware of this because it's only with this awareness that we can take the proper actions to correct these impressions.

What are some common attitudes that constitute problems in police-community relations? The most obvious one is the mistake the citizen makes of believing that we have a "we-they" operation. That they are the citizens and we are the police and they are not going to do anything to aid us in any manner, because they don't like police. In any civilized society there is a place for the policeman. The citizen must work with him and give him all the support and help he needs. You should still criticize and insist upon good police service, but still support them.

Nowadays, police officers are, on the whole, defensive. It's not natural not to be, for if you are constantly criticized and believe that it's not fair and just, you're going to be defensive and eventually dismiss any criticism. This is bad. And this is going to be one of the things which this coming together in this type of police community relations program is going to overcome. It's going to enable us as police officers to listen to criticism and use that which is justified beneficially, and help the civilian understand our job as police officers. He is suffering from a stereotype similar to the stereotype that the police officer labors under. This kind of exchange will provide an opportunity to clear the air in this regard.

We have to remember that police officers don't come from Mars. They are part of the total community, part of the total environment, and police officers have been subjected to the same prejudices everybody else has been exposed to.

We should remember that violence, and bigotry, and hatred have been part of our culture for many years, and you don't break habits overnight.

We as cops are living in rapidly changing times. Values are being challenged on all sides. Values as they relate to the citizen and his gov't; religious values, the school, the home. And these changes leave us in the middle. Years ago people were more easily managed, they questioned fewer things, and the police job was easier. But while we're having these changes, a police officer has to develop a more flexible role. We can develop this flexibility by understanding changes that are taking place and a recognition that the change and the resultant problems for us are not the fear of any one group. We must realize that part of the routine of social protest involves some baiting of police officers and we should not take this as a personal affront to ourselves and the law.

I feel that one of the most important functions of a police department is helping people understand the law, and this can only happen when a police officer is a sensitive, understanding individual who shows that the law is great.

Perhaps the biggest problem in police-community relations is a question of communication. Or a lack of it. It's the failure of the police officer and the citizen to come together, sit down, and talk about some of their mutual problems.

Inspector Sealy's presentation elicited mixed reactions. The police were obviously pleased and approving. Civilians seemed torn between disapproval of his strong stand for the police, and pride in the fact of his

being a Negro. The fact that speakers had to be scheduled when they were available made it difficult to follow a sequential development of the topics agreed upon as being most meaningful to a program such as this. Despite the obstacles posed by this inability, the format, by making use of the discussion group periods, and by tieing each new session to the last preceeding session, by an introductory review, did provide a measure of continuity. Any evaluation of the topical content of the sessions must take this problem - the securing of the best speaker for a given topic - into consideration.

The staff sees no way to remedy this type of situation, except a long range securing of speaker commitments, which will in turn, presuppose longer range planning for session dates, in this case such advance commitments were made impossible by the limited time elapsing between the finalizing of curriculum plans and actual class sessions. An examination of the program outlines (See Appendix) will show the degree to which an orderly development of topical treatment was achieved.

B. DISCUSSION GROUPS

As the research section demonstrates, * the discussion component of the program proved to be the most successful technique (seconded by the lecture periods) for integregating perspectives.Each of the five discussion groups, composed of 10 to 15 individuals with approximate ratios of police and civilian, retired after the plenary sessions to their private rooms to participate in a free give - and - take hour of discussion. Each group was led by paired civilian and police leaders whose function was to facilitate and indirectly aid their groups to define and seek the solutions to their problems. It was in these face - to - face encounters that each member experienced the other concretely - where stereotypes of "what the other is like" were tested against what the other is really like.

During these sessions each member was encouraged to present his grievance against the other and to spell out what his expectations of him were. The other in turn had the opportunity to define himself and the problems that confronted him.

No one could possibly expect a complete transformation of the inner-most self in four short weeks, but changes within their "public" or "formal" selves did occur. If a two sentence dialogue could summarize the lesson learned during the whole process, then it could be somewhat to the effect of - "Look! I want law and order, but I want respect too". . . . "My function is law and order, but you're making it hard for me." Though the preceding quotations is an abstract dramatization, nevertheless, there is a great element of truth in it. They were

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* See chapter 7......... for richer illustrations and detailed discussion
  of content derived from the diaries. For evaluation and analysis see
  chapter 9...

able to see each other through the spectacles of mutual sympathy, but the historical and social forces that divided them transcend their will and capacities.

The observers confirmed in their reports the expected observations, such as: increasing interaction, increased feelings of trust and good will; civilians, especially females,had a tendency to argue from personal - emotionalized experiences and males, especially the police, argued from generalizations or issue orientations; leadership needed improvement; lecture and discussion topics relevant to their interests would be discussed more readily; some participants stimulated conversation more than others; statements admitting fault for one's self ellicited reciprocation from others, and so on.

C. ROLE PLAY

Role-playing as a teaching technique was used in all programs except number four. Mrs. Dee Hennock, Assistant Professor of Speech and Drama at Bloomfield College, and an expert in managing such "spontaneous skits", led all of the sessions except with that singular absence necessitated by illness. Role playing is not only a good way to "break the ice" in a group, but it also acts as a mnemonic device in helping participants to remember more about situations than when they just talked about it. Above all it gives each group the opportunity to witness how the other "sees" you through their eyes and what the other party feels about a problem.

The "play" calls for police to act as civilians and civilians as police in situations which everyone knows about or has experienced. Some of the situations involving police-civilian contact were: married couples arguing, landlord-tenant arguing, investigating crime and civilian cooperation, juvenile street lounging, traffic violation, arresting law offender in street scene, managing demonstrations, breaking up a street brawl, booking an arrest, and so on.

Since the police were usually relunctant to volunteer (common remarks: "I am not going to make a fool of myself"), the first five or ten minutes of "playing" was conducted by the more eager civilians.

As the situations progressed in tempo and complexity and as the actors became bolder in interpreting the roles, the police "shyness" was forgotten in their cries of "that's not the way it really is", "you're way off", "you think its really that easy," and in time the police began to play the roles the way they "should be played."

As the situations continued new "critics", civilian and police, volunteered to make the role more "realistic."

The situations would end and a follow-up discussion begins by interpreting the contents and the feelings portrayed. The discussion continues, with some situations replayed when necessary to the point where members begin to see better solutions to their problems.

From the point of view of the observers, program two and five had successful role playing sessions, but program three ran out of discussion time before full reciprocity of perspectives could occur.*

* For research evaluation See Chapter 9.

D. FIELD TRIPS

The learning value of first hand experience dictated the setting up of field trips as an aspect of program format. We wished to insure that civilians would acquire a basic concept of what it means to be a policeman, by having them view policemen at work, even to participate (to a limited degree) in that work.

To the achievement of this aim an Agenda of Field Trips to Action Sites, under police direction was complied, attractively outlined, and supplied to the training program in numbers sufficient for each participant to have his own copy.

Quotes from civilian reactions to these visits follow:

REPORT - 1.

"We arrived at the police Academy at 1:30 P.M. where we met Lieutenant Adubarto. He briefed us on Police Training. After that he took us to different parts of the building, for instance we saw the Gymnasium and trophy room, conference room where a film was about to be shown on how the Police cope with a mentally ill patient. Then we went to see the Ballistic & Chemical Laboratories. After that we took a brief look at administrative officers."

"Since I am Spanish, I asked Lieutenant Adubarto if the Academy provides any special training to encounter the problems created by the Spanish community. I was very delighted to hear that it does include basic language, customs, cultures and environment of the Spanish speaking people."

"Lieutenant Adubarto was very cooperative and pleasant. I really enjoyed all the sights he showed us and his explanations. In a way, I feel proud of being able to have a basic knowledge of Police Training."

My Personal Comments

"I feel that a City like Newark with so many different ethnic groups should be equipped with a police force capable of coping with all the problems originated by all these groups. I am sure that the police department tries its best to understand the different needs and behaviors of all the people it has to serve, but for what I have seen I think it is a long way before it can successfully achieve its main goals. My opinion is based on that it lacks proper equipment, intensive training and above all better understanding of the Social Problems of the lower class."

Josephine Zambrana

REPORT - 2

"Sergeant Cuozzo who was in charge of the Record Bureau, showed us the records of each person who has been arrested and the place where they are kept. He showed us the Machine room where IBM machines assimulate data on Crime and Accidents."

From there we went to the Central Communication room where a CC number is given to a report that is made of an arrest. By this number, policemen can check for previous arrests. These records are kept for twenty (20) years.

We were shown the Pawn Shop Files. Reports from the Pawn Shops are made every twenty four (24) hours. We were shown the Master Index Files. The Master Index Files is important because when the Central Communication Bureau gives a number to a person who has been arrested, this number is sent to Washington, D.C. to the Bureau of Investigation.

Any State that wants information on any person that is arrested can obtain it from the F.B.I. or any other State.

Sergeant Cuozzo introduced us to Sergeant Robert C. Field who was in charge of Police Calls and Communications. Sergeant Field showed us how messages are received and recorded. There were two machines #1 and #2 that receive all records that are called to the Police Department, place them on tape for future reference.

Calls that come in to the Police Department are transmitted to the Patrolman through the Dispatcher. There are several Dispatchers on duty at all times. Calls are Taped, Timed and Dated by machines.

"Calls that are made direct to the Dispatchers are sent to the Patrolman quicker than calls that are made through the Telephone Operators. For quick calls, Call MArket 2-5400."

Nathaniel Brown

REPORT - 3

"- - -Sgt. Coleman showed us the boundaries of the Fourth Precinct and described those things we considered important. Very cooperative, he tried to answer all the questions we asked."

"As a policeman we also asked him some personal questions. Judging from his answers, we gather he was unhappy about: lack of cooperation from the public, lack of respect from the teenagers, and personal abuses from their parents."

"He took us to the 10th floor of the Newark City Hospital. Here we met patrolman William Dum (shield #43). This floor is 24 hours under police vigilance for two main reasons: first, because some of the patients are police prisoners and second, because others are suffering from mental deviation. I guess we can call the south 10th floor the psychopath floor. Officer Dum gave us a very good

idea of how the police operates the South 10th floor.

"At 10:45 we arrived at the Precinct Station where the field trip was considered ended."

My Personal Observation

(a) The field trip was not to me very attractive since no actual police work was encountered.

(b) I did not like the idea of having a professional ranked officer instead of an ordinary common patrolman.

(c) I am sure the field trips are both beneficial for students and Police. However there is a lot of room for improvement.

Fernando Zambrana

REPORT - 4

"Lieutenant Paradiso was in charge of the 4th Precinct. Sergeant LeFrancis said that it was time to start so we sat in the back of Car #37 and went to the City Hospital as our first stop."

"There were three cases (3) worth noticing.

1. was a young Negro who was being revived from the use of Drugs.

2. was a white man (prisoner) who was brought from one of the cell blocks of one of the Precincts because of an attack thought to be a heart attack. (The doctor thought it was a fake condition proposed by the prisoner.)

3. was a middle-aged Negro man hurt in an automobile accident.

From the Hospital, we went to Broad and Market Street where we stopped at the Police hut. There we met Patrolman Schaeffer who related to us his duties and some of this experiences. The conversations that we had with him were quite interesting. He told us of an arrest that he made of a Murderer who wanted to give himself us. From there we returned to the 4th Precinct and signed out."

Percy K. Harvest

REPORT - 5

"Captain Zaeizer told the group about several cases he himself was involved with, which were very interesting. The way he handled these cases you could tell that he majored in Child Psychology. He handled the cases with tact and with warm feeling (I could tell by the way he talked.)

Captain Zaeizer also told us of the parental discipline talk they have with each child who has committed a crime. First he disciplines the parent and then the child.

He also explained that the courts can take children away from unfit parents who neglect their children."

Mrs. Constance Washington

One objective of the Field Trips, for which we entertained high hopes did not materialize, i.e. shared visits. Our hope had been that visits would be done either by mixed pairs - one policeman, one civilian - or by civilians and policemen in mixed groups.

Because of the stress engendered by city needs and a limited police force, police participants often could not be granted additional time off for field trips. A few instances were made possible, notably the one described in the following draft. In the main however, trips taken were made up of civilians only.

"POLICE SPONSOR COMMUNITY DISCUSSION"

At the suggestion of Sgt. Bernie Ekelchik, a special field trip for policemen was planned and executed. He suggested:

1. That a visit be made to the home of a class participant.

2. That civilians, other than class members, be invited to be on hand.

3. That informal discussion of problems take place over a light luncheon.

The atmosphere of such an interchange would be attractive, he felt, to the police officer, since it would be free of structure, and so conducive to more frank discussion.

Mrs. Anna Zoretski, a member of the civilian leadership team offered not only her home, but provided the luncheon and recruited... representatives from various community organizations to which she belongs.

On Tuesday, April 4th class participants involved went directly to the Zoretski home.

The police force was represented by Lieutenant Michael Keegan and Edward Garrigal, Sgts. Leo Berheim, Otis Barnes, and Patrolmen Parker and Adams. Mrs. Constance Washington, (Negro) and Mrs. Marie Gonzalez (Puerto Rican) and Mrs. Anna Zoretski (Polish) provided an ethnic cross section of the class. Morrie Kraemer and Mrs. Hill represented the program staff.

On hand to greet them were the Reverend K.W. McCrackin, pastor of the 2nd Presbyterian Church (Newark); Ben Phillips of the Lordi Association and Eugene Thompson of the Neighborhood Youth Organization.

Mesdames, Tarlton, Bottone, Palumbo, Borsi, Hertzog, and one who chose to be called only, "Frenchy" represented the citizens group of the 22nd and 23rd districts, The Rodino Ladies Auxiliary, American Legion Auxiliary, Santoro Civic Association, Phillip Gordon Association, and Lane Association respectively.

A format typical of that used in the Police Community Relations Program was followed. Mrs. Hill served as guest speaker and outlined the history, nature, purposes and procedures of the program. Questions and answers were exchanged over lunch followed by a typical discussion format with Lieutenant Keegan and Connie Washington acting as "Tandem" leaders; Marie Gonzalez as group observer.

Dr. McCrackin suggested that the group address itself to a consideration of "Where Do We Go From Here"?

This field trip was reported in the Newark Star-Ledger, April 5, 1967.

Community sites selected for visitation, were drawn largely from suggestions by civilian. participants. With remarkably few variants from class to class, these sites included:

1. A variety of Anti-Poverty Agencies

   Area Boards
   Blazer
   C.O.P.E.
   Neighborhood Youth Corp
   Police Cadets
   Pre-School Clinic
   Senior Citizen Centers and the like.

2. Public High Schools:

   Arts High
   Barringer High
   South Side High

3. Hospitals - Especially City run institutions

4. Newspaper Offices

5. Probation Department

6. Welfare Department

7. Youth Aid Bureau
   and similar non-federal agencies

"Trip to Newark City Hospital"

The trip to the City Hospital was quite interesting per usual. The waiting room was quite full as usual, but there was one incident that had me quite upset.

One man in the waiting room was talking to the police officer and he told him he wanted to be treated because he had hurt his hands on the job and that he was in pain. The police officer told him that he could not be treated there because he was a compensation case, and they do not handle compensation cases. Why I mentioned this incident was I would like to know what gave the policeman the right to give this man this information instead of a doctor looking at the man's hands before turning him away. The man told him he had hospitalization and he was in pain...

Veronica S. Veriu

Department of Public Welfare

".....There were many people present, some being processed, and others waiting. I was impressed when I overheard a case worker tell a man who had been released from a narcotic treatment center that she couldn't help him, because he didn't have a permanent residency. He explained that it was difficult for him to find employment because of his record of arrests, therefore, since he couldn't be employed, then how can he earn money, much less afford a place of residence. She replied "quote" then I can give you an emergency check for ten dollars and close your case (unquote). He replied "How long can I exist on ten dollars". We were touring the department and I didn't hear the conclusion."

Harold Essannason

"Newark Star Ledger"

"The Newark Star Ledger was an education in a sense on how the paper is run and how they get the news they want out...

"....Automation is something else. One machine alone put so many people our of jobs it is pathetic. I couldn't help but wonder where did they go from there. I also noticed that all the manual labor was done by the colored man and all the soft jobs were done by white. Why? Do they still think that we lack the intelligence or is it still segregation dressed up?

After my visit to the paper, I talked to the editor whom to me was a very prejudice man and he showed it and explained it to me dressed up in no uncertain terms not knowing to himself of course. It is my opinion that the press is politically controlled.

Felipe Rivera

E. Evaluation of Discussion Leaders

In June of 1966, the Newark Human Rights Commission, under the direction of Mr. James Threatt, requested from Sceintific Resources Incorporated a proposal for the training of discussion leaders in a police-community relations program to be conducted in the City of Newark. After preliminary discussion, Scientific Resources Incorporated agreed to utilize its staff of consultants and an experienced group dynamics specialist to render initial training services for police and community discussion leaders and in-service training for the duration of the program. The consultant services were provided from October, 1966 to May, 1967 by Bruce Pemberton, Staff Associate.

The issues regarding police-community relations are extremely complex. Attempts to resolve existing tensions have generally consisted of small demonstration projects which have failed to effect real impact on the community, or programs within the police department which have not allowed for confrontation between police and community groups. One of the main reasons success has been limited in previous programs has been the limited goals and objectives of the programs. Usually increased understanding, reduction of tensions, etc., are defined as the ultimate purpose. While these are desirable and necessary objectives they stop short of real social change. The total impact on any urban area will not be realized until individuals and groups are able to re-structure in a major fashion current norms and attitudes existing on both sides in this issue.

CHAPTER #3

With these long-range objectives in mind, the Newark Human Rights Commission agreed to select and train police officers and local community residents as discussion leaders. The decision to use non-skilled leaders in the discussion groups rather than professionals was based on the concept that these people could continue to provide leadership in the police community relations area after the conclusion of the program. However, this decision left it necessary to train relatively inexperienced group leaders very quickly in skills with which they were not familiar.

Fifteen policemen and fifteen community residents were selected for the initial training which took place from October 17 through 21, 1966. Because of vacations and prior commitments, only fourteen community residents and thirteen police officers completed the discussion leader training conducted by Scientific Resources Incorporated. The group met six hours a day for five days. Trainees analyzed leadership styles and discussion group techniques, explored ways of managing conflict, viewed small groups and social systems, discussed normative systems, participated in role-playing and other laboratory exercises, and spent one day giving and receiving feedback concerning their behavior in the groups and leadership attempts. Following the initial training, the trainees met half a day before the first session began. They were observed during each initial training, and met briefly before and after each session for a short evaluation of their experience. This pattern of in-service training continued through the five sessions conducted by the Newark Human Rights Commission.

The function of the discussion leaders was to conduct a discussion group consisting of approximately six police officers and six community residents for one hour each day for ten sessions.

The discussion groups usually followed a lecture from an outside consultant concerning the problems of constructive police-community relations. Group reactions, pro and con were thrashed out in free, frank discussion.

Characteristics of the Discussion Leaders

Thirteen policemen completed the initial discussion leader training. The average age of the participants was 40.9, the range being from 34 years to 45 years. The average schooling was 12.7 years, ranging from 11 to 15 years.

There were five lieutenants chosen, four sergeants, three detective sergeants, and one patrolman. Most branches of the police department were represented: one precinct desk lieutenant, five police-community relations bureau officers, one officer from the fraud squad, one training sergeant from the emergency bureau, one officer from the investigation division, two precinct patrol supervisors, one patrolman from the traffic bureau, and one officer from the Police Athletic League responsible for police cadet training.

The years on the force averaged 15.2, ranging from 4 to 20 years.

In response to the question as to whether they had previous discussion leader training, two answered "yes" and eleven answered "no". They mentioned the following leadership responsibilities that they had assumed: 2 mentioned church responsibilities; one represented leadership in Scout movements; one with YMCA organizations; 2 with armed services responsibilities, and the rest mentioned that only in their police training do they have leadership responsibilities.

The community residents' average age was 39.4, the range being from 20 to 74. Educational level was 13.5, the range being from 11 grade to 18 or a Masters Degree.

CHAPTER #3

Nine mentioned that they were employed; two were unemployed, both females; and three did not respond to this question.

The average number of years living in Newark was 23.3, ranging from 10 years to 39 years. Six mentioned that they had previous training, and four failed to respond. All community residents mentioned some leadership responsibilities in various local organizations, ranging from civic groups to community action organizations.

