

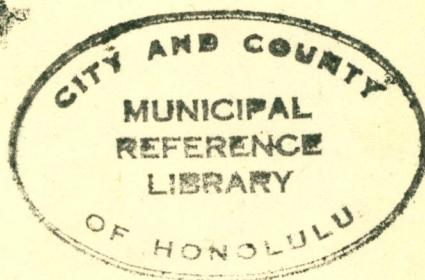
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HUMAN RELATIONS

and

LAW ENFORCEMENT IN

HONOLULU, HAWAII



WORLD BROTHERHOOD.
" HAWAII CHAPTER
"

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Honolulu 2, Hawaii

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HUMAN RELATIONS AND LAW ENFORCEMENT
IN HONOLULU, HAWAII

I. Introduction

This study is a result of a Conference on Human Relations and Law Enforcement held in Honolulu, Hawaii, in January and February, 1953, under the joint auspices of the Hawaii Chapter of World Brotherhood, the Honolulu Police Department, and the Hawaiian Armed Services Police.

The primary purpose of the Conference was to study the relation of intergroup tensions to the enforcement of law in Honolulu. It was hoped that through such a conference, the public, the police, military services, and community agencies concerned with the prevention of crime and the execution of the law would receive information from experts and experienced persons that would serve to improve conditions.

Other purposes also were in the mind of the World Brotherhood Committee on Community Organizations, which initiated the investigation: (1) While conditions in Honolulu and attitudes of police agencies are comparatively good as American cities go, nevertheless charges are made that police action is often weighted with prejudice and discrimination, especially along racial or ethnic lines. Rumor and the stereotyping of law enforcement officers should be replaced by facts and appreciation. The Conference would constitute an effort to counteract the unfortunate human tendency to notice, remember, and recount cases of injustice on the part of police with an emphasis quite out of proportion to the total character of the Department. (Of course, the police and others are influenced by similar racial stereotypes.) (2) Another purpose was to encourage various community agencies to undertake programs designed to alleviate racial and other tensions that accentuate anti-social behavior. More than a dozen such agencies were invited to be represented in the Conference. Participants took part in the sessions as individuals, however, rather than as official representatives voicing the opinions and policies of their agencies.

The Conference was closed to all but specially invited persons. No reporters were present, although releases approved by the chief speakers were given the press after each of the six sessions.

II. Historical Background

Before proceeding with an analysis of the Conference, a brief historical background may be helpful.

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The World Brotherhood movement started a quarter of a century ago in 1928 under the name, The National Conference of Christians and Jews, Inc. It was concerned with relations among Catholics, Protestants, and Jews. The movement spread over the United States and into Canada and Great Britain. After World War II, General Lucius D. Clay and the U.S. Department of State encouraged the organization of chapters in West Germany to alleviate anti-Semitism there. Other European countries became interested, and at a conference in June 1950 at UNESCO House, Paris, France, the movement was organized on an international basis under the name World Brotherhood or Fraternité Mondiale.

The Hawaii Chapter, organized in February 1951, has among its standing committees one on Community Organizations. The purpose of this Committee is to conduct an educational program for the improvement of intergroup relations, working through the various community organizations other than schools, churches, and labor-management groups, which are covered by other standing committees.

The 1952-53 Committee on Community Organizations, which planned this study, consisted of the following:

Mrs. George H. Kellerman, Chairman

Frank I. Ambler	Miss Edith M. Gates	Jay A. Quealy, Jr.
John H. Beukema	Chinn Ho	Robert Y. Sato
Stephen A. Derby	Mrs. Ralph Honda	Nolle R. Smith
Henry N. Duvauchelle	Kinji Kanazawa	Fortunato G. Teho
Walter Ehlers	Mrs. Rea McCormick	N. C. Villanueva
Earl Finch	Francis Okita	Yoshio Yoshida

III. Conference Planned

This Committee invited the Honolulu Police Department and the Hawaiian Armed Services Police to join in setting up a Steering Committee for the proposed Conference on Human Relations and Law Enforcement, and designated Jay A. Quealy, Jr., as Chairman. He and the Chapter's Director, William A. Shimer, and Assistant, Herman D. Burrell, met with representatives of the Honolulu Police Department, Lieutenants Kenneth Cundiff and Roland Sagum, and of HASP, Lieutenants Jim Corey and Charles W. Scott.