Function

The group leaders who completed training were prepared to lead discussion groups for part of each daily session. The general format was a morning lecture, followed by small group discussions. Each group was assigned a police and civilian leader, who were to work together. They met with the SRI consultant for one-half hour before the daily session and usually for an hour after the session. The task during the morning meeting was to work with their partner, planning the approach to their discussion group. After each session, the meeting was devoted to a discussion of problems in the groups and specific questions arising out of the morning groups. The consultant observed the leaders in groups each morning and utilized the post-session for specific feedback to leaders.

Community Leadership Continuity

The effectiveness of the discussion groups was diminished due to problems that were not foreseen prior to the program. During the 5 phases (one 10-session program to each phase).

the civilian leaders found it increasingly difficult to continue the program. Civilians were not paid, and many were excused from jobs or other responsibilities for the training and first phase. The design called for trainees not leading groups during the first phase to observe and assume discussion leadership during the second phase. This proved impractical. During the third and fourth phases, potential leaders were identified during the discussions and asked to attend short training sessions and to assume leadership during the following phase.

The final evaluation, which was based on the original evaluation, cannot be correlated, since only one of the original trainees was still present leading groups. So it can be seen that relatively inexperienced and rather untrained civilian discussion leaders had to be used. The turnover can and must be rectified in future programs.

Recommendations to this extent are made in a latter section of this report. The police leaders, due to the structure of the police department, attended sessions more regularly than civilian leaders. At the conclusion of the program, the five officers present completed the evaluation and comparison can be made from this small sample.

Evaluation of Initial Training Prior to the Five Programs

Scientific Resources Incorporated began with twenty-six people relatively unsophisticated in group discussion skills. The task during the initial training had two objectives:

1. Allow participants an opportunity to resolve deep seated feelings existing between the two groups; and

2. Provide participants with basic discussion leadership skills so that they could lead discussion groups in the following program.

These two goals constantly strained against each other and were reflected in the participants' evaluation at the mid-point of the initial training. When asked what their feelings were about the training at the end of the third day, over half responded extremely favorably. Twenty percent felt the group was progressing toward mutual understanding, and the remainder felt that some resolution of antagonistic feelings had taken place but that greater skills were needed before they could do an effective job as discussion leaders. The two remaining days were devoted to group process and participants' group evaluation of their leadership qualities.

The participants' final evaluation reflects the group's perception that they could have been better prepared for discussion group responsibilities. Yet in only a week the participants responded 6.6 on a 9 point scale concerning their preparation to lead discussion. (of course, no dates as to their feel-ings prior to the training program was available.)

The following evaluation was distributed at the end of the initial week's training. Participants were asked to circle numbers on a scale which were appropriate to their personal reactions to the training in response to the following questions.

Question 1. How much have you enjoyed this laboratory?

Question 2. How involved in the training have you been?

Question 3. How much understanding of the other group at this laboratory have you gained?

Question 4. How much information have you gained at the laboratory concerning group process and problems?

Question 5. How well prepared to lead a discussion group do you feel?

Question 6. To what extent has this laboratory training experience lived up to your expectations?

SCALE: Questions 1-5

1	2	3	4	5	6	7	8	9

Extremely negative	Moderate	Extremely positive
None	Some	A Great Deal
Very little		Very much

SCALE: Question 6

Less than I expected	−
What I expected	0
Exceeded my expec-tations	+

Fourteen (14) community residents completed the training and evaluation. Twelve (12) police officers completed the training and evaluation.

Mean Scores for Each Question

Question	Group	Mean Score	Rating of Mean
1	Community	8.5	Excellent
	Police	8.1	Excellent
2	Community	7.8	Excellent
	Police	8.3	Excellent
3	Community	7.2	Excellent
	Police	7.3	Excellent
4	Community	7.6	Excellent
	Police	6.9	Good
5	Community	6.7	Good
	Police	6.5	Good

Rating of Mean Scores:	1.0 - 2.9 Poor
	3.0 - 4.9 Fair
	5.0 - 6.9 Good
	7.0 - 9.0 Excellent

Combined Mean Score of Police and Community

Question		Rating
1	8.3	Excellent
2	8.0	Excellent

Question | | Rating
3 | 7.2 | Excellent
4 | 7.3 | Excellent
5 | 6.6 | Good

COMBINED MEAN SCORE FOR EACH QUESTION
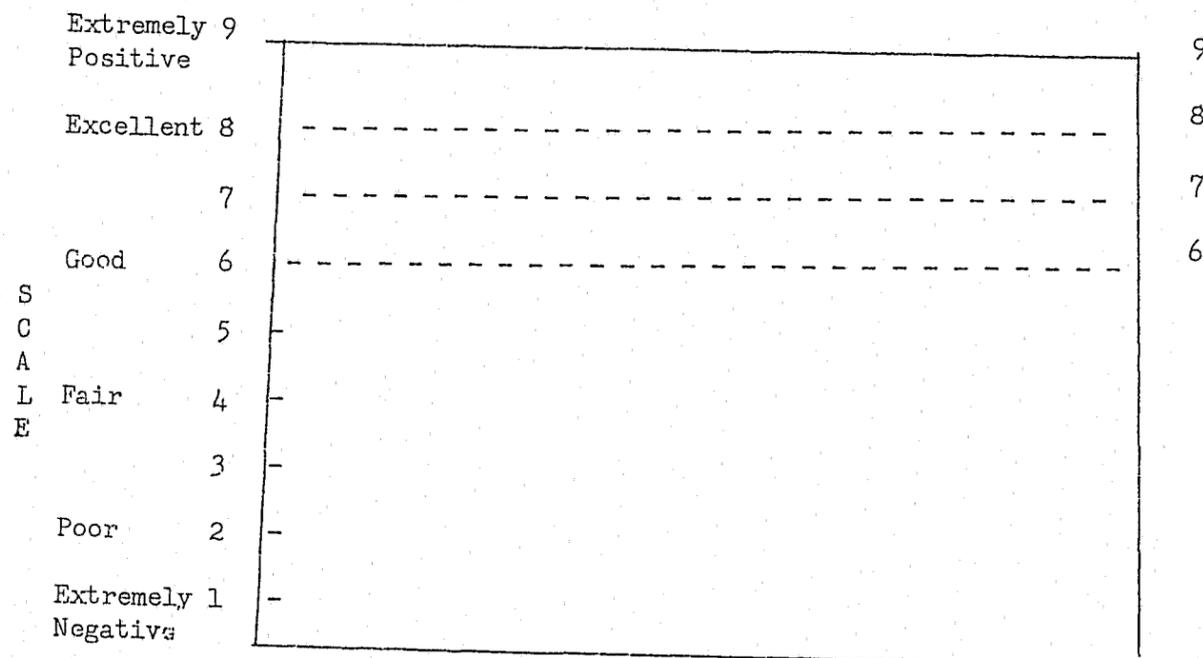
(Chart 1)

Question 6. To what extent has this laboratory lived up to your expectations?

CHOOSE ONE	Police	Community	Total
Less than I expected	2	0	2
What I expected	3	3	6
Exceeded my expectations	7	11	18

Response to Questionnaires of Discussion Leaders

During the eight-month project, three questionnaires were distributed to the discussion leader participants, essentially exploring the attitudes of the participants toward the program and toward each other. The evaluation of their effectiveness as discussion leaders is partially based on their responses in the questionnaires, but primarily on observation by the consultant of working sessions and evidence of leadership growth as identified in the pre and post session training meetings.

There are some obvious conclusions that can be drawn from the three questionnaires administered.

In the first administration the community response can be summed up as skeptical but extremely hopeful. The greatest fear was that this program would not reach very many people and would not result in real change. All discussion leaders participants except two, set the short range goals at increasing understanding between the two groups.

The police, on the other hand, viewed the program with suspicion and with only two exceptions stated the objective as "winning the people over" or "explaining the policeman's function." Defensiveness was evident in every police discussion leader questionnaire.

Both groups, however, unanimously felt that the main job of the training session was to gain skills as discussion leaders.

In the second administration, there were some marked changes. The community viewed the other group favorably and skepticism had all but disappeared. Their goal for the program had changed in half the cases from understanding to solving the problem. The change was striking and commitment was overwhelming.

The police reaction was different also. Commitment to the program increased considerably, with only one of the original thirteen viewing the session as ineffective. They saw the community as more understanding, but felt the wrong people had attended. Essentially, they had gained commitment to the program, but changed little in respect to the civilian population.

The third administration was completed with entirely new civilian leaders (with one exception) and only five of the original police leaders. Comparison of civilian attitudes is impossible. The response of the new civilian leaders was similar to the second administration. The main position was a fear that the training would end and thus fail to reach the entire community.

Of the five policemen present at the closing session, all had led groups that session, four of them had completed the earlier questionnaires at the beginning of the training. The fifth had refused to fill out the questionnaire the first day entering "no opinion" in each blank. While this is a very small sample, a brief summary follows.

> Comparison of Two "Sentence Completion"
> Questionnaires Completed by Four Newark Police Officers prior to,
> and after, their training and discussion leading experience.

The results of the sentence completion questionnaires break down into two distinct units: 1) attitudes of the respondents tward the experience, and 2) attitudinal change as a result of the experience.

1. Attitudes of the respondents toward the experience

The police officers approached the training program with a distinctly negative and cynical attitude. One officer completed "I wonder if" with the statement "the course could be shortened." Another completed the same sentence with "any good will come of this."

Upon completion of the training program, responses were in terms of group process. There was universal enthusiastic endorsement of the discussions and appreciation expressed on the opportunity to communicate with others. The officer who initially suggested shortening the course, completed "I fear that this training:"with - - "will stop." Another felt that the training "did not reach enough people," a fear that the community discussion leaders shared.

2. Attitudinal change as a result of training program

There is little evidence of attitudinal change as a result of participation in the program. The officers expressed some skepticism about the possibilities of the program achieving its ultimate ends. At best they were able to shift from a unanimous feeling of not being understood to a less than unanimous feeling of not being appreciated. There were expressions of confidence in the citizens present, but little hope that their job would be easier in the community.

While it is dangerous to read into blank spaces or responses of "no response," it may be that police officers were less ready in the second questionnaire to answer questions which asked them to stereotype the civilian population.

Discussion Leader Effectiveness

The essence of this report is an attempt to define whether or not police officers and community residents relatively unskilled in leading discussions, can effectively lead groups of police and citizens confronting each other in a structured program.

The answer to that from this consultant's point of view is a qualified yes. Yet that affirmative response is based on the recognition that this pilot project encountered problems other programs can avoid.

The basic obstacle to effective leadership was the leader's identification with his respective group. Police officers remained police officers and citizens remained citizens. To be a party of one group in conflict with another, and attmept objectivity, is extremely difficult. Pressures on both to conform with the norms of their respective group was obvious and unfortunately the training period was too short to realistically prepare the trainees for this subtle group pressure. The higher ranking officers (Lt. & Sgt.) in the department manifested a need to answer questions directed at the police force for their men in the group. They also placed a subtle restriction on patrolmen since the latter spent some time trying to discover the officers' position. Yet after the leaders (from both sides) witnessed the first group obtain some mutual understanding, their goal of objectivity became easier.

The training period was not long enough nor designed in the right sequence to accomplish the desired goal. In retrospect, the need to clearly communicate the role of the discussion leaders was essential. This could not be done until individuals had resolved some of their emotions toward the other group. In essence, the group had reached that point on the last day of the training week.

The turnover of group leaders did not allow individuals an opportunity to learn from previous mistakes. With only one exception, those leaders that led two or more phases developed adequate skills to lead a good group.

The lecture series, with some exception did not have continuity nor relate consistently to the felt needs of group members. It was difficult for the leaders to direct the group toward the topic when they were still feeling each other out. Most leaders, after their initial session, attempted to respond to the group rather than follow the lecturer.

When one leader (police or civilian) would become defensive, the other leader found it difficult to assist. As the post portem meetings continued, however, the pairs found it increasingly helpful to provide feedback to each other and to discuss ways of helping each other if one leader would relinquish leadership by becoming a participant on certain issues.

Despite all of these obstacles, the leaders who returned for two or more programs began to obtain a measure of objectivity and help the group work through their problems.

During the second program, an obvious inability on the leaders part to move the group from gripe sessions to problem solving sessions became evident. The leaders worked on this three meetings after the sessions, and the discus - sion group reflected this learning during the third program.

Although over identification with respective groups was the main obstacle to effective leadership, the fact of leaders close alliance with the participants in their group was also a strength. Undoubtedly professionals could have led a discussion more effectively, but a lot of the success of the program would have been assigned to them. In this setting participants soon learned that there were no "experts" and discovering in his group that no professionals were "tinkering with him," he became a full group member. Others voiced the opinion that they were surprised to find they could sit and talk together. The important fact was that they accomplished this withour the direction of an expert. The obvious gain to the City of Newark is evident.

In essence, despite the absence clear guidelines and despite program difficulties, Newark has demonstrated that citizens and police can play an important role in any police-community relations program.

Those leaders that completed the initial training and had one practical learning experience, found they could become increasingly objective and process oriented. In order to capitalize on this experience, the following recommendations are suggested for the use of non-professionals as discussion leaders.

Recommendations

1. At least a two week training period should be provided for all leaders.

This training should follow a logical sequence reflected in the design. The first week should be devoted to resolution of intergroup conflict and enhanced understanding of the other group. Trainers familiar with T-Group and/or laboratory methods could well use a conflict resolution design attempting to reduce misperceptions and clarify intent. It is important that some trust be developed between the two groups so that the atmosphere for skill learning is developed.

The second week could then narrow in on leadership and discussion group dynamics. Also during this first week or weekend, each citizen should ride in a patrol car with a policeman in the group, and the police, out of uniform, travel into the community without the protection of his shield. Quite often visiting bars, poolrooms, barber shops, and restaurants and finding himself in a minority position does more to create learning data and bridge the gap between the two worlds, than any lenght of time in a classroom.

2. Each trainee should attempt to deal with the subject of police-community relations on his own "turf", with individuals or a group, sometime during the training. Many will find it impossible to challenge locker room talk or street norms and this in itself is valuable learning when brought out in

the group. In many ways the field trip will accomplish this same purpose since one has become identified with at least one member of the other group.

3. Financially reimburse civilians and release police officers from duty.

In order to get a truly representative civilian participation, arrangements should be made to free employees with the employer, (the city government can assist) reimburse these employees for their salary loss, pay unemployed male and female trainees, and assume babysitting costs. This is the only way known to insure community involvement throughout the program.

4. Choose the strongest leaders for the first phase, and have alternate potential leaders observe, provide feedback, and participate in on-going training.

The feedback will assist the present leaders and provide an opportunity for observers to gain insight into process. The observers should be planning to lead groups during the second program.

5. One day of training should be planned before each of the five programs.

6. The formal aspects of the program must allow for participants to reflect on the process they are experiencing. Lecture series, movies, etc., if utilized, should be inter-woven with ample opportunity for the total group to learn from the group process taking place. The leaders also learn from the review of process which they experienced during the initial training.

These are the key recommendations. Newark has taken an important first step in an area where the risk of failure is extremely high. The utilization of non-professional discussion leaders proved workable especially when you consider that in the last two programs only one initially trained community leader participated. The remainder were picked from the group.

The growth of the individuals participating in all phases was remarkable. It is with this in mind that the strengths and weaknesses of the Newark program should be viewed.

Successes in this field are almost non existent, and from that standpoint Newark must be added to the roster of cities attempting to tackle this problem before whatever goodwill now existing is extinguished.

Part III   Research Analysis

This chapter is divided into the following chapters:

Chapter 5: The objective of the research component of the program and the characteristics of the participants.

Chapter 6: The complaints made prior to the program by civilians against police, and vice - versa.

Chapter 7: A description of the program; (a) A discussion about what the participants liked and disliked about the program; (b) Suggestions partici-pants made for improving the program and police community relations.

Chapter 8: An assessment of the effectiveness of the program.

Chapter 9: A discussion of what the participants did after graduating from the program.

Chapter 10: Highlights of the research findings.

Chapter 5:   The Research Objective

The research objective is to describe in as systematic manner as possible the participants in the program and the program itself, and to attempt to de-termine the extent to which the program achieved its objective of improved relationships between policemen and civilians in Newark, N.J.

Characteristics of the Participants

A. Definition of a Participant

For research purposes, a Police Community Relations Training Program participant is defined as a civilian or a police officer who attended at least two sessions in one of the five training programs, and who cooperated with the research aspect of the program, at least to the extent of filling out a questionnaire concerning the characteristics discussed in this section.

According to this criterion, 130 civilians and 117 police officers are participants, making a total of 247 people.

B. Selection of Participants

Police participants were drawn randomly. Civilian participants were referred by a variety of community agencies and organizations: Human Rights Commission, 31; Senior Citizens Centers, 22; Pre-School Council, 17; Neighborhood Youth Corps, 14; Community Action Program, 10; Board of Education, 6; Newark Welfare, 4; Tenants Associations, 3; Precinct Councils, 2; Blazer Agency, 2; Youth Opportunity Center, 2; Public Assistance Board, 1; Civil Rights Organizations, 1; N.J. State Employment Service, 1; Business and Industrial Coordinating Council, 1. In addition, civilian participants referred four other civilians to the program. No information in this regard exists for nine individuals.

C. Attendance

Synopsis. Police attendance was slightly better than civilian attendance, but both groups attended approximately six to seven sessions out of a total of eight (nine in Program Two). Civilians, however, participated to a much greater extent than did police in the field trip component of the program, although field trip participation, on the part of both groups, was very low.

The Details. The civilians attended a mean number of 6.4 sessions, the police a mean number of 7.2 sessions. Forty-five civilians (34.6 per cent of them) and 17 policemen (14.5 per cent of the police) also went on a field trip. For these 62 field trip participants, the average amount of time spent on the trips is approximately five hours (4.6 hours for civilians and

5.4 hours for police).

D. Race

Synopsis. Civilian participants are predominantly Negro and police participants are predominantly white.

The Details. Of the civilian participants, 73.8 per cent (96 people) are Negro, and 23.1 per cent (30 people) are white. (3.1 per cent did not answer this question.) Of the police participants, 17.1 per cent (20 officers) are Negro, and 82.1 per cent (96 officers) are white. (No datum on race is available for one officer.)

E. Age

Synopsis. Whereas the average age for civilians is about the same as that for police, age 39, the age range is considerably greater for civilian participants are teenagers or in the retired or nearing-retirement age categories.

The Details. The age range for civilian participants is 16 years to 90 years, whereas the police age range is 23 years to 64 years. The median age for civilians is 37, and the mean age is 39.4. The median age for police is 38, and the mean age is 39.1. Twenty civilian participants (15.4 per cent) are age 60 or over, as compared with five police participants (4.3 per cent). Thirty-nine civilians are under age 30 (30 per cent), as compared with twenty-four policemen (20.5 per cent). Sixteen civilians are under age 20 (12.3 per cent). In regard to the age range 20 through 40, 59 civilians (45.4 per cent), and 66 policemen (56.4 per cent) fall within this range.

F. Sex

Among the civilian complement, there are 55 males (42.3 per cent), and 75 females (57.7 per cent). Among the police participants, all but two participants are males.

G. Education

Synopsis. The average educational achievement for civilians is approximately the same as that for police, slightly less than 12 years. A greater proportion of police than of civilians are high school graduates. Eight civilians have less than an eighth grade education; this is true of no police participant. On the other hand, a substantially greater number of civilians have attended college and have received college degrees than is true of police. Concerning police participants, 48 per cent have gone beyond police academy and had advanced training in police work. Thirty-two per cent of the police have had special training in the "human relations" aspect of police work.

The Details. The average (mean) educational attainment for civilians is 11.6 years and the police mean is 11.8 years. The civilian range is from zero to nineteen years, and the police range is from eight to seventeen years. (Sixteen years indicates a bachelors degree; seventeen, a masters degree; nineteen, a doctorate of philosophy.) No police participant and civilians have had less than eight years of education. Seventy-five of the 125 civilians (60.4 per cent) who answered this question are high school graduates, and 89 of the 113 policemen who answered this question (87.2 per cent) are high school graduates. Thirteen civilians (10.4 per cent) and three policemen (2.7 per cent) are college graduates.

Of the civilians, 25.6 per cent (32 people) have had at least one year of college, as compared with 14.1 per cent (16 people) of the policemen. Three civilians and one police officer have masters degrees. Two civilians have their doctorates of philosophy.

Sixty one police officers (52.1 per cent) have had no advanced training in police work (beyond police academy). Thirty-seven (31.7 per cent) have had special courses in the human relations aspects of police work. (Of these 37, 22 (59.4 per cent) have had other advanced police training, besides courses in human relations.) Two officer (1.8 per cent) have had advanced police courses in business. Ten officers (8.5 per cent) checked the category "other (police) courses."

H. Occupational and Employment Status

Synopsis. Nearly thrity per cent of the civilians are unemployed. The most prevalent civilian occupational category is "community service worker," second in frequency are blue collar workers. Among the police, 68 per cent are patrolmen, 32 per cent have a higher rank. The highest rank represented is that of lieutenant. Police participants represent all commands involving public contact, and have served an average of 12 years on the Force, with a range of from two months to over 40 years.

The Details. Of the 130 civilians, 91 (70 per cent) are employed, 37 (28.5 per cent) are unemployed, and two persons did not answer the question. Occupational status for the 124 civilians whose status could be determined from the questionnaires is as follows: Professional, 12 (9.7 per cent); Business, 2 (1.6 per cent); Community Service Worker, 42 (33.9 per cent);

Other White Collar, 21 (16.9 per cent); Blue Collar, 30 (24.2 per cent); "Youth-in-Training," 17 (13.7 per cent). This status is based upon current or last-held occupational position.

Thirteen women civilian participants are housewives currently, and eleven civilians are retired.

In regard to the police, 80 are patrolmen (68.4 per cent); 14 hold the detective rank (12.0 per cent); ten are sergeants (8.5 per cent); 13 are lieutenants (11.1 per cent).

The numbers of policemen in the different commands of the Department are as follows: Precinct One, 17 (14.5 per cent); Precinct Two, ten (8.5 per cent); Precinct Three, nine (7.6 per cent); Precinct Four, 17 (14.5 per cent); Precinct Five, 15 (12.9 per cent); Other Patrol, six (5.2 per cent); Detective Division, 14 (12.0 per cent); Investigation Division, four (3.4 per cent); Traffic, 13 (11.1 per cent); other commands, ten (8.5 per cent); not given, two (1.8 per cent).

The police participants have served on the Force an average (mean) of 11.9 years (the median is 11 years). The range is from two months to 41 years.

I. Place of Birth and Residence

Synopsis. Most police participants are native Newarkers (72 per cent), whereas most civilian participants are "immigrants" (newcomers to Newark) (71 per cent). A large percentage of the civilians are from the South (36 per cent). The number of police who spent their childhood years in Newark is nearly double that for civilians.

Ninety five per cent of the police participants and 79 per cent of the civilian participants "grew up" in a city. Ten per cent of the civilians

grew up in a rural area, this apparently is true of no police participant.

Civilians tend to reside in the Central and South Wards of the City, policemen in the North and West Wards. There are civilian and police participants, however, from all five wards, Central, North, South, East and West. Seven civilian participants are "out-of-towners."

Whereas 29 civilians live in Public Housing Projects, this is true of only one police participant. Civilians are more likely to live in privately owned apartment buildings than are police; police are more likely to own their own homes. An equal percentage of both groups rent a house or part of one.

The Details. The number of civilian participants born in selected locations is as follows: Newark, 38 (29.0 per cent); Other New Jersey, ten (7.7 per cent); Other North-East, 14 (10.7 per cent); South, 47 (36 per cent); North Central, three (2.3 per cent); South Central, two (1.5 per cent); Mountain or Pacific, none; Puerto Rico, eight (6.2 per cent); Other Spanish-speaking locale, one (0.8 per cent); Europe, four (3.1 per cent); Other locales, two (1.5 per cent); not given, one (0.8 per cent).

The analogous police situation is as follows: born in Newark, 84 (71.8 per cent); Other New Jersey, seven (5.9 per cent); Other North-East, 13 (11.1 per cent); South, nine (7.7 per cent); Europe, two (1.7 per cent); Other (analogous to the other category used for civilians), one (0.9 per cent); no answer, one (0.9 per cent).

Sixty civilians (46.1 per cent) and 92 officers (78.6 per cent) indicated that they had spent most of their childhood years in Newark.

Of the 97 policemen who answered the question, 92 (94.8 per cent) spent most of their childhood years in a city, and five (5.2 per cent) spent these years in a town. Of the 79 civilians who answered this question, 62 (78.5 per cent) spent their childhood years in a city, nine (11.4 per cent) spent their childhood years in a town, four (5.0 per cent) grew up in the country but not on a farm, and another four grew up on a farm.

For the 129 civilians who answered the question about length of residence in Newark, the median number of years lived in the city is 18, the mean is 22.4 years. For the 117 police participants, the median number of years lived in the city is 34, the mean is 34.4 years.

Thirty civilians (23.1 per cent) as compared with five police officers (4.2 per cent) currently reside in the Central Ward of Newark. Twelve civilians (9.2 per cent) live in the North Ward, as compared with 27 officers (23.1 per cent). Thirty-nine civilians (30.0 per cent) as compared with ten policemen (8.5 per cent) reside in the South Ward. In regard to the East Ward, fifteen civilians (11.5 per cent) as compared with eight policemen (6.8 per cent) live here. Fourteen civilians (10.8 per cent) and 36 officers (30.8 per cent) live in the West Ward. Seven civilians (5.4 per cent) indicated that they live outside of the city. Thirteen civilians (10.0 per cent) and 31 policemen (26.5 per cent) did not answer this question.

In regard to types of dwelling in which the participants reside, 29 civilians live in public housing projects (22.3 per cent), whereas this is true of only one police officer (0.9 per cent). Twenty-two civilians (16.9 per cent) and fifteen policemen (12.8 per cent) live in privately owned apartment buildings. Thirty-two civilians (24.6 per cent) and 31 officers (26.5 per cent)

rent a house or part of one. Thirty civilians (23.1 per cent) and 42 police participants (35.9 per cent) own their own homes. Seventeen civilians (13.1 per cent) and 28 policemen (23.9 per cent) did not answer the question.

J. Marital and Family Status

Synopsis. Police participants are almost all in the currently married category, this is true of less than half of the civilians. Civilians are more likely to be single or to belong to the "world of the formerly married."

The Details. Whereas 86.3 per cent (101 people) of the police participants are currently married, this is true of only 48.5 per cent (63 people) of the civilians. Of the civilians, 32 (24.6 per cent) are single, as compared with nine (7.7 per cent) of the police. Twelve civilians (9.2 per cent) are widowed, as compared with only one policeman (0.9 per cent). Seven civilians (5.4 per cent) and two officers (1.7 per cent) are divorced; thirteen civilians (10.0 per cent) and one officer (0.9 per cent) are separated. Three civilians (2.3 per cent) and three policemen (2.6 per cent) did not answer this question.

The average (mean) number of children per ever-married civilian participant is 2.5, and the average number per ever-married police participant is also 2.5 children. The family size (number of children) range for civilians is zero to seven, and the comparable range for police is also zero to seven. Eleven ever-married civilians are childless as compared with ten ever-married policemen.

K. Religion

Synopsis. The vast majority of police participants are Catholic; whereas two-thirds of the civilians are Protestant.

The Details. Of the civilians, 86 (66.2 per cent) are Protestant, as compared with 31 police participants (26.5 per cent). Whereas 25 civilians (19.2 per cent) are Catholic, this is true of 83 policemen (70.9 per cent). Seven civilians (5.4 per cent) are Jewish, as compared with three policemen (2.6 per cent). In addition, four civilians (3.1 per cent) gave other religious affiliations (the Muslims are not among them), five gave no religious affiliation (3.8 per cent), and three (2.3 per cent) did not answer the question.

L. Community Involvement

Synopsis. Civilians are more likely to be involved in community affairs than are police, and to belong to more organizations than is true of police. More civilians picture themselves as active in community life than do police.

The Details. Civilian participants belong to an average (mean) of 2.9 organizations. Not including the 30 civilians who belong to no organizations, the average (mean) is 3.6 organizations. Many are officers of Precinct Councils, Area Boards, Tenants Associations, Block Associations, Political Clubs, P.T.A.'s, Religious Groups, and Civil Rights Organizations. The range is from zero to thirteen.

Police participants belong to an average (mean) of 1.9 organizations, and excluding the 45 who belong to no organizations, the mean is 2.9. Many are active in the P.B.A., veterans' associations, and other organizations. The range is from zero to nine.

Eighty-six civilians (66.2 per cent) as compared with 48 policemen (41.0 per cent) picture themselves as being active in community organizations.

M. Opinions on Selected Issues of Relevance to the Program

Opinions on the statements given below were solicited from police and civilian participants in the first three programs. They were a part of the questionnaire administered before the program.

Statement 1: Police protection in the neighborhood where you live (or which you patrol) is very good.

The extent of agreement between police and civilians on this item is about the same. Whereas 51.5 per cent (34 people) of the police participants agreed with this statement, 49.3 per cent (35 people) of the civilian participants agreed with it. The extent of disagreement is as follows: 42.4 per cent (28 people) of the police disagreed, and 46.5 per cent (33 people) of the civilians disagreed. In doubt were 6.1 per cent of the police (4 people) and 4.2 per cent of the civilians (3 people).

Statement 2: The civilians in the neighborhood where you live (or which you patrol) cooperate with the police very well.

The vast majority of police participants (75.8 per cent), 50 out of the 66 who answered the question, disagreed with the statement. Only 18.2 per cent (12 people) agreed, and 6.0 per cent (4 people) straddled the fence. In regard to the 70 civilian participants who responded to the item, the extent of disagreement is also high, 58.6 per cent (41 people), with 31.4 per cent agreeing with the statement (22 people), and ten per cent or seven people in doubt.

Statement 3: The police are harder on some minority groups than they are on other minority groups.

Police participants tend to disagree with this statement; civilians

tend to agree with it. Whereas 68.2 per cent (45 people) of the police

disagree, only 31.4 per cent of the civilians (22 people) are in disagreement.

Conversely, whereas 58.6 per cent of the civilians (41 people) agree, only

25.8 per cent of the police participants (17 people) agree. Four policemen

(6.0 per cent) and seven civilians (10.0 per cent) straddled the fence.

N. A Note on Degree of Cooperation with Program Research

According to research records, 101 of the 130 civilian participants

(77.7 per cent) filled out the questionnarie called the "pre-test" and filled out

the questionnaire called the "post-test" after the program. In a few instances,

however, persons did not fill out the pre-test before the program, so that

the instruments could not be used for assessment purposes.

Records show that 102 of the 117 police participants (87.2 per cent)

took both the pre-test and the post-test. Again, a few do not qualify for

assessment purposes.

Chapter 6: The Complaints

Prior to the program in order to develop a fair understanding of the people

in the program at the beginning, it is relevant to note the complaints of

each group.

Although this section is entitled "Complaints," for the reason that a

Police Community Relations Training Program assumes a dysfunctional interactive

system to begin with nevertheless, it seems appropriate at this point to in-

dicate also what civilians like about police, and vice versa.

TABLE I. Reasons Police Give for Disliking or Liking Civilians by
Frequency (Program Two Only)*

What Police Dislike Most About Civilians	Frequency of Mention
Apathy, indifference	4
Complaining about denial of rights, about not getting their demands met; impatience	3
Lack of cooperation, distrust	2
Disregard for life and property, disrespect for law and order	2
Pulling rank, telling officer how to do his job	2
Lack of intelligence	1
Fighting, being drunk, dirty	1
Inability to solve domestic problems	1
"Them" (A blanket dislike for civilians)	1
Nothing disliked	2
No answer	7

What Police Like Most About Civilians	Frequency of Mention
Friendliness, acceptance, understanding, being police	9
Cooperation with the police	5
Willingness to live in peace with neighbors	2
"That I don't have to live there."	2
Nothing (liked)	2
Opportunity to give civilians comfort and consolation	1
"Everything"	1

Professional policemen can't indulge in   1
likes or dislikes
No answer   5

* The unit in this table is a reason, not an individual.

TABLE II. Reasons Civilians Give for Disliking or Liking Police
           by Frequency

What Civilians Dislike Most About Police	Frequency of Mention
Discourtesy, bad language, callousness, poor attitude, talks down to you, pompousness, lacking respect for people, not disciplined, accusing people of lying, failure to give people a chance to "explain"	16
Slowness in responding to calls	7
Alleged dishonesty, accepting "payoffs," "Bribes," turning back on crime	5
Brutal treatment of suspects	3
Discrimination against Negroes	2
Drinking on duty	2
Abuse of position, taking advantage of the people	2
Emotionally disturbed	2
The "system" ties their hands	2
Nothing (disliked)	1

What Civilians Like Most About Police	Frequency of Mention
Protection	15
Understanding attitude, cooperation, friendliness, willingness to give advice	4
Efficiency, way they do their job, come when called, vigilance	4
Law enforcement	3
Dedication, courage	3
Respect their role (job)	3
Treat kids well, give them advice	2
Proper demeanor, carry themsleves properly, dress well	2

In comparing civilian and police gripes and likes about each other, it

appears that the predominant civilian desire is 1) to gain insight into the

police reasons for acting disrespectful and for belated emergency responses,

and 2) for the police to gain sympathetic insight into the civilian's

plight. From discussions with the participants, the general intention be-

hind both interests was not to hamper the police, but to aid and cooperate

with him in behalf of greater police efficiency. Indeed, to take an illustra-

tion, one young girl of sixteen stated her reason for participating in the

program: "To learn how to act." What the civilian gained was a psychologi-

cally concretized experience of feeling "closer" and "friendlier" to the

police, and some "hard" information which he did not possess before. A few

representative quotations taken from the post-test concerning what the civilians

had gained from the program illustrate this point further:

> Learned to know an individual as a human being,
> to understand his feelings and not just to regard
> him as a symbol.

> Civilians have gained quite a bit. They understand
> the policeman more and found out that he isn't bad
> at all.

> I think they have gained a lot. Because as I said
> before it gave me a better look at them.
> I understand why they don't or did not do certain
> things that I might have expected them to.

> Yes, we learned that if we try we can improve relation-
> ships between police and civilians.

The common stereotypes of "brutality" and "dishonesty" and "discrimination"

do not predominate among the civilian dislikes about the police. Rather dis-

courtesy, aloofness, and slowness to respond to calls account for most of the

complaints. No civilian questioned the authority of police functions; no

one made such categorical statements as "they're part of the system's power

structure." The overwhelming majority of complaints were not categorical but

derived from personal and specific experiences, e. g., "My aunt was very ill.

I called and they didn't want to help me." The majority of reasons for liking police fall under the protection and law enforcement categories, while a minority can be classified under the "social work" category.

Some ethnic-group oriented undertones prevail in the police complaints against civilians. In drawing some conclusions from the comparison of police and civilian responses, it seems that police statements leaned toward categorical "lumping," i. e., statements that are not oriented to distinguishing individual differences; instead they have characteristic tendencies for "all" or "none" type of attitudes. The civilian responses leaned toward the opposite end of this spectrum. Their personalized "gripes," their conscious pro-police attitude, and their apparent eagerness to engender sympathetic cause with the police, prevail. To corroborate this by turning to the pre-test item concerning what police can gain from the program, we find the following:

> all Negores are not criminals.
>
> The community is the best friend he has because he also is a minority ...
>
> (Police can learn that) we can help them in many ways.
>
> They can see that we understand the problems between the police and civilians - - we'll explain.
>
> Not everyone is a trouble-maker; we can talk to them and show them that they are only a small number.

While many civilians desired this "sympathetic insight" from the police, the remaining civilians complemented their efforts by welcoming the opportunity for the police to gain civilian friends by disrobing civilian "fallacies." A different motivational picture is obtained from examining the police responses. Their pre-phase attitudes toward the civilians tended to be negative. Below are presented a series of civilian and police responses to the questions: What do you.

like (dislike) about civilians (police)?

Selected Civilian Answers: Like

The fact that they are defenders of justice in the ideal sense, protectors of the peace. I feel I admire them. It takes a certain amount of bravery to put yourself in this public position. I may not like the whole person, but I like that quality.

They treat kids well. They have time to talk to them.

That they are there. The protection. Readiness.

Vigilance......I've had cordial relations....
If I'm approached as a suspicious person, they thank me and I thank them.

What they stand for. Protection,.. .gives a person a sense of security....he is able to walk the streets.

. . . stand for something good. . . .If he sees you trying to help him, he won't go against you. . . .

. . .there are too many bad policemen in the community and we don't see the good from the bad. There's nothing I like.

. . . Officers should not hang in taverns or become involved in the scummy part of the community.

The way they do their job.

Most anytime you call they come, and they dress pretty neat and they help protect the city.

I like everything. I've always wanted to work with them. I know they get pushed around plenty. They are fine fellows. They give their life for us people to live. Same like a soldier.

I know they've helped some boys to stay out of trouble. They have something to look up to. In fact, they have begun to call him policeman instead of cop.

Selected Civilian Answers: Dislike

I can't condone the illegal practices. Accepting payoffs. . . . just my opinion. . . .Their going into bars and being fresh with girls.

Their slowness in responding to calls. The attitude of self-importance.

The unfairness. If I call, it takes longer to come to me.
If I'm robbed. I live in a project. . . .I read in the
paper they arrive sooner at the. . . . area.

Nothing, but there are some who don't know their duty and
who shouldn't be in uniform. They need psychiatric treatment.
Personalities should be investigated before they are given a
gun and authority. Police have always had an attitude of aggressive-
ness and disregard and belligerence toward the Negro. If a policeman
approaches a Negro as a man or as a woman, he can readily
get cooperation in a manner regarding their dignity.
This program will teach the police to approach the Negro in a
dignified manner, and minority. Police using profane language
is not bettering his image.

The abuse by some of their position. . . .The callousness with
which some perform their duties.

Someone who comes in and starts pushing and knocking without finding
out first. Don't start until you find out, then he may deserve a
knock on the head.

Not prompt in answering calls, unless . . . direct to Detective
Division. . . Just a plain complaint they don't bother. . . If a
prostitute sees me coming they scurry away. If the radio cars
come, the sirens blast and these people get away. If the colored
are fighting, they say, "Let them kill themselves." My own son-in-law
is a cop.

The brutality they use against people.

Sometime the police see a man alone and they pick him up and arrest
him, if the person doesn't have the money the police want for them-
selves.

Don't like some of their quick attitudes. Sometimes they hit you like
you are some toy. . . holler and curse.

Their attitude. . .belligerent and they talk down to you. You don't
know an honest cop from a dishonest cop. They all should be honest.
They don't give you a chance to explain.

Selected Police Answers: Like

The majority of civilians who come in official contact with me are
usually frightened people or people in quest of information. In
comforting and consoling them and then seeing the sudden change to self
security is what I like about them.

They are friendly.

I can at least talk to them and get voluntary compliance and
cooperation better than 90% of the time.

Most are polite.

That I go home nights and days and thank God that I live
in a good neighborhood for my children to grown up in.

That I don't have to live there.

Nothing.

Everything.

They are everyday people, who are trying to earn a living,
and keep a home.

Have no general liking of them. To be a professional
police officer, likes and dislikes do not enter the picture.

Selected Police Answers: Dislike

The screamers, mistakenly thinking I want to deny them
their rights.

Many are unintelligent.

The looks and feelings of distrust and unwelcomeness.

They are always fighting, drunk, dirty, and don't have
any respect for anyone, not even themselves.

Their total disregard for property and safeguard of their
fellow citizens.

Them.

There is too much indifference in the attitude of the
general public.

When I an told how to do my job.

Lack of cooperation.

Nothing.

Some of them try to pull rank on you, because most of them are
city workers.

Their inability to solve their own domestic problems.

The results in regard to the question about how much police and civilians like or dislike each other were tabulated separately for Program Two. Twenty-five policemen and 32 civilians answered this question.

TABLE III. Extent of Police and Civilian Liking-Disliking for Each Other

Extent of Liking - Disliking	Police for Civilians		Civilians for Police	
	N	%	N	%
Strong Liking	3	12.0	12	37.5
Liking	8	32.0	10	31.2
Indifference	12	48.0	7	21.9
Disliking	0	0	1	3.1
Strong Disliking	2	8.0	2	6.2
Total	25	100.0	32	99.9

Table III shows that civilians say that they like police to a greater extent than police say that they like civilians. Police are more than twice as indifferent as is true of the opposite situation. An analysis was made concerning the degree of congruence between the extent of liking-disliking, determined by the forced-choice item, and the reasons given for both being indicative of a substantially greater degree of disliking than is shown by the forced-choice item on extent of liking-disliking. Whereas 75 per cent of the police asnwers to the open-ended items are congruent, this is true of only 53.1 per cent of the civilian items. In only two cases, one policeman and one civilian, is incongruence accounted for by a higher degree of liking shown on the forced-choice item than is warranted by the reasons given on the open-ended items.