This Steering Committee chose Robert S. Craig, Hawaiian Economic Service, as Moderator and set up the following Program:

CONFERENCE ON HUMAN RELATIONS AND LAW ENFORCEMENT

First Session - January 14, 1953

Human Relations and Law Enforcement

Greetings.....(2 min.).....Senator Wilfred C. Tsukiyama,
President, Hawaii Chapter of World Brotherhood

Objectives of Institute.....(5 min.).....Mrs. George H. Kellerman,
Chairman, World Brotherhood Committee on Community Organizations

Address: (10 min. each)

"World Peace and American Attitudes
at Home and Abroad".....Dr. K. C. Leebrick,
Liaison Officer, Trust Territory

"Cultural Basis of World Brotherhood".....Dr. S. Chatterjee,
Visiting Professor of Indian Philosophy and Culture, University of Hawaii

"Race Relations in Hawaii and Law Enforcement"....Chief Daniel S. C. Liu,
Honolulu Police Department

"The Military and Civilians".....Admiral Stewart S. Murray

* * *

Second Session - January 21, 1953

Is Prejudice Born or Made?

"Personal Disorganization
and Law Enforcement".....Robert A. Kimmick, M.D.,
Psychiatrist, Director, Territorial Hospital

Suggested Questions:

1. Are men born with love or hate toward others?
2. What types of intergroup prejudice should be dealt with differently?
3. What qualities should a law enforcement officer possess in order best to cope with violators?
4. What is man's difficulty of straight thinking in contemporary civilization?
5. How best can the police handle social misfits?

"What Prejudice Does to the Individual".....David Crowell, Ph. D.,
Psychological and Psychopathic Clinic, University of Hawaii

Suggested Questions:

1. How do children acquire prejudice?
2. How prejudice distorts personality?
3. What are the social effects of race prejudice on law enforcement?

"How Culture Molds Human Nature".....H. V. Ball,
Instructor, Sociology Department, University of Hawaii

Suggested Questions:

1. What are some social forces that mold man in society?
2. How are individual differences to be explained?
3. Why is straight thinking in society difficult?
4. How do acquired attitudes affect law enforcement?

* * *

Third Session - January 28, 1953

Race Prejudice in Hawaii

"The Nature of Culture and
Cultural Conflict in Hawaii".....Andrew W. Lind, Ph. D.,
Chairman, Department of Sociology, University of Hawaii

Suggested Questions:

1. What are the intergroup tensions in Hawaii?
2. What forces are tending to affect these relations?
3. What is the relation between cultural attitudes and law enforcement in Honolulu?

"Prejudicial Attitudes Resulting
from Moral Delinquencies".....Dorian Paskowitz, M.D.,
Formerly Territorial Public Health Officer

Suggested Questions:

1. How are questions of health concerned with intergroup prejudice and law enforcement?
2. How do alcoholism, narcotics, and prostitution enter this picture?
3. What can be done about it?

* * *

Fourth Session - February 4, 1953

Antagonisms Between Service Men and Local Citizens

"What Is the Service Man's Attitude
Toward the Races in Hawaii?".....Lieutenant Jim Corey,
Office of the Provost Marshal, USARPAC, Fort Shafter

Suggested Questions:

1. What are the general opinions of stereotypes?
2. What does scientific research show?
3. Motivating factors that influence servicemen's behavior.

"Racial Conflicts Affecting Military

**Law Enforcement in Hawaii".....Lieutenant Charles W. Scott,
Hawaiian Armed Services Police**

Suggested Questions:

1. Some observations of a law enforcement officer.
2. The role of law and lawmakers in meeting such problems.
3. Does race or religious prejudice affect law enforcement?

"What Is the Community's Attitude

**Toward Service Men?".....Col. Farrant L. Turner,
Vice President, Lewers & Cooke, Ltd., Past President, Chamber of Commerce,
and Commanding Officer, 100th Battalion**

Suggested Questions:

1. Are the attitudes of local people at fault?
2. Are there alternatives for prostitution and other vices that will satisfy the servicemen?
3. What is the community doing or what could it do to meet these problems constructively?

* * *

Fifth Session - February 11, 1953

Problems of Law Enforcement

"Law Enforcement and

**Community Group Attitudes".....Lt. Neil A. Donahue,
Honolulu Police Department**

Suggested Questions:

1. What criticisms are made of the police concerning their attitudes toward different races and other groups?
2. What consideration is given such attitudes in the selection and training of police?
3. What disturbing influences or pressures exist?