Chapter 7:   A Description of the Program from a Research Standpoint

This section includes a table showing the number of participants in each of the five programs, the attendance for the 41 sessions held at the Training Center, and a content analysis of unstructured observation of the sessions.

TABLE IV. Police and Civilian Attendance by Program Number*

Program Number	Police Attendance					
One (Nov. 3 - Dec. 6)	23	(28)	16	(37)	39	(65)
Two (Jan. 3 - Jan. 31)	26	(31)	33	(41)	59	(72)
Three (Feb. 14 - Mar. 9)	19	(28)	24	(26)	43	(54)
Four (Mar. 14 - Apr. 6)	23	(23)	22	(23)	45	(46)
Five (Apr. 18 - May 11)	26	(28)	35	(38)	61	(66)
Total	117	(138)	130	(165)	247	(303)

* The numbers in parentheses indicate the number of participants from an administrative standpoint.

Table IV shows that more than 300 persons participated in the program; however, only 247 cooperated to the extent that they could be defined as a participant from a research standpoint. The research total is approximately 82 per cent of the administrative total.

TABLE V. Approximate Attendance for Civilians and Police by Program and Class Date*

Program	Date	Civilians	Police	Total
One	November 1	19	24	43
	November 3	27	23	50
	November 8	27	21	48
	November 10	19	23	42
	November 15	18	20	38
	November 17	17	23	40
	December 1	14	17	31
	December 6	13	23	26
Two	January 3	25	28	53
	January 5	35	27	62
	January 10	35	27	62
	January 12	35	24	59
	January 17	39	27	66
	January 19	32	22	54
	January 24	31	19	50
	January 26	30	22	52
	January 31	30	16	46
Three	February 14	24	28	52
	February 16	21	29	50
	February 21	27	27	54
	February 23	30	22	52
	February 28	25	28	53
	March 2	24	27	51
	March 7	20	29	49
	March 9	25	27	52
Four	March 14	21	25	46
	March 16	23	25	48
	March 21	24	22	46
	March 23	20	25	45
	March 28	22	22	44
	March 30	20	25	45
	April 4	18	22	40
	April 6	17	21	38
Five	April 18	50	32	82
	April 20	49	30	79
	April 25	48	29	77
	April 27	36	30	66
	May 2	38	30	68
	May 4	37	28	65
	May 9	39	30	69
	May 11	40	28	68

* These figures are only approximate. They include visitors. Some participants refused to sign in. Others slipped by the attendance desk. Persons attending more than one program are included here; they are not included in Table IV. Occasionally, leaders met for a training session before attendance could be taken.

Table V shows that average attendance by program is approximately as follows: Program One, 40; Program Two, 56; Program Three, 52; Program Four, 44; Program Five, 72. The average attendance for all sessions combined is approximately 53. There was some tendency for an attendance drop off toward the end of the various programs.

CONTENT ANALYSIS OF UNSTRUCTURED OBSERVATION

Scope and Extent of the Material

This analysis is based on reports or "diaries" on programs 2,3, and 4. These include an overall report on Program 2, with special material on the one discussion group which the diarist personally observed; one overall report on Program 4, including only a report of the discussion group which the writer personally attended; and four reports on Program 3, the most thoroughly reported, separately submitted by the four respective participant observers.

The unevenness both in scope and extent of the material for each of these programs, in addition to the variation in levels of competence among the observers, make any systematic content analysis impossible. Therefore, it should be understood that any generalizations made are necessarily impressionistic. While some of these reports refer to the entire program, including excerpts of talks made, this report focuses primarily on the observation of the discussion groups, with occasional reference to the questions or comments made by program participants in the general program discussion.

CONTINUED

1 OF 2

The Discussion Group Process

The plurality of persons (averaging about ten in each discussion group) in each instance started out as two bipolarized components: the police and (not always in equal numbers) civilians (mostly Negroes). Recognition of this dichotomy was seen in assignment of co-leaders for each of the component sub-groups. (Both of the leaders were not always present.) The police component was more unified; the civilians were less unified, showing two sorts of divisions. Some were white; most were Negro. Furthermore, within the Negro group were some "middle class oriented" Negroes (frequently serving as leaders), and more often, members of the genuinely "target area" Negroes.

The best worded and thoughtful observer statement of the extent of collective orientation achieved by the groups studied is as follows:

> What seemed to have resulted, then, was that participants began to see their own attitudes with respect to the attitudes of others. The attitudes of the individual were not changed in any significant way; rather, they were perceived in the light of others attitudes. In other words, there was no actual change in the subjective evaluations on the issues at hand; rather, they were seen in a more objective context.

Content of Group Discussion

The discussion reports can be divided into 1) complaints voiced and re-joinders to them; 2) purely informational questions and answers, sometimes suggested by the speaker's lecture; and 3) some suggested ways to improve police community relations.

Complaints

Complaints by civilians, particularly Negroes' complaints against police, and defensive comments by the police were easily the number one topic of discussion. One observer lists the main complaints of civilians as follows:

1. Often the police failed or were slow to respond to calls in certain areas. (low-income areas)

2. Policemen showed a lack of enthusiasm or sense of urgency on the job.

3. The police treated civilians with far too little respect. They were "rude", "inconsiderate," and often "vulgar."

Our analysis suggests that the third complaint above had priority and the phraseology is too mild, so we shall use the term "unnecessary abuse."

In regard to "police abuse," one Negro civilian replied to the question raised in his discussion group: "Does anyone here have a gripe about police?" as follows:

It didn't happen to me, but I saw this with my own eyes. It was at the Pennsylvania Railroad Station about four years ago. (I am pretty sure the individual in question was a Negro although this was not explicitly stated.) He was handcuffed, lying on the cement floor, and two policemen repeatedly kicked him and hit him on the head with billy clubs. Then a lady came by, and because she felt sorry for this helpless person, she asked the policemen, "Is this necessary?" The lady was arrested for interference. This lady was a school teacher in Newark for 25 years. Everyone knew her.

A Negro high school student who spoke at the general session cited this:

I was in a parking lot in which police were looking for a robber. They told me to enter the patrol car and began questioning me. I was really scared. Luckily the man they were after they caught and let me go but I shudder to think of what would have happened to me if the man hadn't been caught.

(Observers' comment:) He seemed to be implying that any Negro caught near the scene of a crime comes under police scrutiny, whereas this would not be the case with whites.

The milder range of complaint is illustrated by the following paragraph, as the observer wrote it:

A negro man told about an incident he observed on Clinton Avenue. A crowd had gathered on the street corner and when the partol car arrived, a rookie policeman jumped out with his gloves on and his nightstick in his hand and yelled, "Get the hell out of here." He said if he sees a policeman in uniform use profanity it reflects on the entire Police Department. When this situation was discussed it was discovered that this man had been out with the radio car on field trips many times. The police felt that if this was the worst incident he saw with all his trips in the radio car, Newark is in good shape.

A more basic expression of the feeling that police discriminate against Negroes, which was the sharpest example of these confrontation in the reports, arose from a fairly innocent question as to why the term, Negro, was used at all:

Patrolman Bulldog said that the policeman assesses a boy's attitudes, not his color. Patrolman Ace added that color is no barrier. The civilian leader, Mrs. Governe, was incredulous: "You mean to sit there and tell me you really don't distinguish on the basis of color, that you don't treat Negro boys any differently than white boys?" Patrolman Bulldog and Ace replied "no." Patrolman Tigre attempted to be conciliatory, "The word (Negro) must appear here (on the program) because in previous programs, a Negro young man may have discussed this issue." He is apparently attempting to maintain group cohesion by blaming "outside" influences. As it turned out, he was covering up some degree of hostility. At the end of the session, he expressed strong negative feelings.

In a similar vein, a Negro civilian asked of a lecturer, "When are we, the Negroes, going to have a chance to get all the opportunities you mention?"

Police Reaction to Civilian Complaints

In general, the police defended themselves against these complaints. But beyond this, they were critical along five lines: 1) Civilian abuse of police; 2) Civilian failure to cooperate; 3) As parents, they build up from childhood an "enemy" image of the "cop"; 4) They fail to understand the limited role of the police; 5) They fail to realize that police are human too.

The following quotes from the diaries are illustrative:

Civilian Abuse

When arresting a man for stealing a car, another Negro grabbed the police while the first Negro beat the police.

They keep crying brutality but fail to mention the kid who jumped the policeman from behind. Let me tell you if he jumps me, he'll have to be carried out of the house. I've got a wife and kids at home.

Lack of Civilian Cooperation

. . . was called to take care of a quarreling couple. He found they had made up, whereupon the tenants who called as well as the couple verbally criticized the policeman.

It's always, "I didn't see anything." This makes our job difficult.

Parents Building Up an "Enemy" Image

Parents could start by not teaching children that the policeman is a "bogey man."

How can youth have respect for the police when parents don't? (The observer noted that it was a Negro civilian, not a policeman, who made this last comment.)

Failure to Understand the Limited Role of Police

We are not social workers.

We are not baby sitters.

Failure to Realize That Police Are Human

(The following quote is the observer talking, not a participant.) Citing a pertinent case, a white policeman remarked that when a suspect is ordered to stop, runs away, and gives the officer a hard run to catch him, it is only human that the officer would not be gentle when he catches him.

Reaction to the Program

In general, the police objected to having to attend the program, although not all felt unhappy about it while there.

Among the strongest negative expressions were:

For what are we spending four hours?

I'm here only because I was ordered to be . . . .
I object to being made an idiot.

More specifically, the police reacted adversely to speakers with liberal leanings. It was in the most extensively reported Program 3 that all observers noted negative reactions to a liberal speaker. In Program 2, a controversial speaker, Bayard Rustin, elicited such strong negative reactions that the observer felt policemen did not understand what he was trying to tell them, namely, that cooperating with "non-violent" civil rights leaders and capitalizing on their deep insight into the motivation of the Negro American would be a good way of maintaining law and order. This diary indicates that the reactions of some white policemen and some white civilians were so intense that the persons were incoherent in their outbursts of hostility.

The general reaction of civilians to the program is not indicated to a great degree in the diaries. They were voluntarily present, and the fact that some dropped out may indicate a negative feeling toward it. One observer commented, "It seems no one gets exceptionally upset."

More specifically, some Negro civilians reacted adversely to two kinds of speakers, those who were too academic, and those who acted "uppity." In reacting to a speaker on the topic of poverty, one Negro civilian said, "I resent someone who has never experienced poverty trying to tell us how it feels."

Not typical, but nevertheless significant was the resentment expressed by a middle class Negro civilian at one speaker's tendency to adopt the stereotyped language of lower class Negroes. She resented the use of "Man" and "Baby."

The role playing presentation precipitated unusually lively discussions in some groups, apparently because the act presented dealt with typical situations familiar both to civilians and to police. However, group leaders experienced difficulty in getting participants to personally re-enact by role playing the way the fictitious characters should have dealt with the situations.

The lectures concerning recent Supreme Court decisions and their implications for future police activity were distinctly educational to the civilians, stimulated many questions, and broadened their civic education. This suggests that future similar programs might include more strictly educational material.

This type of discussion also gave a "breather" to the broad tension which usually could be detected in most other discussions.

Group Suggestions for Problem Solving

On the whole, the reports indicate that ventilating feelings and better understanding of civilians and police of each other's feelings and problems were the main foci of the discussion. However, in all groups there were some suggestions concerning how police-civilian relations and the problems of the community might be dealt with. If one takes all the suggestions made of all the groups reported, the list is quite numerous. However, in only one of the reported group discussions was this topic the major focus of the session (no doubt prompted as a result of the leaders' advance meeting where this had been suggested). The topics and suggested solutions are as follows:

PROBLEMS	SOLUTIONS
Mistrust of the police on the part of the civilians	Talking together. Begin establishing this trust at an early age. Work in schools continually. Use honesty rather than defense.
Lack of understanding on both parts	Have an open mind. Listen. Have better education of the public through enlargement of this kind of program and more speakers throughout the community.
Lack of respect of feelings on both parts	Be more respectful. Have meetings between the administration and policemen spelling out definite rules of conduct.
Failure of police to respond to certain areas.	Have more radio cars in troubled areas. More foot patrol. Walkie-talkies for police.
Uniformed policemen loitering at the corner tavern -- thus destroying their image	Administrative directives forbidding this action.
Stereotyping on the part of policemen	Respond to all calls with an open mind. Don't prejudge. Have seminars for policemen with sociologists as speakers. Include civilians at the administrative level. Use more selectivity in soliciting personnel (e. g., two years of college).
Citizens asking police for unessential services	Have a larger team of dispatchers so they can direct the citizens to other agencies. Distribute literature to utilize radio and other communications media.
Misguided leadership in the form of agitation rather than solution of community problems	Follow rational leaders.
Incomplete information given by civilians when making a report to the police	Distribute literature explaining how to make a complete report. Have better trained dispatchers, so that they will be able to ask tactfully for additional information.

PROBLEMS	SOLUTIONS
Lack of respect for law and order	Have more cooperation and assistance on the part of civilians. Reach the children, schools, playgrounds, home life, etc. . Use the T.V. media. Have panel discussions, question and answer sessions, dramatic presentations to gain respect for law and order.
Policemen taking advantage of the citizens	Recruit bi-lingual men for the force. Teach officers Spanish.
Police not understanding community problems and vice versa	Issue a directive for policemen to attend more community meetings in the areas in which they work.
Stereotyping on the part of civilians	(No solution given)
Prejudice on both sides	Education, openmindedness, news advertising.
Interference in police matters by civilians	Have civilian leaders inform the public of their role in police matters. Arrest interfering civilians
Interference in civilian or personal matters on the part of the policemen	(No solution suggested)
Political threats by civilians	(No solutions suggested)

The observer who noted the problems and solutions given above felt that this was a particularly good session, particularly because the previous session had involved considerable tension.

Final Comment

Major strengths of the whole program as reported in the diaries were the speakers, and, on the whole, the fairly regular attendance of the volunteer civilians. A notable weakness appears to have been in the group leadership. Despite professional training, observers generally gave group leaders low ratings.

They tended to report that:

Leadership was unable to re-state and sum up the participants' comments adquately.

Leaders tended to interject their own views rather than to encourage participants to express their views.

As a consequence of the last points, general participation was low.

In addition to over participation by leaders, often one or two other participants tended to monopolize discussion time.

Chapter 8:   Assessing the Program

Assessment was done by examining the relationship between pre-test data and post-test data. This was done in regard to the open-ended questions and the semantic differential.

Before-program and after-program data, obtained by the open-ended questions, was available from program two that pertained to participants' perceptions as to whether or not the program would be of value to the Newark community, to police-men, and to civilians, and to their ideas about how to improve police community relations.

TABLE XII. Will the Program Be of Value to the Community?[*]

N=22 Police
N=31 Civilians

Percentage of:	YES		NO		UNCERTAIN	
	Police	Civilians	Police	Civilians	Police	Civ.
Before the Program	36.4	93.6	45.4	0	18.2	6.4
After the Program	86.4	90.3	13.6	6.4	0	3.2

*Based upon Program Two.

Table XII shows a dramatic change with the police. The before negativism of of 45.4 per cent dropped to 13.6 per cent upon completion of the program. The YES category is even more startling, from 36.4 per cent to 86.4 per cent -- a 40 per cent gain. Though 18.2 per cent were uncertain of the program's value to the community before the program, none straddled the fence afterwards. On the other hand, the civilian participants show hardly a ripple of change. It is evident that the civilians volunteered as participants with very high aspiration (93.6 per cent) of the program's beneficial value to the community, and left the program with a slightly lower level of expectations (90.3 per cent.) But why

should there be a loss at all?

Most civilians who volunteered as participants came into the program unaware of their equative association of the "I" with "community". Hence, anything "I" learned will automatically be also learned by the "community" (one individual even made such a statement). During the program, however, some became aware that they must become emissaries to the community. As a result, those who did answer in the negative put it in terms of, "It's of no value because the message won't be carried back." If we look at the before responses, only 6.6 per cent of the civilians stated that whatever they learn they will carry back to the community. After the program, 45 per cent mentioned that they personally will tell others, or had discussed it with others already.

An interesting comparison between the police and civilians is the discrepancy between the latter's general positivism to the program's goals and the negativism of the police. Table XIII shows what this means in terms of who needs to change their behavior most.

TABLE XIII. Police and Civilian Conceptions of Who Needs to Change[*]

N=22 Police
N=31 Civilians

	Both need to change		Police need to change		Civilians need to change	
	Pol.	Civ.	Pol.	Civ.	Pol.	Civ.
Before	13.6	40.0	0	16.6	86.4	43.4
After	27.3	33.4	0	0	73.7	66.6

*Based upon Program Two.

The civilians came with the attitude that the alienation between the police and community has been caused by: 1) Both (40 per cent), hence to breach the gap there must be mutual change through discussions and understanding of each

others' problems; 2) The civilians themselves, so they need to change their own behavior (43.4 per cent); 3) The police (16.6 per cent).

The police, however, saw themselves as completely blameless: 86.4 per cent believed civilians were totally guilty, and only 13.6 per cent held that problems may have been mutually percipitated and must be solved together. In short, the police were highly defensive of their professional roles and placed the burden of change on the civilians' shoulders, while the civilians were more willing to take the blame themselves, and also showed some desire to obtain some concessions from the police.

After the program, the changes were remarkable. No civilian placed the burden of blame on the police alone. The police began to acknowledge some of their mutual guilt (27.3 per cent, a gain of 13.7 per cent), and slightly eased up on the civilians. Moreover, the civilians moved closer to the police view, as 66.6 per cent now took the blame upon themselves, a differential gain of 23.2 per cent.

It is interesting to note the substantial numbers of people, both police (negatively and positively oriented) and civilians, who kept referring to the program as "school" and sessions as "classes." This educational view was maintained during the pre and post phases of their participation in the program. One could understand the use of such words if they occurred during the post phase, because the handing out of notebooks and pencils to each participant plus the speakers (PhD's and prominent community officials) did lend it such an aura. But what explanation could one give for the pre-phase? The words seem to suggest that the program was not, in the minds of most participants, a place to meet and "throw the bull", but a serious matter where teaching and learning was to occur.

TABLE IXV. Will Civilians Gain From the Program?[*]

Percent:	Gain		No Gain		Uncertain		No Answer	
	Pol.	Civ.	Pol.	Civ.	Pol.	Civ.	Pol.	Civ.
Before	59.0	96.6	32.0	0	14.5	3.4	4.5	0
After	82.0	100.0	9.0	0	9.0	0	0	0

*Based upon Program Two. N=22 Police; N=31 Civilians

TABLE XV. Will Police Gain From the Program?[*]

Percent:	Gain		No Gain		Uncertain		No Answer	
	Pol.	Civ.	Pol.	Civ.	Pol.	Civ.	Pol.	Civ.
Before	36.4	93.4	31.8	3.3	4.5	0	27.3	3.3
After	63.6	100.0	22.8	0	4.5	0	9.1	0

*Based upon Program Two. N=22 Police; N=31 Civilians

Before the program, 59 per cent of the police expected civilians to learn something beneficial and 32 per cent expected them to gain absolutely nothing. After the program, 82 per cent thought the civilians had learned something of value and only 9 per cent remained negative. The civilians were positive before (96.6 per cent) and positive after (100 per cent). (See Table IXV.) Table XV gives us a similar picture with reference to the expectations and perceptions about the value of the program, in this case, with regard to the police. The police, during the pre-phase, believed they would gain: 1) something of value (36.4 per cent); 2) nothing of value (31.8 per cent). In addition, 27.3 per cent of the police did not even bother to answer the question during the pre-phase, and 4.5 per cent indicated that they were uncertain as to whether or not police would gain something from the program.

After the program, however, 63.6 per cent of the police, nearly two-thirds, believed that the police had gained something of value from it. The number indicating "no gain" before was reduced to some extent during the post-phase, and the number giving no answer was reduced considerably.

For the civilians, 93.4 per cent before and 100.0 per cent after the program believed that police will gain (or have gained) something of value.

The pre-phase attitudes of the police toward the civilians and the program were strongly negativistic; much of their defensiveness to their cause was maintained throughout the program. Why so?

A large number of police participants are assigned duties in the ghettoes, come into frequent contact with law-breaking minorities, or succumb to the professional fraternity's "inside" tales concerning what it is like "out there." The experience undergone in the ghettoes is one of the major factors in the police stereotypes of the civilians. If a sizeable proportion of professional life experiences evolve around "bitter tasting" situations, then some of the mystery behind their categorical negativism is lifted. Given these conditions, we can understand such comments by police on the questionnaires as: "They're like animals, all violent"; "If they're not too drunk, maybe they can learn something"; "I thank God that I don't live there"; "They're never change"; and one pathetic case - a Negro policeman, when asked, "What do you dislike most about civilians?" answered in brutal bluntness, "them." The fact that the participation in the program was mandatory cannot be considered a causal factor explaining their negativism - their anger, if anything, may have precipitated greater honesty. The urgent civilian desire to have the police look more closely into the ghetto and see that not "all are the same" is not an empty cry.

Nothing has been more dramatic than to have witnessed the slow, but positive transformation of police negativism as they became re-acquainted with the man they believed they "knew." If the civilians successfully carry their 'new message" back into the community, and if the police practice their "new insight," then some of those bricks from that devisive wall have been removed. And, in time, if the cycle is properly nourished by the larger society, it should be no more.

TABLE XVI. How Would You Improve Police Community Relations?[*]

Per cent:	Conciliatory Suggestions		Egoistic but Constructive		Non-conciliatory		No Answers	
	Pol.	Civ.	Pol.	Civ.	Pol.	Civ.	Pol.	Civ.
BEFORE	9.0	46.6	27.3	23.4	31.8	13.4	31.8	16.6
AFTER	54.5	56.6	27.3	13.4	4.5	6.6	13.7	23.4

[*]Based upon Program Two.   N=22 Police;   N=31 Civilians

Table XVI again shows the obvious apathy (31.8 per cent for No Answer) and the hostile non-conciliatory attitudes (31.8 per cent) of the police before participating. Only 9 per cent made conciliatory suggestions such as "an education in manners and respect for all parties concerned," and a substantial number (27.3 per cent) made constructive but egoistic suggestions such as "Show movies of actual police work and its degrees"; "establish liason officer between neighborhoods and police department"; "educate public to police functions." In the after phase, however, police made as many conciliatory suggestions as did civilians (54.5 per cent as compared with 56.6 per cent). Furthermore, whereas civilian interest in the matter declined (23.4 per cent did not even answer the question on the post-test), police interest increased (a drop in the No Answer category from 31.8 per cent in the before phase to 13.7 per cent in the after

phase). Even more dramatic is the decline in police non-conciliatory answers
to the question.

Turning from _type_ of answer to the _number_ of suggestions made by police
and civilian participants, the change in attitude on the part of police is put
into even sharper relief. Before the program, the police average is .5 sugges-
tions per participant, as compared with 1.0 for Negro civilians and .8 for white
civilians. After the program, the police average is 1.1, the Negro civilian
average is 1.5, and the white civilian average is 1.2. Whereas the percentage
increase for police is _120 per cent._ from before the program to afterwards.

Moreover, the direction and quality of the suggestions differed with each
camp. The civilians tended towards more _concrete_ suggestions - - techniques
involving either person-to-person relationships (e. g., dances, parties, commu-
nity meetings, lectures, athletics) - - or solutions geared to the area of the
city from which the participant comes (e. g. ,better advertising of the program,
introduce police education in Newark schools, community sponsored functions, etc.)
On the other hand, the police favored more _abstract_ solutions. Their solutions
were oriented toward more universal application, transcending particular commu-
nities and/or individuals. To illustrate with the most common suggestions:
"Educating in manners and respect for all"; "Improve judicial system"; "Mass
Media should emphasize the positive activities of groups in the community and
de-emphasize those actions that lead to ill will"; "Mass media should give
more support for respect and enforcement of law and less of making criminal into
best and the police as aggressor." In terms of percentages, 50 per cent of the
police suggestions were classified as abstract, as compared with 13.4 per cent
of the civilians suggestions. Conversely, 60.8 per cent of the civilian

suggestions were classified as concrete, as compared with 36.4 per cent of
police suggestions. (Under the No Answer or Irrelevant Category were 3.6 per
cent of the police and 26.8 per cent of the civilians.)

The Results From the Semantic - Differential Measure of Attitudes

A different picture of the effectiveness of the training program is provided
by answers to a different type of questionnaire. Charles Osgood's "semantic
differential," a standardized psychological test for measuring people's attitudes
toward selected words, was used to discover how participants evaluated the words
POLICEMAN, CIVILIAN, NEGRO, WHITEMAN, ME, NEWARK, CIVIL RIGHTS DEMONSTRATIONS,
BLACK POWER, NEIGHBORHOOD, SCHOOL, PUERTO RICAN, AND CUBAN. The semantic
differential test treats words like those given above as "stimulus words." The
test provides for response by means of adjective pairs, each pair involving ad-
jectives with opposite meanings, such as good and bad, and the adjectives in
each pair are set apart by means of a series of blanks. An example follows:

NEGRO (the stimulus word)

GOOD_____:_____:_____:_____:_____:_____:_____BAD (an adjective
pair)

Osgood used many adjective pairs and many stimulus words in developing
his test, however, he found that regardless of the stimulus work, three under-
lying kinds or orientations toward stimulus words emerge. These three dimen-
sions he labelled Evaluation (essentially meaning good, bad, or somewhere in-
between), Potency (essentially meaning strong versus weak), and Activity (the
most obvious adjective pair here is active versus passive).

For Program One, there were eleven stimulus words in the pre-test and seven
in the post-test (because at the time we planned to use some for description -

requiring only one administration - and some for assessment - requiring before-and - after program measures). For Program Two and Program Three, we had 12 stimulus words in both the pre-test and the post-test. For Programs Four and Five, we had five in the pre-test and the post-test.

Why did we select the particular stimulus words we did? The inclusion of some is obvious. The word POLICEMAN needs no explaining. The word NEGRO was selected because the Negro delinquency and crime rate is higher than that for whites, because Newark is more than 50 per cent Negro, and because any Police Community Relations program which did not give special attention to Negroes at a time when the law of the land calls for equality and the mores of substantial segments of the white community call for discrimination and the folkways of part of the Negro community itself are incongruent with the presuppositions of equality would be a naive one indeed, and bacause the "civil rights movement" unfortunately entails some violent confrontation between police and civilians.

The words CIVIL RIGHTS DEMONSTRATIONS and BLACK POWER were included because of their relevance to the civil rights movement. The words PUERTO RICAN and CUBAN were chosen because they represent two relatively large ethnic minority groups in Newark. The word SCHOOL was used because the Training Program itself was similar to a "school," with its lecturers, official-looking notebooks and pencils, regularly held sessions, graduation ceremonies, etc. It was also used because of its importance as a key to upward mobility and hence is an indication of commitment of the part of the individual to society's conventional norms.

The word NEWARK was used, because the City sponsored the program and because the word would indicate general satisfaction with or integration into one's community, neighborhood, or place of work. The word NEIGHBORHOOD was used for the same reasons.

Some words were included only to constitute logical completeness. This is true of WHITEMAN and CIVILIAN, which represent the counterparts of NEGRO and POLICEMAN. WHITEMAN, however, also is an indication of feelings about the dominant society, and hence of the status quo, and in this sense has utility similar to that of the word SCHOOL.

The inclusion of the word ME is obvious: it represents the individuals self-conception. The question was: Would participation in the program cause an improvement or a deterioration in the self-conception.

In using the semantic differential, we were interested in several things. First, would participation in the program alter the orientations of ego toward "objects" of relevance to Police Community Relations? Second, how do participants rank these objects, particularly along lines of evaluation. Third, how does participation in the program affect the ranking?

Since Osgood has "countless" adjective pairs, we turned to work by Hannah Levin's A Psycholinguistic Investigation, for the selection of adjective pairs. This was particularly appropriate because Levin had used the semantic differential to see if "words carve up the world differently for Negro and white boys and girls, " and because she had administered the test to ninth grade pupils. The adjective pairs for the respective factors are as follows:

Evaluation Factor	Potency Factor	Activity Factor
good - bad	hard - soft	active - passive
kind - cruel	strong - weak	excitable - calm
clean - dirty	heavy - light	hot - cold
successful - unsuccessful	masculine - feminine	fast - slow
wise - foolish	large - small	
healthy - sick		

In addition, because Levin included the pair important - unimportant in her test, but did not indicate where she classified it, we placed it under the Evaluation Factor. Adjective pairs for the different factors were mixed up in the test, and the "high evaluation," "high potency," and "high activity" poles were intermixed in order to increase the validity and to minimize the "halo effect."

We became interested primarily in the Evaluation Factor (the E-Factor for the following reasons: First, Osgood discovered that this factor was much more important than the other two when he related all three to various criteria. Second, and most important, we were interested primarily in the positive and negative attitudes of our participants, both before and after the program, and the E-Factor seemed much more relevant than the other two.

On this basis, we proceded to compute the mean scores for civilians and police both before and after the program. The highest possible score, according to the scoring key, is 1.00, and this represents the highest possible evaluation of an object, or in other words, the most positive attitude. The lowest possible score, representing the most negative attitude, is 7.00. Therefore, the means have to fall within this range. Table XVII and Table XVIII give the findings. In Table XVII we compare civilians with police, and in Table XVIII we compare Negro civilians with white policemen. Our base was 100 policemen, and 85 civilians, because only this many participants in all programs filled out the semantic differential before and after the program. These 185 people constitute 75 per cent of those defined as participants from a research standpoint, and 61 per cent of those defined as participants from a program standpoint.

This data then only gives us a partial view of the impact of the program on attitudes of the participants. Not all stimulus words were included in all of the ten tests administered before and after each of the Five programs, as indicated in the footnote to Table XVII.

Table XVII gives the ranking of the various stimulus words before and after the program, by police and civilian status. The first result that strikes the eye is the fact that the only negative means are police ones, and they are for (as we might expect) CIVIL RIGHTS DEMONSTRATIONS and BLACK POWER. Amazingly, of the 12 words, BLACK POWER ranks lowest for the civilians, the vast majority of whom are Negroes. The fact that civilians and police both ascribe lowest status to BLACK POWER should not obscure the vast difference in evaluation. The police mean is 5.55 (quite negative), and the civilian mean is 3.96 (neutral). Apparently our civilian participants have partially internalized the extremely negative orientations of American Society toward the slogan "black power". This is obviously not the case concerning the term "civil rights demonstrations." The civilian score on CIVIL RIGHTS DEMONSTRATIONS is 3.12, on the positive side, and the police mean is 4.74, on the negative side. The civilians' rank it third on the list of 12 stimulus words, whereas the police rank it eleventh.

Both civilians and police evaluate POLICEMAN very highly. The police rank, before the program, is 2.05: police participants evaluate their profession higher than any other object represented by the stimulus words, including themselves (ME), as individuals. Civilians evaluate POLICEMAN more highly than any other stimulus word except for ME. We expected that civilians would evaluate NEGRO more highly than any other word; NEGRO we thought would constitute the

reference group counterpart for civilians of the word POLICEMAN for police participants. The relatively low police rank is to be expected: police perceive Negroes as the source of most of their everyday problems, and coming from Catholic families which are of the working class and which are close-knit as familial units, we knew that they would not have had the opportunity to develop a sophisticated understanding of the Negro subculture. Comments such as "Oh, we know all this, we see it everyday" on the police part are misleading. Police, because of their role in society are more aware of the nature of social disorganization among lower-class people, and especially lower-class Negroes (at least as far as Newark is concerned). But what they lack is an awareness of the basic social structural reasons for this disorganization (especially the history of the Negro American) and a patterned incapacity for emphathizing with Negroes, which incapacity stems in no small measure from their own ethnic and social class history and position in American Society.

As in the case of the words BLACK POWER, our civilians have apparently internalized the dominant society's picture of the Negro American to such an extent that they even accord the word WHITEMAN higher evaluation than the word NEGRO.

From the mean scores, apparently the word POLICEMAN is more potent as a symbol of "The Man," (the white status quo enforcer), than is the word WHITEMAN. Obviously: the police officer has the gun and the club.

Policeman evaluate the word SCHOOL very highly (2.63), whereas civilians give it a much lower place (3.50). To the police, the word school stands for a place which tries to teach people to obey the law and which also prepared the police participants for a respectable profession. To the civilian, especially

the Negro, the word school stands for a place which pretends to offer hope but which does not "come across," and cannot, because dominant society is not prepared to give the typical or average lower class Negro boy or girl the same chance it gives the average white counterparts, and because school offers less hope to the lower class than it does to the working class, and Negroes are by and large in the former.

The low rank for the words PUERTO RICAN has probably different reasons for police and civilian participants. Negro civilians may be unconsciously grateful that there is in Newark a minority group which is both clannish and poor, and which therefore warrants low evaluation, which low evaluation serves to bolster the morale of the Negro. The police probably view the Puerto Rican community as just another "trouble-making" group. An alternative explanation is that the "scapegoat" phenomenon also operates in their case.

It is difficult to understand why the stimulus word NEWARK did not receive a higher evaluation. Perhaps to many of our civilian participants it represents a city of no hope or a city in which the whites rule but the Negroes are the majority group. Perhaps to the police the word represents the place where we see so much trouble and which causes us so much overwork, as well as a place of abode.

As Table XVII indicates, the ranking of the 12 stimulus words before the program is essentially similar to the ranking afterwards. As a matter of fact, the similarity of the means for the words before and after the program is initially suggestive that the program had absolutely no effect whatsoever upon the attitudes of participants. However, before coming to such a conclusion, several things should be borne in mind. First, civilians began the program

with quite a positive evaluation of police; not too much "room" remained for
them to develop a more positive evaluation. Second, our program exposed the
police role and social structure perhaps more than it has ever been exposed
before in the history of police work. Consequently,   is to be expected that
the mean score after the program represents a relatively realistic evaluation
of the good and bad points about the police, whereas the score before the program
may have been based upon stereotypes, prejudices, or, on the positive side,
simply a desire to declare oneself to be "on the side of the good guys." Mean
scores on abstract tests like the semantic differential obscure reasons for
responding.

Third, and in line with the "development of a more realistic picture of
the world" idea, police participants had somewhat reduced scores on the words
POLICEMAN and ME after the program.

Perhaps police participants "took to heart" some of the criticisms of
civilians, and developed a more realistic assessment of the good and bad points
of the police profession and of themselves as individuals.

The change of the greatest magnitude is difficult to explain. The police
mean on the word SCHOOL was .34 point lower after the program than before. The
most obvious explanation is that in the course of group discussion, it became
quite clear to police that the Newark school system, like any largely non-
integrated school system, cannot fight the battle of winning over the poor to
conventional behavior alone. Furthermore, many of the problems which the Newark
school system faces came to the fore in the discussions, problems beyond the
control of the Board of Education to be sure, but nevertheless the word SCHOOL
perhaps became associated with the many problems involved. And finally, the

point was made quite clear to the police by Negro students in leadership posi-
tions that attending school, doing well in school, and developing an under-
standing of the problems which police face in an era of change does not alter
negative feelings toward a society which maintains disc_iminatory practices.
Police may have become somewhat disillusioned with the school system as the
"second-line defense" against deviance when the family fails.

Table XVIII largely confirms the interpretations given above. In this table,
Negro civilians are compared with white police. This we felt appropriate to do
because Negroes constituted the bulk of the civilian group, and whites comprised
the vast majority of the police group, and because problems in Police Community
Relations in Newark are largely problems between white police officers and
Negro civilians.

The ranking of the twelve stimulus words in Table XVIII is identical to
that in the preceding table in the case of police, and is very similar in the
case of civilians. Only a few things are worthy of note. First, Negro civilians
evaluate CIVIL RIGHTS DEMOSTRATIONS much more highly than do white civilians
(the mean for the former is 2.77 as compared with a mean of 4.38 for the latter).
However, Negro civilians who account for this ranking.

Negro civilians evaluate SCHOOL more highly than do white civilians (SCHOOL
moves up from eighth place for civilians as a whole to fifth place for Negro
civilians, and from a mean of 3.50 to a mean of 3.28, because the white civilian
mean is 4.64). White police, on the other hand, evaluate the word SCHOOL more
highly than do Negro police. The combined police mean for this word is 2.63;
the white police mean is 2.43; the Negro police mean is 3.61.

White police evaluate the word NEGRO lower than do Negro police (4.03 as

compared with 3.37, balancing out to a combined mean of 3.89). Likewise, white

police evaluate CIVIL RIGHTS DEMONSTRATIONS and BLACK POWER much lower than do

Negro police. Regarding CIVIL RIGHTS DEMONSTRATIONS, the white police mean is

5.11, and the Negro police mean is 2.54. Negro police evaluate CIVIL RIGHTS

DEMONSTRATIONS even more favorably than do Negro civilians. In regard to

BLACK POWER, white police have a mean score of 5.75, while Negro police have a

mean of 4.58. The indication is that in terms of reference group theory,

Negro policemen identify with Negroes to a greater extent than they do with

their professional community.

With reference to changes in evaluation of words as a result of the program,

the picture is the same as for civilians and police. There is the same lowering

of evaluation of self, either as an individual or as a policeman on the part of

police, only in this case, the police are joined by the Negro civilians, who

also grow slightly more critical of themselves and of civilians as a result of

the program. White police lower their evaluation of the word SCHOOL while

Negro police raise their evaluation an equal amount (in the former case from

2.43 to 2.83, in the latter case from 3.61 to 3.20).

In the next sections of this research report, we present a summary and

discussion of the other facets of the research conducted on the project.

TABLE XVIII. Rank and Mean Score on Selected Stimulus Words Before and After the Program by Negro Civilian and White Police Status

1. Negro Civilians

Stimulus Word	Rank Before Program	Rank After Program	Mean Before Program	Mean After Program	Change and Direction	N*
ME	1	1	2.41	2.54	.13	58
CIVIL RIGHTS DEMONSTRATIONS	2	2	2.77	2.77	.00	37
POLICEMAN	3	3	2.88	2.93	-.05	59
WHITEMAN	4	5	3.23	3.39	-.16	62
SCHOOL	5	7	3.28	3.45	-.17	36
NEIGHBORHOOD	6	4	3.30	3.14	.16	36
CIVILIAN	7	10	3.39	3.53	-.14	51
CUBAN	8	6	3.40	3.44	-.04	35
NEGRO	9	8	3.41	3.46	-.05	60
NEWARK	10	9	3.46	3.49	-.03	42
PUERTO RICAN	11	11	3.60	3.67	-.07	42
BLACK POWER	12	12	3.71	3.73	-.02	34

2. White Police

Stimulus Word						
POLICEMAN	1	1	2.01	2.24	-.23	79
ME	2	2	2.26	2.42	-.16	78
SCHOOL	3	3	2.43	2.83	-.40	32
NEIGHBORHOOD	4	5	3.01	3.16	-.15	32
WHITEMAN	5	4	3.20	3.02	+.18	80
CIVILIAN	6	7	3.42	3.44	-.02	63
NEWARK	7	6	3.43	3.34	+.09	49
CUBAN	8	8	3.54	3.67	-.13	32
PUERTO RICAN	9	9	3.87	3.81	+.07	49
NEGRO	10	10	4.03	3.94	+.10	80
CIVIL RIGHTS DEMONSTRATIONS	11	11	5.11	5.11	.00	30
BLACK POWER	12	12	5.75	5.67	+.08	32

* For an explanation of the variation in the number of participants rating a particular stimulus word, please see the footnote for the preceding table.

Chapter 9: What Participants Liked and Disliked About the Program

Table VI. shows the popularity of the various facets of the program.