"Some Community Agencies That Might

**Assist Law Enforcement Agents".....Lt. Denneth C. Cundiff,
Honolulu Police Department**

Suggested Questions:

1. What agencies tend to lighten the task of the police in dealing with intergroup tensions and disorder?
2. What more could these and other agencies do?
3. Whose responsibility is it - government or voluntary agencies?

"The Administration of Justice - Its Relation

**to Law Enforcement Agents and Human Relations".....Hon. Chuck Mau,
Formerly Judge, Circuit Court**

Suggested Questions:

1. What injustices in Hawaii result from racial, religious, or other intergroup discriminations?
2. How are the law enforcement officers involved?
3. How can our human relations be improved?

* * *

Sixth Session - February 19, 1953

What Part Can "John Q. Public" Play
in Law Enforcement and Community Relations?

- "As Seen by Educators".....W. Harold Loper, Ph. D.,
Superintendent, Department of Public Instruction
- Father John H. McDonald,
Superintendent, Catholic Schools
- "As Seen by Religious Leaders".....The Reverend P. H. Elliott
Commander, Service Force, Pacific Fleet
- "As Seen by Labor".....John A. Owens,
Territorial Representative, American Federation of Labor
- "As Seen by the Social Worker".....Dr. Ferris F. Laune,
Executive Secretary, Honolulu Council of Social Agencies

* * *

The sessions were two hours in length, without intermission, from 7:30 p.m. to 9:30 p.m., Wednesday nights, except the last, which was held on Thursday. The first three sessions were at the Armed Services YMCA and the other three at the YWCA, both on Richards Street, Honolulu. The addresses were followed, as a rule, by an hour's discussion. The sessions were informal and invited free and frank participation.

All speakers listed in the program were present except Superintendent W. Harold Loper, who was represented by Dr. Cecil K. Dotts; Father John H. McDonald, who was on another island; and Mr. John A. Owens.

The total number of persons attending the Conference was 74. Of these, 22 were present for at least half the sessions.

Manuscripts of addresses were prepared by Chief Liu, Admiral Murray, Dr. Paskowitz, Lt. Corey, Lt. Scott, Lt. Donahue, Lt. Cundiff and Judge Lau. Notes on the other addresses and the discussion were made by Dr. and Mrs. Shimer. The following summary is based on these records and the memories of members of the Steering Committee.

Items from various sessions of the Conference are assembled topically. The original statement was prepared by Dr. Shimer by request of the Steering Committee and was submitted to the Moderator and speakers. Their suggestions have been incorporated.

No responsibility for the accuracy or the wisdom of the statements and statistics here reported, or for the recommendations made, can be

accepted by the World Brotherhood organization, its Hawaii Chapter, the Honolulu Police Department, the Hawaiian Armed Services Police, or any branch of the Armed Services. No official action on this matter has been taken by any of these bodies. The speakers and member of the Conference were chosen to represent various points of view, and no restrictions were placed on their expression of information or opinion.

IV. The Status of Intergroup Relations in Honolulu

"The most radical idea in history---that people overthrow their rulers and undertake to govern themselves by laws---is back of this Conference on Human Relations and Law Enforcement", said Dr. Shimer, World Brotherhood Director, in opening the first session. (He took the place of Senator Tsukiyama, Chapter Chairman, who was ill.) "But even if the laws were perfect", he continued, "unfortunately they must be administered by imperfect human beings, persons almost inevitably prejudiced racially, religiously, economically, or otherwise. Even the suspicion of prejudice and injustice interferes with harmonious community life."

"Just justice", is what it boils down to, said Mrs. Kellerman, Chairman of the World Brotherhood Community Committee. But that, she added, takes "thought, self-analysis, conference, eternal vigilance." Then she quoted the International President of World Brotherhood, Dr. Everett R. Clinchy: "You (members of World Brotherhood) are part of the first serious, systematic attempt in history to couple the social sciences and a vast educational program to put a stop to anti-Semitism, anti-religion, and other costly breakdowns in human relations."

"Law, enforced impartially, must become universal," declared Dr. Leebrick. He pointed to the action of the United Nations in Korea as "a great landmark in history". Hawaii is a social laboratory where we may be able to demonstrate to the world that social justice is possible.