TABLE VI. What Participants Most Liked*

Component Liked Most	Civilians N	%	Police N	%	Total N	%
Discussion Groups	26	24.8	48	50.0	74	36.9
Lectures (per se)	16	15.2	7	7.3	23	11.4
Individual lecturers	8	7.6	4	4.2	12	6.0
Field Trips	6	5.7	6	6.3	12	6.0
Role Playing	6	5.7	0	0	6	3.0
Coffee	0	0	7	7.3	7	3.5
Leadership Training	1	1.0	1	1.0	2	1.0
Informal Discussion	1	1.0	1	1.0	2	1.0
Movies	0	0	2	2.1	2	1.0
"Everything"	13	12.4	2	2.1	15	7.5
"Nothing"	0	0	3	3.1	3	1.5
No Response	20	19.0	12	12.5	32	15.9
Illegible Answer	8	7.6	3	3.1	11	5.5
Total	105	100.0	96	100.0	201	100.2

*All non-duplicating post-tests are included in this table, regardless of whether or not the individual meets the criterion of a participant, given in part Two of this section. The "No Response" category is relatively large because insufficient time was allotted for the administration of the questionnaires during Program Five.

Table VI shows that the discussion groups were twice as popular among police as among the civilians. On the other hand, lectures were much more popular with the civilians than with the police.

Whereas a few civilians chose role playing, this is true of no police participant. Civilians were six times more likely to say that they liked everything than were police. Three police officers even said that there was nothing about the program that they liked.

The following quotations are a sample of the reasons given by the participants for liking certain portions of the program most.

Discussion Groups: Civilians's Reasons

. . . you hear both sides.

. . . things that were touched upon lightly (during lectures) were broken down into detail and made clear to everyone involved.

I seem to get more understanding from them.

They were simply more informative.

Discussion Groups: Policemen's Reasons

Through group discussion the interchange of ideas broadened my views on a number of subjects.

. . . a chance to hear one side, and to give your point of view.

Gave all persons, involved an opportunity to soberly discuss attitudes towards each other.

I was able to explain the role of the police to the civilian when I thought he was misinformed.

Questions in the post_test intended to obtain more specific reactions to the discussion groups produced answers such as:

Discussion Groups: Further Civilian Comments

> I thought the smaller groups were much more cooperative.

> I liked the opportunities to unload.

> . . . we all had a better chance to express ourselves.

Discussion Groups: Further Police Comments

> I liked the free exchanges . . .

> . . . a more harmonious feeling was prevalent.

> I liked the full participation and gradual warmth of the entire groups.

> I liked the feeling of beingg able as a policeman to sit and talk about the community problems with civilians.

> . . . it had a friendlier atmosphere and the topics were discussed openly.

There were very few negative reactions to the discussion groups. Most of then negative comments were the result of individual differences of opinion with regard to the goals of the group. One participant, for example, was disturbed by the "rambling from the topic and the discussion of non-related, purely logical problems." The only other relatively severe negative comment about the discussion groups referred to the particular group leader.

Participants were asked how they felt in the discussion groups. A sample of the answers follows.

> (Civilian) Nervous at first, but became confortable afterwards.

> (Civilian) Each member of the group was accepted.

> (Civilian) Frustrated by people who just won't listen.

> (Policeman) Very comfortable . . . we tried to look at each other's arguments objectively.

A thirteen item discussion group rating scale filled out by 76 civilians and 73 police officers on the post-test corroborates the findings on the open-ended questions concerning the discussion groups be ing the best-liked part of the program. The scale consisted of 13 statements, and participants circled one of seven numbers, ranging from -3 to +3, with -3 indicating strong disagreement and +3 indicating strong agreement with the statement. By combining all plus numbers for a particular statement, it is possible to compare police with civilians in terms of per cent agreeing with the item. The results appear below.

TABLE VII. Per Cent of Police and Civilians in Agreement with Discussion Group Success Items

Item	Per Cent in Agreement Police	Per Cent in Agreement Civilian
Everyone was encouragged to have his say.	88	83
Leaders did not talk too much.	57	76
The discussion did not ramble off the topic.	67	63
Civilians did not keep police from expressing themselves.	75	81
Police did not keep civilians from expressing themselves.	84	88
No one felt forced to participate.	75	82
Participants were willing to listen to others.	89	83

Participants were open minded toward views different from their own.	77	90
The group had a friendly atmosphere.	85	91
Participants had the courage to express complaints they regarded as important . . .	88	88
Leadership was able to re-state and sum up participants' comments adequately.	92	86
Leaders tended not to interject their own views but to encourage participants to express their views.	79	79
There was a relatively equal number of civilians and police in the group.	69	87

Table VII shows, first of all, that participants regarded the discussion groups as a most successful part of the program. Criticism, secondly, is most apparent in regard to leaders talking too much, leaders allowing the discussion to ramble off the topic, and, in the case of the police, an uneven number of police and civilians. Discrepancies between police and civilian evaluation are most apparent in regard to leaders talking too much (police are much more critical), the unequal number of the two camps (police are much more critical), and open-mindedness (police are somewhat more critical).

TABLE VIII. Mean Ranking by Participants of Discussion Group for Four Race Combinations of Dyadic Leadership*

Race of Leaders	Ranking by: Police		Civilians	
	mean	N	mean	N
Police: Negro: Civilian: Negro	1.8	12	2.3	13
Police: White; Civilian: White	1.8	8	1.5	5
Police: Negro; Civilian: White	2.3	8	2.5	5

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TABLE VIII.
contd.

Police: White; Civilian: Negro	1.6	40	1.7	46

* The number of participants is smaller than the numbers taking the post-test because some people, when tests were anonymous, failed to indicate their discussion group number, and because some people did not fill out the rating form.

Table VIII is based upon 12 of the 13 items comprising the discussion group success scale: all except the last, because the last item may or may not be indicative of a successful group. An individual's scores on all 12 items were added, and the total was divided by 12. The range is from -3 to +3. A score of +3 would indicate "total success". A score of -3 would indicate "total failure". A score of 0, of course, would indicate neither success nor failure.

The small numbers of participants involved in all groups except those with a white police leader and a Negro civilian leader make generalization impossible. However, it is interesting to note that police participants seem happiest with a Negro police leader and a white civilian leader, and that civilians are happiest when the police leader is Negro , regardless of the race of the civilian leader.

The table offers support for the "leadership-in-tandem" concept for discussion groups in police community relations training programs, as all averages are relatively high.

The lectures were less popular than the discussions but were far more popular among civilians than among police participants. On the post-tests for the last three programs, participants were asked to

rate all topics in terms of their appropriateness for a police community relations training program. The topic which received twice as many votes as its nearest competitor was; Problems in Police Community Relations and How These Relations May Be Improved.

Sharing second place in terms of popularity were four topics: How Civilians Can Help the Police; Barriers to Police-Minority Group Understanding; Understanding Newark - The City We Live In; The Causes of Crime. Next in popularity was the topic: The Relationship of Poverty to Delinquency and Crime.

In an effort to compare the interests of police with those of civilians in various lecture topic areas, a content analysis was made of all lecture topics, including some indicated in the original Proposal which were not used in the Program, and the number of topics under each theme checked by police and civilians was noted. Because of the unevenness of the number of topics under each theme, the findings reported below can not be used as an indication of general interest in a theme per se. The findings are useful, however, for comparing police interests with those of civilians. Below are presented the themes and the topics under each. If a topic seemed appropriate to classify under more than one theme, we did not hesitate to do so, since for the purpose at hand, it did not matter.

THEME	TOPICS
Police Community Problems	Problems in Police Community Relations; How these Relations May Be Improved. How Policemen View Their Role. The Role of Prejudice in Police Community Relations. How the Civil Rights Movement Affects Police Community Relations. Why Civilians Resent the Police. Barriers to Police-Minority

THEME	TOPICS
Police Community Relations Contd.	Barriers to Police-Minority Group understanding. How Civilians Can Help the Police. How the Teenager Views the Policeman. The Role of the Press in Police Community Relations.
Crime and Delinquency	Relationship of Poverty to Crime and Delinquency. The Causes of Crime.
Poverty	Relationship of Poverty to Delinquency and Crime. The Structure of the Poor Family. Poverty and Human Rights. The Problems of Being Poor.
Prejudice	The Role of Prejudice in Police Community Relations. Why We See Each Other Differently. The Nature of Prejudice.
Law Enforcement	Community Resources in Law Enforcement. Recent Supreme Court Decisions as They Relate to Human Rights and Police Practice. How Policemen View Their Role. The Nature of the Law Enforcement Function. The Role of a Policeman in Contemporary Society.
Civil Rights Movement	The Changing American Philosophy Toward Human Rights. Recent Supreme Court Decisions as They Relate to Human Rights and Police Practice. How the Civil Rights Movement Affects Police Community Relations.
Newark	Understanding Newark - The City We Live In.
The Press	The Role of the Press in Police Community Relations.
How Civilians Can Help the Police	How Civilians Can Help the Police.
Supreme Court Decisions	Recent Supreme Court Decisions as They Relate to Human Rights and Police Practice.
The Special Problems of Youth	How the Teenager Views the Police Officer.

TABLE IX. Comparison of Popularity of Lecture Topic Themes
Between Police and Civilians.

Theme	Police			Civilians		
	N	%	Rank	N	%	Rank
Police Community Relations	60	33.7	1	45	29.8	1
Crime and Delinquency	7	3.9		5	3.3	
Poverty	14	7.9	4	21	13.9	2
Prejudice	13	7.3		19	12.6	3
Law Enforcement	31	17.4	2	12	7.9	
Civil Rights Movement	7	3.9		5	3.3	
Newark	6	3.4		14	9.3	4
The Pres s	5	2.8		1	0.7	
How Civilians Can Help The Police	16	9.9	3	9	6.0	
Supreme Court Decisions	6	3.4		4	2.6	
Youth	4	2.3		2	1.3	
Total	178	99.9		151	100.0	

Table IX shows the results of this analysis.

Table IX shows that civilians and police are most interested in the theme most germane to the purpose of the program: Police Community Relations and how to better them. Aside from this mutual interest, police are much more interested in law enforcement topics, and civilians in poverty, prejudice, and Newark. This latter interest in Newark, is indicative of the desire on the part of civilian participants to find out the ethnic composition of the City, and the agencies and private organizations which can help them or their friends. It may also be

indicative of their desire to become local "opinion leaders," a position requiring sound knowledge about the local social (especially the power) structure. It also suggests that civilians either identify with or desire to become more integrated into the Newark community than is true of police. Furthermore, it is consistent with the greater civic organizational involvement found among the civilians than on the part of the police. Police are slightly more interested in how civilians can help them; civilians, however, do not lack interest in this topic. Interest in other themes is slight, and roughly equal between police and civilians. The relatively low interest on the part of civilians in the topic about the civil rights movement and on the part of police in deviant behavior is somewhat surprising.

This discussion about the reaction of participants to lectures as indicated on the post-test would not be complete without at least a smattering of representative quotes on the part of persons who indicated that they liked this part of the program best:

The speakers were very interesting and intelligent (a civilian).

The lectures by the professional people were the most informative (a policeman).

. . . gave me a greater insight into the social forces which motivate people to violate laws (a policeman).

Half a dozen police participants and the same number of civilian participants said that they liked the field trip component of the program best.

On the post-test, participants were asked what they did, and what they liked and disliked about the trips. A sampling of the answers follows.

Field Trips: Civilian Reactions

I saw cases that I had only heard about before,
and seeing these things for yourself made a difference.

I can understand now why police are sometimes late to arrive,
because there are many incidents at the same time.

I . . . rode in a detective car . . . It is an experience
I'll never forget.

Wonderful trip, very enlightening, gave me much better
understanding of police work.

We went to the Fourth Precinct - I loved it. Saw the
whole precinct including the horse stables.

There was a great deal to be learned at the precinct. Here
we came into direct contact with suspects of crimes and the
procedures with which they are handled.

A well planned itinerary. Police station interview and discussion
with the precinct Captain and other officers; the review of police
forms and procedures; the public housing and the houses of the
patrolmen; Communications - police car rides; the interview and
discussion with the chief magistrate; and the court observation.

Field Trips: Police Reactions

It gave me an opportunity to show the citizens the police
problems.

. . . showing civilians our duties.

The civilians were enlightened and delighted with patrolling
. . . in a radio car, and touring of precinct facilities.

It helped to clarify for the civilians many facets of police
operations.

Very enjoyable and enlightening for civilians.

Civilians gained a better understanding of how a police department
functions.

The civilian participants valued the trips as learning experiences,
whereas the policemen who enjoyed the field trips did so mostly because it
gave them an opportunity to show "the civilians. . .first hand, how the police
department functions."

In regard to meetings devoted to role playing, the following quotes,
suggest, very briefly, the reaction of participants who liked this portion
of the program most.

> It gave me the opportunity to see myself and how others
> see me. (a civilian).

> How people actually react. (a civilian)

> . . .it presents situations that all of us recognize. (a policeman)

The last comment, incidentally, suggests a desire for "role integration,"
that is, for police and civilians to stop assuming that they are on opposite
sides, and to begin acting as co-workers in a police community relations
team.

Police reactions to role playing indicate that they felt that they were
being ridiculed and unjustly stereotyped by civilians.

On the post-test administered for programs four and five, participants
were asked to rank all incidents indicated in the Proposal or suggested by
participants sometime during the program. More than any other episode, civilians
chose "incident involving unnecessary abuse by police" as the one which they
most desired to have role played. On the other hand, police chose "Police
trying to get information about a complaint or a crime; civilians refusing to
cooperate."

A separate analysis concerning the part of the program most liked was made for Program Two.

TABLE X. Which Part of Program Liked the Most

| | Per Cent of | |
Part of Program	Police	Civilians
Discussion Period	63.6%	29.0%
Speakers	18.4	38.8
All of the Program	0	12.9
Field Trip	0	6.4
Role Playing Session	0	3.2
None of It	9.0	0
No answer	9.0	9.7
Total	100.0%	100.0%

This table puts into sharper relief the conclusions presented above with reference to all five programs. The ratio of police and civilian preference for Discussion Periods and Speakers is inversely related. Twice as many police (63.6 per cent versus 29.7 per cent) preferred the discussion session, while the civilians were keener on the Speakers (38.8 per cent versus the police 18.2 per cent).

Two explanations are suggestive. First, the defensiveness and somewhat aggressive argumentation by police seemed oriented toward prosylitizing the civilians to the police viewpoint, toward gaining sympathy with the police and placing most of the blame for problems on civilians. In regard to those civilians who sympathized with the police to a certain extent, this process on the part of police participants was like "rubbing salt into an open wound."

Perhaps the police preference for the discussion groups is due to the fact that this was a good situation in which to attempt to "win the civilians over to their side."

Second, and this is to an extent inter-related with the first point, the fact that civilians praised the speakers so highly suggests that they received their ego boosting from the speakers. Civilians characterized speakers as "informative," "factual," and "authoritative." To punctuate, three civilians and one policeman found Bayard Rustin's remarks "clarifying." On the police side, two police suggested that too many speakers presented only liberal views and should have been counteracted with more conservative lecturers. Police were especially negative to Bayard Rustin. Some comments are illustrative: "Rustin may even have made me loose some of what I had been taught to believe" "(Rustin) used the field of law enforcement as a whipping boy with his racist statements."

The difference in the police and civilian reactions, therefore, suggests that while the police found the stage of the discussion room to their advantage, the civilians received confirmation of their picture of the world from the speakers. However, before giving the erroneous impression that the two camps are hopelessly lost to their respective ideologies, an examination of the individuals who listed the Speakers as the best part of the program is in order. Fully 60 per cent of the police and 55 per cent of the civilians mentioned Mrs. Bessie Hill. Her presentation was based on the premise that blame and praise are not a monopoly of one or the other, but mutually and differentially shared. This ability to accept and undertake the burden of blame upon oneself indicates that the traditional ideal of fair play was predominant.

Further evidence to support this contention is provided by the answers to the query, "If you ran this program, what would you teach?" Answers like "respect," "mutual understanding," "cooperation," and "tolerance" accounted for 50.0 per cent of the police answers and 53.4 per cent of the civilian answers.

Questions designed to elicit what participants did not like about the program were included in the post-tests in both a forced-choice and an open-ended manner for programs four and five. The results of the forced-choice item only serve to support points made above. Seven policemen as compared with only one civilian said that the role playing session was least liked. (This is in regard to Program Five only; role play was not used during Program One.) Likewise, four policemen as compared with only one civilian (for both programs) indicated field trips as being the least liked part of the program. Whereas four police officers said they liked the lectures least, no one said that they liked the discussion groups least.

The open-ended question received such answers as:

The program was too short. (Civilian)

Classes should be held at night. (Civilian and a policeman)

No name tags were worn. (Civilians)

The program did not adequately represent the real population. (Policeman)

The speakers were late or absent. (Policeman)

I was ordered to come during my free time. (Policeman)

I was forced to come without compensation. (Policeman)

Not enough civilians were reached. (Policeman)

The discussion groups were too short. (Civilian)

To conclude this discussion concerning the feelings of participants about the program, the following table shows the extent to which people felt the program was of value to them personally. It is based upon Program Two only.

TABLE XI. Any Personal Gain From the Program?

Classification of the Answer Concerning Personal Gain	Per Cent of	
	Police	Civilians
I have learned something of value and my behavior will change	54.6%	93.4%
I knew all this before and I will maintain my objectivity and fairness	36.4	6.6
I have not benefitted; the program has been of no value to me	9.0	0
Total	100.0%	100.0%

Suggestions for Improving Police Community Relations Training Programs

The discussion here pertains to participants' suggestions for improving the Training Program.

Participants were asked, "What do you feel should be changed to make our program a better one." An examination of the answers given on the post-tests for the last two programs was made. The most common response was that the programs should reach more people, and that civilians from a greater variety of ethnic groups and social classes should be included. Other responses are:

Include teenagers; Work on the Precinct level only;

Conduct more field trips; Advertise the program (A criticism made throughout the program by participants and visitors alike);

Have speakers who are closer to the people;

Conduct more role playing;

Emphasize the discussion groups to a greater extent and have them last longer; Be more punctual;

Pay participants who have to miss work to attend; Have the program conducted over a longer period of time;

Involve more community leaders in the program; Have more expert and more important speakers;

Do not order the police to attend;

Train the discussion group leaders more thoroughly;

Include more relevant movies; Conduct night sessions for people who work during the day.

Six participants (five of them civilians) said that the program is "fine as it is." Eleven participants did not answer the question. Except for the most common response noted above, each of the above suggestions was mentioned by about one or two policemen and/or one or two civilians. Curious exceptions

to this are the four policemen who wanted field trips and the three policemen who wanted more expert and important speakers.

What Do Participants Do After the Program to Better Police Community Relations?

A follow-up study was conducted after May 11, 1967, the last class day, to determine what the civilian participants did to improve police community relations. The assumption is that any constructive behavior in this regard was a result of participation in the Training Program. Eighty-nine persons were interviewed. Time was insufficient to enable all participants to be interviewed. The 89 consist of 47 females and 42 males; of 67 Negroes and 22 Caucasians.

Forty-eight persons recommended the program to other civilians, and eight of these civilian participants were successful, in that the persons contacted acutally did become program participants. Forty-six civilians discussed the program with young people, mostly teenagers, acting on the assumption that telling young people that a program exists in which police officers and civilians can have the opportunity to engage in direct confrontation would reduce the probability of deviant behavior on the part of the youngsters.

For nine civilians spoke to agencies and organizations in the city about the program. Perhaps most important among these are the youth organizations: St. Bridget's Youth Organization, YM-Y.W.C.A., Youth Corp, and Girl Scout Troop 128. Other community organizations exposed to our program through our participants include: Operation Ironbound, N.J.A.F.L.-C.I.O., the Hayes Homes Tenants League, Married Womens Guild of St. James A.M.E. Church, the Puerto Rican Fraternity, Warren Street School P.T.A., Central High School P.T.A., Bergen Street School P.T.A., West Kinney Junior High School P.T.A., Roosevelt

School P.T.A., the Eastern Star, the Usher Board of Hopewell Church, the Orange N.A.A.C.P., the Maplewood N.A.A.C.P., St. Elizabeth's Guild, the American Legion, Newark Pre-School Council, Senior Citizens organizations, Blazer Agency, the Neighborhood Youth Corps, the East Orange Community Action Program, United Community Corporation, and the Pre-School Block Association. Of course, some of the above organizations had been contacted initially by the staff; however, it was found that personal communication by participants enhanced community interest and recruitment.

In addition, under staff direction, program participants held a panel discussion and a role-playing demonstration in two of Newark's Precinct Councils. The discussion, held at Precinct Five on Wednesday, June 21, 1967, involved three participants, each of whom told the Council what the Training Program meant to him or her. The Council (35 members attended) was enthusiastic, and expressed a desire to have the program continued. When asked why Council members wanted to have the program continued, the response in every case was that the speaker wanted to participate and to recommend the program to others.

The role playing demonstration, held at Precinct Four on Monday, June 26, 1967, involved ten participants who enacted a situation of a "woman in trouble" (robbery) in which Housing Authority law enforcement officials were slow in responding and ineffectual. Seventy Council members were in attendence to witness the demonstration. This demonstration was instrumental in getting the Council to establish a committee to investigate methods for helping the Housing Authority to become more effective in preventing crime and delinquency. Council members wanted the Police Community Relations Training Program continued.

An additional follow-up study conducted for the policemen who had partici-

pants in programs 2 and 3 was less encouraging. One hundred fourteen people were interviewed, all of whom were males. Most of these people did not fill out the questionnaire completely.

The results of these interviews show the negativism that many policemen displayed toward the PCRTP. Over 75% of the policemen indicated "no" when asked questions concerning their post-program behavior in the policeman role.

For example, "have you discussed our program with any poor people or members of minority groups," (79.0%), "Have you maintained acquaintance with any civilians whom you met for the first time at our program," (83.2%), and "Have you discussed our program at the meeting of any organizations (91.2%)."

The last figure is particularly noteworthy when comparing civilian and police attitudes since, as stated, many civilians spoke to other agencies regarding the efficiency of the program. In this regard, the only people who indicated that they had discussed the program at organization meetings were former PCRTP discussion group leaders. Some of the agencies mentioned were the Shomrem Society and the South Ward's Boy's Club, Men's Unit.

Responses to Post-Program Questionnaires - Police Community Relations Training Program

Have you discussed our program with any poor people or members of minority groups

	Yes		No	Total N
N=17	21.0%	N=66	79.0%	83

Have you discussed our program with anyone whom you felt really needed it?

N=22	71.1%	N=82	78.9%	104

Have you spoken to any colleagues of yours in the Police Dept. in a favorable way about our program?

N=64	69.6%	N=28	30.2%	92

Have you discussed our program with any young people?

Yes	No	Total N
N=29 26.6%	N=80 73.3%	109

Have you recommended to any young people that they participate?

N=18 16.7%	N=89 83.2%	107

Have you maintained acquaintance with any civilian(s) whom you met for the first time at our program?

N=13 13.0%	N=87 87.0%	100

Have you discussed our program at the meeting of any organization (s)?

N=10 8.8%	N=104 91.2%	114

Have you set up in any organization or club or home any conference or session involving discussion between police and civilians?

N=3 2.8%	N=104 97.2%	107

Since leaving the program, have you made any inquiries about a Precinct Council?

N=9 8.4%	N=99 91.5%	108

Since leaving the program, have you attended any Precinct Council meetings?

N=17 15.5%	N=91 84.5%	108

If our program were to be continued for another year, would you be willing (assuming scheduling could be worked out to your convenience and on time).

to be a participant: N=44-44%
to be a discussion group leader trainee: N=8-8.1%
to be a field trip organizer trainee: N=8.8.1%
to be affiliated with any of the above? N=4.4.1%
to be affiliated with none of the above N=35-35.3%
                              Ttoal   N=99

If our program were to be decentralized so that meetings were held near where you work (and assuming satisfactory scheduling,) would you be willing to be a

Participant: N=38-43.7%
discussion leader: N=8-9.2%
field trip organizer trainee: N=6-6.9%

participant in any of the above?   N=4-4.5%
participant in none of the above: N=31-35.6%

                              Total   N=87

Would you be willing to spend one-half hour a month "on time" talking about the role of the policeman to:

elementary school children   N=11-14.1%
secondary school children: N=2-2.6%
organizations for youth: N=13-16.7%
youth's "gangs" (if they invited you): N=9-16.5%
any of the above: N=4-5.1%
none of the above: N=39-50.0%

                              Total N=78

Chapter 10:   Highlights and Conclusion

PART III. has described 247 of the police and civilians who participated in the Training Program, and it has addressed itself to two basic questions: 1) Did the program work? 2) What implications does the Newark project have for future police community relations training programs.

Police and civilians came from very different backgrounds. They are quite different in orientation.

There is no doubt that the program had some measure of success. Attendance at sessions was good. Attendance on the field trips, however, was poor. Participants tended to regard the lectures as informative, and they provided food for discussion in the small groups. The discussion groups were the most popular part of the program, especially with the police, who regarded them as a way of winning civilians over to their point of view and of explaining police problems and practice. Both the question and answer periods following the lectures and the discussion groups provided the opportunity for a cathartic experience for both police and civilians. Both groups opened up and expressed complaints, and some of these were quite bitter.

Civilians entered the program with high expectations for its success, and expressed a feeling of satisfaction that the program had achieved its objectives. Police entered the program with considerable skepticism, but reached the end with a markedly more favorable view of the program. At the end of the program, both civilians and police were more willing to admit that problems in police community relations are mutually caused.

Results of the semantic differential measures of attitudes showed the basic differences of views prior to the program. This data also showed no change in attitude on the part of police or civilians. The basic view of of the world of the civilians was the same after the program as before, that is, with reference to objects of relevance to police community relations. The same applies to the police. However, the semantic differential profile merely confirmed the interpretation derived from observation and the open-ended questions on the instruments: civilians entered the program with an optimistic attitude and an eagerness to do something constructive and they left it with the same orientation. Police entered the program with a chip on their shoulder, slightly negative feelings about minority groups and the poor, and very negative feelings about civil rights demonstrations and "black power". Their attitudes were the same at the end but they saw themselves as civilians, especially poor people, see them, and accordingly developed a positive attitude toward this as- pect of the program. This attitude was enhanced when they found out that civilians were intelligent, and eager to learn and to help the police.

Each session abounded with suggestions for improving police community relations, not only in regard to training programs, but in numerous other ways as well. Upon leaving the program, both police and civilians spoke to their colleagues, friends, and organizations about the experience. The program pro- vided the fer'_le soil out of which many constructive community action efforts emerged: more active precinct councils. courses in police work at schools given by policemen, more civilians taking advantage of the standing invitation of the police department to ride in patrol cars, visit precincts and courts, and new efforts to curb deviant behavior on the part of youth, such as adult supervision

of play areas.

Some Procedural Suggestions

What implications did the program have for future similar efforts?
1) Reimbursement of civilians, at least to the extent of a minimum wage;
2) Requiring police to attend by the Police Department does not necessarily
mean non-cooperation by policemen; 3) Inclusion of both lectures and discussion
groups rather than have one or the other; 4) Use the "leadership-in-tandem"
approach in discussion groups; 5) Hold evening classes as well as day classes
to enable civilians who work to attend as well as those who do not or who are
in training; 6) Feedback by discussion groups to the general session is not
productive: it is better to have dispersion following small group sessions;
7) Establish good relationships with local agencies, especially in the anti-
poverty area, so that they will refer persons who will profit more than others
from the program; 8) Establish a structure for the program, firm enough to give
participants a feeling of security and group locomotion toward goals, topics
for discussion, etc.; 9) Have the program sponsored by a civilian rather than
a police organization; 10) Be extremely cautious with role playing: our ex-
perience is that no matter how potent or emotion-laden the area involved, it will
not get out of hand, nevertheless it engenders negative feelings which are re-
pressed at the time and emerge later in the form of silence or absenteeism;
11) Constantly hammer home the point the blame for dysfunctional interaction
between the police and the community is mutual; 12) Protect the professional
ego of the police occupational community by emphasizing the point that it is
the distinctive nature of police work which requires direct confrontation with .

the community in which some of the "secret knowledge" every occupation has
must be shared with the public, but that this sharing does not mean that the
police do not have a mandate to maintain the peace; 13) Include field trips
in the program, but relieve participants of class attendance so that they do
not feel pressured; 14) During the question and answer period do not permit
either extensive rambling from the topic or any one person monopolizing the
discussion; keep comments terse and pertinent to the topic; 15) Allow for
some rambling during discussion groups, do not hold participants rigidly to a
format; 16) Include as many speakers who have biases in favor of the police
as speakers who have biases in favor of the poor or minority group members;
17) Have a female leader who combines in her personality considerable good will
and a sense of humor, and who has had experience in both teaching and guidance
of both white and Negro high school students chair each session; 18) Give
preference to heads of city agencies or even staff members as lecturers over uni-
versity personnel or persons of national reputation; 19) Include civilians from
a variety of minority groups and policemen of all ranks: don't either favor
any one minority group or put any particular police rank "on the spot." 20)
Expand greater effort on training group leaders - their skills are central.

Appendix A

Pre- Test for Civilians and Police

IBM   INTERVIEWER: DO NOT FILL IN ANY IBM BLANKS.
1 _____ First digit of identification number.
2 _____ Second digit of identification number.
3 _____ Third digit of identification number.
4 _____ Status: 1. Citizen   2. Policeman   (Circle correct status)
5 _____ Program number: Circle correct number 1 2 3 4 5
6 _____ Discussion group number. To be filled in later.
7 _____ INTERVIEWER BEGIN ASKING HERE:

    In which ward do you live?
    _____ 1. Central
    _____ 2. North
    _____ 3. South
    _____ 4. East
    _____ 5. West
    _____ 6. Lives elsewhere, specify where:_____
8 _____ How old are you? _____ To be coded later.
9 _____ Sex: Circle correct answer: Male   Female
10 _____ Race:

    _____ 1. White
    _____ 2. Negro
    _____ 3. Other (specify) _____

IBM
11 _____ Did you spend most of your childhood years:
    INTERVIEWER: Read all alternatives:
    _____ 1. In a city,
    _____ 2. In a town,
    _____ 3. In the country but not on a farm, or
    _____ 4. On a farm?

12 _____ Did you spend most of your childhood years in Newark?
    _____ 1. Yes
    _____ 2. No
    If No: In which state did you grow up?

13 _____ Where your parents born? (INTERVIEWER: The answer "United
    States" is not enough. Probe to get the state of territory
    or foreign country.)
    Mother_____
    Father_____
    Where were your grandparents born?
    Mother's mother_____
    Mother's father_____
    Father's mother_____
    Father's father_____

14 _____ What is your religious background? (INTERVIEWER: Write
    whatever respondent tells you. Do not probe.)
    _____

15 _____ What is or was your father's occupation? _____
    _____

16 _____ What is your marital status?
    _____ 1. Single
    _____ 2. Married   (INTERVIEWER: Do not read these
    _____ 3. Widowed   alternatives. Let respondent
    _____ 4. Divorced   say what he wants to, then select
    _____ 5. Separated   appropriate answer.)
    _____ 6. Other answer: _____

17 _____ How many grades did you complete in school? _____
18 _____ Are you employed or unemployed?
    _____ 1. Employed
    _____ 2. Unemployed
    IF UNEMPLOYED, How long have you been unemployed? _____
19 _____ Have you ever been convicted of a crime?
    _____ 1. Yes
    _____ 2. No
20 _____ IF YES: Have you ever been sentenced to prison?
    _____ 1. Yes
    _____ 2. No
21 _____ Have you served in the armed services?
    _____ 1. Yes
    _____ 2. No
22 _____ IF YES: Did you receive any military decorations or awards
    for bravery or valor while serving?
    _____ 1. Yes
    _____ 2. No
23 _____ To how many community or religious organizations or clubs do
    you belong? _____
24 _____ IF MEMBER OF ONE OR MORE CLUBS OR ORGANIZATIONS:
    Do you consider yourself to be active in community or religious
    organizations?
    _____ 1. Yes
    _____ 2. No
    IF MEMBER: You do not have to answer this question if you do not
    want to, but for research purposes it would help us if you would.
    We would like to know what clubs or organizations you belong to.
    Would you be willing to tell us? (If yes, write their names.)
    _____
    _____

25 _____ How many years have you lived in Newark?_____
26 _____ How many years have you lived in New Jersey?_____
27 _____ Do you really think this police-community relations training
    program will be of any value to the community? (Interviewer,
    PROBE AT LEAST TWICE to find out why he thinks it will or will not
    be of value and write everything he says.)

IBM

28 ____ What do you think a civilian might gain by participating in a discussion group with other civilians and policemen? (PROBE AT LEAST TWICE; WRITE DOWN EVERYTHING)

29 ____ What do you think a policeman might gain by participating in a discussion group with civilians and other policemen? (PROBE AT LEAST TWICE; WRITE DOWN EVERYTHING)

30 ____ What do you like most about the police? (PROBE TWICE)

31 ____ What do you dislike most about the police? (PROBE TWICE)

32 ____ At the present time, do you tend to like or dislike policemen, in general, or are you indifferent? ____ ____ (IF LIKES OR DISLIKES) How much do you like (dislike) them? ____

33 ____ At the present time, do you tend to like or dislike the policemen with whom you personally have come in contact, or are you indifferent? ____ (IF LIKES OR DISLIKES) How much do you like (dislike) them? ____

34 ____ How would you feel about participating in a discussion group with several other civilians and police officers? (WRITE EXACTLY WHAT RESPONDENT SAYS)

35 ____ Apart from police-community relations training programs, can you think of any specific, practical ways to improve relations between civilians and police in the neighborhood where you live? (PROBE AT LEAST TWICE)

36 ____ If you had to choose one thing, what do you think is the most important job for a policeman to do? ____

37 ____ How many children do you have? ____ (ASK ONLY IF RESPONDENT IS OR HAS BEEN MARRIED)

Police Pre-Program Interview:

1. DATE OF APPOINTMENT
   In what year were you first assigned to active duty in the Newark Police Department? ____

2. PRESENT ASSIGNMENT
   What is your present assignment (number of precinct or name of division)? ____

3. PRESENT RANK ____

4. SEX (circle) male   female

5. AGE (circle) under 20   20-25   26-30   31-35   36-40
                  41-50   51-60   60 or over

6. PLACE OF BIRTH (circle) Newark   Other New Jersey Other North-east
   Mid-west   South   West   Europe   Puerto Rico Cuba Other (specify)
   ____

7. PLACE OF UPBRINGING (circle)
            city   town   rural non-farm   rural farm

8. RACE (circle) White   Negro   Other (specify) ____

9. RELIGION (circle) Protestant Roman Catholic   Jewish
                  Other (specify) ____

10. FATHER"S OCCUPATION____

11. MARITAL STATUS (circle)   Single   Married   Other

12. EDUCATION
    How many grades did you complete in school? ____
    (For example, high school graduates write 12; if attended college, add each completed college year on to this. Do not count police academy.)

13. SPECIAL TRAINING (in addition to regular education and police academy training) Police Work   Social Work   Business   Human Relations
    Other (specify) ____

14. MILITARY SERVICE RECORD
    Have you been in the armed forces?   Yes   No
    Did you receive any military decorations or awards for bravery or valor? Yes   No

15. LENGTH OF RESIDENCE IN NEWARK
    How many years have you lived in Newark? ____

16. LENGTH OF RESIDENCE IN NEW JERSEY
    How many years have you lived in New Jersey? ____

17. ORGANIZATIONAL MEMBERSHIP
    To how many clubs or organizations (including religious) do you belong? ____

18. ORGANIZATIONAL ACTIVITY
    In how many clubs or organizations do you consider yourself active?____
    You do not have to answer the following question, but for research purposes it would help us if you would. What clubs or organizations do you belong to? If willing to tell us, write their names below:

19. Frankly speaking, do you <u>really</u> think this police-community relations training program will be of any value to the community? Yes No It would help us if you would give us your reasons for answering as you did:

20. If there is no duplication with the above question, please tell us what you think a <u>policeman</u> might gain from participating in a discussion group with other policemen and civilians:

21. Please tell us what you think a <u>civilian</u> might gain by participating in such a discussion group:

22. What do you <u>like</u> most about the civilians in the neighborhood you patrol or with whom you come in official contact?

23. What do you <u>dislike</u> most about the civilians in the neighborhood you patrol or with whom you come in official contact?

24. At the present time, do you tend to like or dislike the civilians in the neighborhood you patrol or with whom you come in official contact, or are you indifferent? Be frank.
    like much   like   indifferent   dislike   dislike much

25. How would you feel about participating in a discussion group with several other policemen and civilians?
    like much   like   indifferent   dislike   dislike much

26. Apart from police-community relations training programs, can you think of any <u>specific</u>, <u>practical</u> ways to improve relations between civilians and policemen? We would appreciate your comments in this regard.

27. If you had to choose one thing, what do you think is the <u>most important</u> job for a policeman to do?

28. If you are or have ever been married, how many children do you have, if any? _____

Post-Program Interview for Police and Civilians

IDENTIFICATION NUMBER_____
DISCUSSION GROUP NUMBER_____

CHECK ONE:
_____POLICEMAN
_____CIVILIAN

CHECK ONE:
_____MALE
_____FEMALE

CHECK ONE:
    MY AGE IS:
_____Under 20
_____20-22
_____23-30
_____31-40
_____41-50
_____51-60
_____Over 60
<u>IF YOU HAVE LOST YOUR IDENTIFICATION NUMBER</u> PLEASE WRITE YOUR FATHER"S OCCUPATION HERE:_____
YOUR PLACE OF BIRTH (city, state, country)
_____
YOUR OCCUPATION _____
IF YOU DID NOT ATTEND ANY OF THE SESSIONS OF OUR PROGRAM, PLEASE TELL US WHY:
FOR EACH OF THE SESSIONS THAT YOU MISSED, PLEASE TELL US WHY YOU WERE ABSENT:
        SESSION
        1
        2
        3
        4
        5
        6
        7
        8
        9
        10

POLICE COMMUNITY RELATIONS TRAINING PROGRAM

EVALUATION

1. Do you really think this Police-Community Relations Training Program has been of any value to the community? (If you don't think so tell us why; if you do think so also tell us why.)
2. What do you think the civilian participants have gained (if anything) by participating in the discussion groups with other civilians and policemen?
3. What do you think the police participants have gained by participating in the discussion groups with civilians and other policemen?
4. Has this program been of any value to you personally? If no, tell us why; If yes, also tell us why.
5. WHICH PART OF THIS PROGRAM DID YOU LIKE MOST AND WHY?
6. How did you feel in your discussion group, in general? (Examples: comfortable, angry, nervous, anxious, bored, accepted by group, not acceptable, involved, felt progress was or was not being made, felt group encouraged or discouraged free participation, felt goals were or were not clear, etc.)
7. Please tell us about your field experience. What did you do? Where did you go? What did you like? What did you dislike? How many civilians and how many police officers went with you?
8. HOW WILL YOUR ROLE AS A POLICE OFFICER (if you are one) OR AS A CIVILIAN BE CHANGED AS A RESULT OF THIS PROGRAM? (if it will not be changed tell us so and also tell us why)
9. WHAT DO YOU FEEL SHOULD BE CHANGED TO MAKE OUR PROGRAM A BETTER ONE?
10. IF YOU RAN A POLICE COMMUNITY RELATIONS TRAINING PROGRAM, WHAT ARE THE MOST IMPORTANT THINGS YOU WOULD LIKE TO TEACH THE CIVILIAN AND POLICE PARTICIPANTS?
11. WHAT OTHER WAYS CAN YOU THINK OF WHICH WOULD BETTER RELATIONS BETWEEN POLICEMEN AND THE COMMUNITY, ASIDE FROM PROGRAMS LIKE OURS?
12. DO YOU HAVE ANYTHING ELSE TO TELL US WHICH WE OUGHT TO KNOW AT THIS TIME?
13. HOW MANY SESSIONS DID YOU ATTEND, NOT COUNTING THE FIELD EXPERIENCE?

14. HOW MANY HOURS DID YOU SPEND ON THE FIELD EXPERIENCE?

Semantic Differential (given before and after each program)

NEWARK

GOOD____:____:____:____:____:____:____	BAD
SOFT____:____:____:____:____:____:____	HARD
ACTIVE____:____:____:____:____:____:____	PASSIVE
CRUEL____:____:____:____:____:____:____	KIND
STRONG____:____:____:____:____:____:____	WEAK
CALM____:____:____:____:____:____:____	EXCITABLE
CLEAN____:____:____:____:____:____:____	DIRTY
LIGHT____:____:____:____:____:____:____	HEAVY
HOT____:____:____:____:____:____:____	COLD
UNSUCCESSFUL____:____:____:____:____:____:____	SUCCESSFUL
MASCULINE____:____:____:____:____:____:____	FEMININE
SLOW____:____:____:____:____:____:____	FAST
IMPORTANT____:____:____:____:____:____:____	UNIMPORTANT
SMALL____:____:____:____:____:____:____	LARGE
FOOLISH____:____:____:____:____:____:____	WISE
HEALTHY____:____:____:____:____:____:____	SICK

The adjective pairs were also used for the following stimulus words: ME, CIVIL RIGHTS DEMONSTRATIONS, POLICEMAN, WHITEMAN, SCHOOL, NEIGHBORHOOD, CIVILIAN, CUBAN, NEGRO, PUERTO RICAN, BLACK POWER.