Dr. Chatterjee urged the Conference to delve deep to human motives, attitudes, beliefs. "A materialistic culture, like the Marxist," he said, "can never cooperate, for it is out to 'get' not to give or share. Only a spiritual culture that recognizes God as the creator of all men, a universal ethic, can make men act as brothers should. Men must become mature enough to see that distinctions based on color, race, or creed are moronic, lacking all factual justification."

These general principles enunciated in the introductory session were supplemented and directed at some specific problems by Chief Liu and Admiral Murray. The Chief said that racial tensions have risen occasionally in Hawaii following the perpetration of vicious crimes.

There were also explosive situations during the war years. These have been coped with successfully. Professor Romanzo Adams was quoted as saying that the newcomer to Hawaii "might be shocked to discover that men of dark complexion can and do arrest white criminals and act as their jailors."

However, Chief Liu observed that "Being human, too, and exposed to the same social experiences to which all of us are exposed, the police officer is confronted with a most difficult task in the fulfillment of his high purpose, and must bring under control his personal sentiments and prejudices, and subordinate them in a truly professional spirit."

"A good officer," the Chief added, "must remain fair and objective. He must never lose his temper even under severe provocation. Democracy is based upon mutual respect, tolerance, and good will, and the public expects a standard of conformance on the part of the police beyond that which is expected of most citizens."

Conditions here are unique, declared Admiral Murray. "About one person out of every three on Oahu is directly supported by the military forces...These employees are of all races, and there is no discrimination for race or color in regard to these employees...The same is true of the actual uniformed personnel in the Armed Forces.

"There are between fifty and sixty thousand military personnel and their families residing in military housing on Oahu...In addition to this, each month there are several thousand transient military personnel... More than four out of every five servicemen do not have their families in the Hawaiian Islands, therefore it is necessary for the military organizations to carry out extensive recreation programs for their personnel because the civic recreation facilities are very limited on this island... These facilities are always crowded, but actually the serviceman generally would prefer to spend his liberty or off-duty hours away from military control. The Armed Forces YMCA is downtown Honolulu, with its many programs, is the only fully civilian recreation facility available. It is excellent and does a land-office business, but there again the main objection, from the men, is that they are still completely surrounded by more men in uniform. This, then, in effect leaves the serviceman, when off station, with his main recreation that of visiting bars and night clubs. While I realize that large numbers would go to these places anyway, conditions around Honolulu cause more to inhabit such places than normally."

The Admiral pointed out that the average age of servicemen is just over 22 years, with a very large majority 21 years or less. "Due to their inexperience and youth, they are ready victims of gyp merchantmen and dealers. The reaction of most of the servicemen to this is that the whole community is out to cheat them."

"Their contacts in town are with the more undesirable element rather than with the better examples, because normally it is very hard for the ordinary serviceman to meet the decent citizens."

Many speakers during the six sessions of the Conference returned to the servicemen's impact upon the problems of law enforcement in Honolulu. They undoubtedly bring attitudes to Hawaii different from those of local citizens. Various elements of the relationship tend to arouse latent prejudices on both sides.

V. The Individual

The law enforcement officer should know the basic psychological and sociological principles governing the behavior of the individual. Children are not prejudiced at birth. Innately they have no unfavorable attitudes toward persons of different color, culture, or language. They play with children of different races, often without becoming consciously aware of differences.

Children are usually more practical and socially considerate than adults, Dr. Lind pointed out. For example, he cited the use of pidgin as a language. The English-speaking child, if let alone, will soon speak pidgin when with playmates who use it, but will return to the use of English when with his family. He is simply bilingual, just as though he had learned French or Japanese, and his English will remain unharmed. By thus using pidgin the child finds himself accepted as an equal instead of one who sets himself up as different or superior. This makes for better human relations, and so hastens rather than retards the disappearance of pidgin thru the natural processes of education, radio, and the passing of generations.

But children are soon taught to hate, and then they can be very cruel toward other children. The poison of prejudice is fed them with their food by their parents. From their total environment it saturates their systems.

Scientific research indicates that children have little prejudice before the age of three or five. From then to 18 they acquire a large number of prejudicial attitudes and ideas. Since these are got mainly from parents, we have the vicious circle of child like parent. This must be broken into wherever possible.

Fortunately, although 8 of every 10 Americans are prejudiced, not more than one of these eight is viciously so. Most have merely followed the crowd. Their prejudices are usually not deeply rooted and can be eliminated.