Appendix B

POLICE COMMUNITY RELATIONS TRAINING PROGRAM FOLLOW-UP QUESTIONNAIRE
(Given orally one week after the end of the fifth program)

Name:_____Address:_____Apt. #_____

Phone:_____Date Interviewed:_____Program #_____

Behavior Change

After leaving our program:

1. Did you recommend to anyone that they participate? (circle) YES NO
   If YES: To Whom? _____
2. Did you discuss the program with any young people? (circle) YES NO
   If YES: To Whom? _____
3. Did you continue relationships with any policemen you met for the
   first time at our program? (circle) YES NO
   If YES: With whom? _____
4. Did you discuss the program at the meetings of any organizations to
   which you belong? (circle) YES NO
   If YES: With Which Organizations?_____
   _____
   If YES: Give the dates for each organization and how many people
   you spoke to: _____
   If YES: What was the reaction from each organization: _____
   _____
5. Have you called your Precinct or gone there in person to find out when
   the Precinct Council meetings are held? (circle) YES NO
   If YES: When did you do this? _____
   If YES: What did you find out? _____
6. Have you attended any Precinct Council meetings? (circle) YES NO
   If YES: When? _____
7. Have you set up in any organizations, in your home, or anywhere else a
   conference or session between civilians and members of the Police Force?
   (circle) YES NO If YES: When and where was it held, who sponsored it,
   how many civilians and how many police appeared, and what happened?
   Which organizations? _____
   When and where was it held? _____
   How many police appeared and who were they? _____
   _____
   How many civilians appeared and who were they? _____
   _____
   What happened? _____
   _____
8. Have you assisted the police in their routine duties in any way since
   leaving our program? (circle) YES NO
   If YES; How? _____

POLICE COMMUNITY RELATIONS TRAINING PROGRAM FOLLOW-UP QUESTIONNAIRE

9. Have you joined any organizations in the city as a result of
   participating in our program? (circle) YES NO
   If YES; Which organizations? _____
10. If the Police Community Relations Training Program were to be
    continued for another year, would you be willing to:
    (check the ones that apply)
    _____ participate again
    _____ help in organizing field trips
    _____ be a discussion group leader
11. If a Police Community Relations Training Program were to be set up
    right in your own neighborhood, within walking distance, would you
    be willing to: (check the ones that apply)
    _____ participate
    _____ help in organizing field trips
    _____ be a discussion group leader
    _____ help in running the program, along with police officials

Test

Right Wrong ? (1) The Newark Police Community Relations Training
                      Program has been run by the Newark Police Department.

Right Wrong ? (2) The Newark Police Community Relations Training
                      Program was funded by the Department of Health,
                      Education, and Welfare of the Federal Government.

Right Wrong ? (3) Unlike other major cities in the United States, the
                      Newark Police Department does not have a Community
                      Relations unit.

Right Wrong ? (4) There are limits to the amount of force which a
                      policeman may use to overcome resistance on the
                      part of a suspect.

Right Wrong ? (5) The poor and minority group members have a tendency
                      to stereotype all police as being brutal.

Right Wrong ? (6) The unemployment rate of the City of Newark is higher
                      than that for the United States as a whole.

Right Wrong ? (7) The purpose of the discussion groups in the Newark
                      Police Community Relations Training Program was
                      primarily to have policemen teach civilians about
                      police rules and practice.

Right Wrong ? (8) Policemen have a tendency to be prejudiced against
                      members of minority groups and the poor.

Right Wrong ? (9) Poverty is a major factor in juvenile delinquency.

POLICE COMMUNITY RELATIONS TRAINING PROGRAM FOLLOW-UP QUESTIONNAIRE
Test (continued)

Right Wrong ? (10) The poor community and members of minority groups
tend to see the police officer as representing the
power structure of the entire community.

Right Wrong ? (11) In general, policemen feel that the recent decisions
of the United States Supreme Court about interrogation
procedures by policemen of suspects help them con-
siderably.

Right Wrong ? (12) Newark has six Precinct Councils.

Right Wrong ? (13) The Newark newspapers reported almost every speech
presented in the Newark Police Community Relations
Training Program.

Right Wrong ? (14) Many policemen feel that they are called upon to do
things which are not really a part of their job.

Right Wrong ? (15) Puerto Ricans were not well-represented in the Newark
Police Community Relations Training Program, in terms
of number of participants.

Right Wrong ? (16) Approximately ten per cent of the calls which the
police receive do not involve protection or law
enforcement.

Right Wrong ? (17) Regardless of his assignment, a policeman in plain
clothes is permitted to drink on duty in Newark.

Right Wrong ? (18) The rate of delinquency and crime is the same for
all social classes.

Right Wrong ? (19) The Newark Police Department is of the opinion that
it does not have enough members of minority groups
on its Force.

Right Wrong ? (20) The Newark Police Department has approximately 1400
members.

Forced-Choice
1. If a policeman knocked on your door and asked you for information
about a close friend of yours, would you
_____ Question his right to get this information
_____ Give him only information that couldn't hurt your friend
_____ Tell him things that would get you off the hook
_____ Tell the officer everything he wanted to know, including
some things that would probably hurt your friend

POLICE COMMUNITY RELATIONS TRAINING PROGRAM FOLLOW-UP QUESTIONNAIRE
Forced-Choice (continued)

2. If a policeman asked you for information concerning a crime
which you saw closely, but did not know the criminals, would
you
_____ tell him to leave you alone
_____ tell him you didn't see the criminals closely enough
_____ be willing to look at mug shots to help out, identify-
ing the people you saw committing the crime.

3. If you saw a policeman in trouble, such as being attacked,
would you
_____ just watch
_____ walk away
_____ call the station
_____ try to help him out on the spot or get others to do so

4. If a policeman stopped you for questionning because he suspected
you of something, would you
_____ keep your mouth shut so you don't get in trouble
_____ be resentful, because he's got no right to question you
_____ try to help him

Objectives of the Program

How successful has the program been in accomplishing its objectives?

VS S ? U VU (1) To develop in law enforcement officers and the
poor, an appreciation of civil and human rights,
and the need for the preservation of these rights.

VS S ? U VU (2) To develop in law enforcement officers the ability
to meet and accept without undue militance,
aggressiveness, hostility, or prejudice, police
situations involving poverty and/or minority
groups.

VA A ? U VU (3) To develop in law enforcement officers and the
poor, an adequate social perspective.

VS S ? U VU (4) To develop in law enforcement officers and the poor,
an awareness of individual and group differences
and similarities and of the need to avoid stereo-
typing.

VS S ? U VU (5) To help police develop a sensitivity to the effect
their words and actions have on the public.

VS S ? U VU (6) To develop in poor and minority group people,
insight into the causes of hostility against the
police.

VS S ? U VU   (7) To help poor and minority group people realize
                           that, not only are measures being taken to
                           eliminate discriminatory law enforcement, but
                           that it is within their own power to help in
                           the process.

VS S ? U VU   (8) To develop in law enforcement officers and the
                           poor, a recognition and awareness that miscon-
                           ceptions about different racial, religious and
                           nationality groups cause errors in judgement
                           which can contribute to unfair law enforcement
                           and community disorder.

VS S ? U VU   (9) To develop in law enforcement officers and the
                           poor, a recognition and awareness of the role
                           of anti-poverty and community relations agencies.

VS S ? U VU   (10) To develop in law enforcement officers, the
                           improved skills requisite for anticipating and
                           meeting constructively, the human relations
                           aspects of: a. incidents rooted in factors of
                           poverty, race, religion and national origin:
                           b. juvenile offenses: c. civil rights complaints;
                           d. community tensions.

VS S ? VU   (11) To help eliminate widely held negative attitudes
                           toward the poor and minorities, and so encourage
                           the development of channels of community and
                           acceptance between disadvantaged groups and other
                           citizens in the community.

VS S ? U VU   (12) To create a mutual appreciation of law enforcement
                           problems by poor citizens and law enforcement
                           officers working and thinking together.

VS S ? U VU   (13) To provide a basis among poor citizens for future
                           mutual cooperation with law enforcement officers
                           in the task of achieving community stability and
                           improvement.

Social Characteristics

1. Age _____
2. How many years of school did you complete? _____
    (check by asking) Did you graduate from high school? _____
3. Do you live in:
    _____ Public housing project
    _____ Other apartment building
    _____ Rented house or part of house
    _____ House you own
4. Race: (circle) Negro   Caucasian
5. Do you belong to a Spanish-speaking group? (circle) YES No
6. Are you unemployed? (circle) YES NO
7. What is your occupation or if you are unemployed what was your
    last occupation? _____

8. Are you receiving welfare payments temporarily? (circle) Yes No
9. At the time of your participation in our program were you
    affiliated with
    _____ Neighborhood Youth Corps
    _____ Blazer
    _____ Senior Citizens
    _____ Newark Pre-School Council
    _____ Other organization (specify) _____
10. Which ward do you live in?
    _____ North
    _____ South
    _____ East
    _____ West
    _____ Central
    _____ Live outside Newark (specify where) _____
11. Sex (circle) male female

FINAL EVALUATION OF LEADERS (Administered by Scientific Resources, Inc.)

NAME_____

Participated in one week SRI Training Session October 17-21, 1966

                    Yes_____
                    No_____

Led discussion groups in the following sessions:
    1_____2_____3_____4_____5_____
          (Please check appropriate line)

Please write a brief response to the following questions:
1. Has this experience helped you to do a better job in police community
    relations? If so, how?
2. In your opinion, what has been the impace of the total program on
    participants (police and civilian)
3. What is the one most important understanding you have gained from
    this training and leading discussion groups?
4. Have any changes (positive or negative) taken place in you as a
    result of your responsibilities and training in this program?

Please complete the sentence based on your experience in this Police-
Community Relations Program:
1. I feel good about:
2. I wonder if:
3. I fear that this training:
4. Sometimes I think that:
5. It always seems people are:
6. We have two groups here that:

Please finish the sentences referring to the other group. If you are a
police officer refer to the civilian and vice-versa:

1. One thing I like about them is:
2. They usually don't:
3. One thing I dislike about them is:
4. I'm not kidding, they always seem:
5. I'll say one thing for them, they:
6. Most people I know think that they are:

Please write any comments concerning your discussion leader training or
experience:

Program #2   Tuesday, January 17, 1967

Session 5   WHAT DO POLICE EXPECT OF CIVILIANS?

  9:00 A.M.   Leadership Training Program: Scientific Resources, Inc.

  9:15 A.M.   Program opens

               Coffee Served

  9:30 A.M.   Plenary Session: Chairman: Mr. Robert James

               1. Review of previous session: Mr. James

               2. Outline of the day's program

               3. Lecture: WHAT DO POLICE EXPECT OF CIVILIANS?
                   Speaker: Mr. Oliver Kelly, Chief of Police,
                   Newark, N.J.   Problems of policemen in comtem-
                   porary society. Nature of the law enforcement
                   function. It is not the duty of the police alone
                   to make people obey the law. Community organizations
                   are just as important. Organizations like churches
                   and synagogues, political organizations, precinct
                   councils, schools, city welfare, county welfare,
                   social workers, family agencies and many other
                   organizations help. How they socialize people to be
                   law abiding and give people meaningful roles is to be
                   noted. What the Police Department is doing aside
                   from law enforcement: Community Relations division
                   under Captain Tom Martin; P.A.L. Precinct Councils;
                   Neighborhood Youth Corps Police Trainee Program; etc.

                   Types of complaints received by police.
                   What civilians can do to help in this respect.

 10:45 A.M.   Discussion Groups

               1. Discussion of Chief Kelly's talk.
               2. Role play situations in which civilians aid the police.

 11:45 A.M.   Plenary Session: Chairman: Mr. Robert James

               1. Summary of the session
               2. Preview of the next session

 12:00   Adjournment for participants
               Training session for leaders

 12:30 A.M.   Adjournment for leaders

Appendix E

Program Topics and Format

Program #1 - 9:00 A.M. to 12:00 P.M.

Session

Tuesday, November 1, 1966

Speaker: Mr. James I. Threatt, Project Director

"Topic" Objectives of The Newark Police Community Relations Training Program

Thursday, November 3, 1966

Speaker: Mrs. Bessie N. Hill, Member Board of Governors, Rutgers,
          The State University.

"Topic" "Some Problems of The Poor"

Tuesday, November 8, 1966

Speaker: Dr. Charles F. Marden

"Topic" The Relationship Between Dominent Minority Relations and Police
         Community Relations and The Nature of Prejudice.

Thursday, November 10, 1966

Speaker: Mr. Dominick A. Spina, Director, Newark Police Department

"Topic" "Police Community Relations and Role Conflict Among Police Officers"

Tuesday, November 15, 1966

Speaker: Dr. Hannah Levin, Ass't. Professor of Psychology, Rutgers,
          The State University

"Topic" "Why Poverty Causes Crime and Delinquency"

Thursday, November 17, 1966

Speaker: Dean Willard Heckel, Rutgers Law School

"Topic" Police Procedures, Human Rights, and Court Decisions

November 17, 1966 - November 30, 1966, Field Trips

Thursday, December 1, 1966   Group Discussions

Tuesday, December 6, 1966   Awarding of Certificates

Program # 2

Session - 1

Tuesday, January 3, 1967

Speaker: Mr. Donald Malafronte, Administrative Assistant, Office of the Mayor

"Topic" Understanding The Newark Community

Thursday, January 5, 1967

Session - 2

Speaker: Mrs. Dee Hennoch, Assistant Professor of Speech and Drama,
          Bloomfield College.

"Topic" "Why Do Civilians Resent The Police?"

Tuesday, January 10, 1967

Session - 3

Speaker: Mrs. Bessie N. Hill, Retired Educator, Member Board of Governors,
          Rutgers, The State University

"Topic" "Why We See Each Other Differently"

Thursday, January 12, 1967

Session - 4

Speaker: Dr. Frank Scarpetti, Assistant Professor, Sociology Department,
          Rutgers, The State University

"Topic" Why May Poverty Lead To Crime And Delinquency

Tuesday, January 17, 1967

Session - 5

Speaker: Mr. Oliver Kelley, Chief of Police, Newark, New Jersey

"Topic" What Do Policemen Expect of Civilians?

Thursday, January 19, 1967

Session - 6

Speaker: Mr. Bayard Rustin, Executive Director, A. Phillip Randolph
           Institute , New York City

"Topic" How Does The Civil Rights Movement Affect The Police Community
         Relations?

Tuesday, January 24, 1967

Session - 7

Speaker: Mr. Bruce Pemberton, Scientific Resources, Inc.

"Topic" What Are The Problems In Police Community Relations and What Are
         Some of The Solutions?

Thursday, January 26, 1967

Session - 8

"Topic" What Can Be Done In The Future To Assure Improvement In Police
         Community Relations?

Tuesday, January 31, 1967

Session - 9

         Evaluation and Presentation of Certificates

Program # 3

February 14, - Tuesday 7:00 P.M.
         Problems in Police Community Relations, How These Relations May Be
         Improved

         Speaker: Asst. Chief Inspector Lloyd M. Sealy
         Police Department of New York City

February 16, - Thursday 7:00 P.M.
         The Role of Prejudice in Police Community Relations

         Speaker: Dr. Dan Dodson - Director, Center for Human Relations and
                    Community Studies - New York University

February 21, - Tuesday 7:00 P.M.
         Newark - The City We Live In

         Speaker: Mr. Donald Malafronte, Administrative Aide to Mayor
                   Addonizio, Newark, New Jersey

February 23, - Thursday 7:00 P.M.
         Relationship of Poverty to Delinquency and Crime

         Speaker: Dr. Hannah Levin, Department of Psychology - Rutgers
                    The State University, Newark, N.J.

February 28, - Tuesday 7:00 P.M.
         Role Playing as a Technique for Understanding

         Director: Mrs. Dee Hennoch, Asst. Professor of Speech and Drama,
                    Bloomfield College, Bloomfield, New Jersey

March 2, - Thursday 7:00 P.M.
         Recent Supreme Court Decisions As They Relate to Human Rights

         Speaker: Judge William F. Smith, Third Federal District Court
                    of Appeals, Newark, New Jersey

March 7, - Tuesday 7:00 P.M.
         Understanding - A Key to Communication

         Speaker: Dr. Frank Cordasco, Educational Consultant, Migration
                   Division, Commonwealth of Puerto Rico and Professor at
                   Montclair State College

March 9, - Thursday 7:00 P.M.
         The Police Community Relations Training Program As I See It

         Speakers: Panel Members to be drawn from Class Groups

         Awarding of Certificates of Commendation:

         Speaker: Mr. Dominick A. Spina, Director, Newark Police Department

Program #4

March 14, - Tuesday 9:00 A.M.
    Orientation, group organization, Definition of Problems:
        (a) Civilian
        (b) Police
March 16, - Thursday 9:00 A.M.
    Barriers to Police Minority Group Understanding
    Speaker: Dr. Harold A. Lett - Consultant
            National Conference of Christians & Jews
            Washington, D.C.
March 21, - Tuesday 9:00 A.M.
    Poverty and Human Rights
    Speaker: Mr. William Wolfe, Director United Community Corporation
            Newark, New Jersey
March 23, - Thursday 9:00 A.M.
    Impact of Recent Supreme Court Decisions Upon Human Rights
    Speaker: Dean Willard C. Heckel, Rutgers University Law School
            Newark, New Jersey
March 28, - Tuesday 9:00 A.M.
    "The Corner" - A Movie
    Narrated by two (2) South Side High School Seniors
    Discussed by Assembled class.
March 30, - Thursday 9:00 A.M.
    Crime and Delinquency
    Speaker: To Be Announced
April 4, - Tuesday 9:00 A.M.
    Role of the Press
    Speaker: Henry A. Staziak, Managing Editor
            Newark Star Ledger, Newark, New Jersey
April 6, - Thursday 9:00 A.M.
    Closing Excercise
    Values To Be Derived From Direct Communication
    Speaker: Police Chief Kelley

            Awarding of Certificates.

FIELD TRIPS

    Field Trips to sites of interest will be arranged during discussion periods.
    Copies of suggested, available trips will be distributed by group leaders.
    Trips may be arranged on a group basis, or may be enlarged to include any class participant interested in visiting a designated site.
    It is expected that each person will go on at least two field trips.

Program # 5

April 18, - Tuesday 9:00 A.M.

    Orientation, Organization of Groups, Definition of Problem Areas.
    By: Staff members, Group leaders, Class members

April 20, - Thursday 9:00 A.M.
    Role Playing as a Technique for Improving Understanding

    Director: Mrs. Dee Hennoch, Asst. Professor of Speech and Drama
             Bloomfield College, Bloomfield, New Jersey

April 25, - Tuesday 9:00 A.M.
    The Press - Its Influence Upon Intergroup Relationships

    Speaker: Mr. Mal Goode, Television & Radio Correspondent
            7 West 66th Street
            New York, New York

April 27, - Thursday 9:00 A.M.
    The Role of the Policeman In Comtemporary Society

    Speaker: Mr. Robert Mangrum, Regional Director, O.E.O
            295 Madison Avenue
            New York, New York

May 2, - Tuesday 9:00 A.M.
    Barriers To Police Minority Group Understanding

    Speaker: Dr. Harold Lett, Consultant On Human Relations
            National Conference of Christians and Jews.

May 4, - Thursday 9:00 A.M.
    Poverty and Human Rights

    Speaker: Dr. Emily Alman, Psychology Department, Douglass College
            New Brunswick, New Jersey

May 9, - Tuesday 9:00 A.M.
    Delinquecy and Crime

    Speaker: Dr. Paul Lipsitt, Asst. Professor Law and Psychology
            Boston University, Boston, Massachusetts.

May 11, - Thursday 9:00 A.M.

    Awarding of Certificates - Director Dominick Spina
                    Newark Police Department

END