Two or three members of the Conference took the position that it is practically impossible to "teach" prejudice out of a person. That will be considered later when we take up suggested remedies.

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CITY AND COUNTY OF HONOLULU

Law enforcement officers, as Dr. Chatterjee and others emphasized, are, after all, human beings and subject to ordinary human biases. A policeman is tempted to treat one of his own color or religion more leniently than one of another group. The sight of an officer of the law tends to create a feeling of anxiety which, in turn, leads to an attitude of hostility. Children sometimes rebel in the same way, Dr. Kimrick said, against punitive parents.

VI. Conflict and Prejudice

Frustrations, also, such as many servicemen find in Honolulu, tend to excite aggressiveness, which, according to Dr. Crowell, leads often to anti-social behavior. Or as Lt. Scott put it, "Conflict is often a cause of prejudice." This is the reverse of the usual thought. It is true that rivalry for jobs and other types of contests, even for personal attention, often stimulates persons to attack members of other racial or religious groups. People seem to seek scapegoats, someone or some group to place the blame upon. Judge Mau stated that unscrupulous politicians seeking votes were responsible for every anti-Jewish and anti-Chinese legislative act in California. Not one resulted from a genuine popular demand.

The former judge went on to describe how racial feelings cause even conscientious law enforcement officers to impute incorrect meanings to certain social situations. If one has a superiority attitude, effects are sure to appear in one's administration of the law.

Chief Liu issued the strongest warning: "Uniformity and equality of treatment under the law must be a basic premise of each officer, and all references to race, creed, or nationality should be assiduously avoided. In our complex urban communities, minor situations can quickly be fanned into tremendous conflagrations when they feed upon racial, religious, or nationality prejudice. And we should never lose sight of the subversive element utilizing this as a goad to encourage violence and provoke aggressive police action."

Conflagrations and race riots are shocking; and they sometimes occur where least expected. But the day-to-day, even hour-to-hour, accumulation of petty meannesses and discriminations cause a tremendous sum-total of human suffering and degradation. He is a rare person who does not stereotype. As someone said - it is economical, it saves taking trouble to investigate and get at the facts.

VII. Scientific Refutation

Scientific studies have proved that all racial or ethnic groups are fundamentally equal. Physiologically, their blood is the same. No scientist can tell whether a given pint of blood comes from a Negro or a Nordic blond, from a Japanese or a Jew. Psychologically, it has been demonstrated that every ethnic group has about the same proportion of geniuses and of morons, of good and bad, of generous and selfish. Jews are no more alike than are Christians; Japanese are as different as Englishmen. Only in very broad terms can any nationality or race be described as a whole. There is no "typical" "Oriental" or "Mexican" or "German". When you first see members of a group, they may all look alike to you, but upon even slight acquaintance the individuals begin to stand out. You find some are bright and others dull; some are frank and others secretive; some are honest and others criminal. You cannot stereotype; you must judge each individual on his own merits. Stereotyping is lazy, inaccurate, unfair, and a subversive attack on our country and the brotherhood of man. Russian Communists have used this very technique for turning one group against another in order to weaken the free peoples of the world.

VIII. Conditions in Honolulu

Honolulu and Hawaii have comparatively excellent human relations. Perhaps no other community in the world, even with simpler population mixtures, enjoys so much harmony. And yet, our attitudes are far from ideal.

Trouble may even be caused by food preferences or the relatively unimportant question as to whose ancestors first came to Hawaii. Many ethnic groups have customs which become crimes in another cultural milieu. Cock fighting and moderate gambling may not define criminal characters at all, but do tend to cause whole groups of people to be pilloried by one epithet.

The Japanese have the lowest crime record of all the ethnic groups in Hawaii, Dr. Lind pointed out. He explained this in terms of their loyalty to the state, which had been inculcated into the Japanese who first came to Hawaii. Other groups of Spanish tradition, the Filipinos and Puerto Ricans, are greatly concerned with "honor," with a sense of the integrity of their own name or that of their family. This often leads to quick acts of revenge, sometimes even to the shedding of blood or taking of life.

These are customs or attitudes inherited socially from parent cultures, and cannot be changed quickly. They will be dealt with under the heading of Recommendations.

Newer groups tend to be discriminated against by older groups. The first groups to become established here have had longer benefit of our educational system and free economic opportunities. They often fear encroachment from newer groups. This fear tends to be translated into derogatory estimates of the feared groups, and into discriminatory treatment. There are many more Jewish and Negro residents in Hawaii since World War II, and many other newcomers from the Mainland have taken up residence here. This means an influx, too, of Mainland prejudices, which enter also with military personnel, especially the transients, and with the increasing flow of tourists.

An example: The Negroes in 1950 (including military personnel) numbered 2651. More than half of this number were permanent residents, and 616 were female. Negroes had the misfortune to come to public attention here through the activities of a few engaged in the traffic of narcotics and prostitution. A study being made jointly by the Department of Sociology of the University of Hawaii and by World Brotherhood is intended to bring out the facts concerning the group as a whole, which may tend to correct in the public mind the derogatory stereotype that has developed.

It should be said that Honolulu newspapers in general practice high standards concerning the racial identification of criminals. There is a tendency in most communities where Caucasians are dominant to announce that the perpetrator of such and such a crime was a Negro or an Oriental, but if the criminal is White, nothing is said. (Perhaps we take it for granted that White men are criminals!) The papers here reveal racial identity only through an occasional photograph, except that AP and UP dispatches from the Mainland are sometimes not expurgated. Also, as Lt. Cundiff pointed out, one finds an occasional headline, such as "Filipino Stabs Taxi Dancer". The damage caused by such irrelevant labelling is obvious.

On the subject of news reporting, Lt. Cundiff praised the papers and radio stations, and said they exert a great influence, which can be of decisive importance in law enforcement and the elimination of prejudice.

That the police are doing a good job of law enforcement in Honolulu was emphasized by several speakers, including Dr. Paskowitz, and the HASP representatives, Lt. Corey and Lt. Scott. "Honolulu is really a clean city," said Lt. Corey. Dr. Laune gave much credit for this to a coalition of social agencies--in which, however, he pointed out, not a church joined. This group of social agencies attacked what he called "illegal" regulation of prostitution by the police and the military, and persuaded the commanding officers of the Army and Navy to approve the closing of houses of prostitution by action of the Governor. Immediately, the number of prophylaxes and sex offenses declined.

"The Police Department has a social hygiene attitude, thanks to Chief Liu," in the opinion of Dr. Paskowitz. The administration of the fight against narcotics is excellent, he said, in spite of the difficulty of maintaining the morale of enforcement officers when, of the several hundred arrested, only a very few are punished by the courts. The courts have been so tardy in bringing cases to trial that most offenders have left the Islands or the witnesses are no longer available. Those in charge of our local courts explain that these delays are caused by lack of adequate personnel.

Those who made money from legalized gambling and prostitution still exert pressure on the community and add to the difficulties of the Police Department. Lt. Donahue explained that business as a whole, however, loses by the traffic, for it turns out no products that add to the wealth of the Islands. Moreover, most of the money is siphoned off to the Mainland.

IX. As the H.P.D. Sees Honolulu

In the words of the Chief of Honolulu Police, "Hawaii has earned the distinction throughout the world of being one of the few places in which peoples of different ethnic and racial origins are able to live and work together with a minimum of discrimination, tension, and discord."

One reason for the social well-being of Honolulu is the thousand or more voluntary organizations with overlapping memberships. Lt. Donahue emphasized the reliance the Police Department puts upon these groups. Their cooperation is solicited and valued. "In the final analysis," he said, "our success depends upon this active support and participation by the Public." For practical purposes, these organizations are listed by the police in groupings according to such divisions as age, sex, occupation, race, residential area, etc.

This texture of voluntary organizations is a unique feature of America, and probably has developed nowhere more than in Honolulu. Nothing like it occurs in Europe and Asia. Many functions left to the government in most countries, are here managed and financed by private citizens. This means that the police cannot operate solely by authority and force, but must employ education and cooperation in dealing with the public. An observer from a rigid police state might see signs of inefficiency, but he would also see, for the most part, happy and law-abiding citizens.

It is "when labor-management relations develop into disputes resulting in strikes or lockouts," said Lt. Donahue, that "one of the most

difficult problems confronting a police administration is created...Pressure is then exerted by both sides, as well as by the general public, to influence police action. We find ourselves in the thankless role of being 'in the middle' of a labor-management dispute." As Lt. Cundiff put it, "No matter how honestly or impartially laws are administered, somebody in the dispute will hold that discrimination or injustice is shown."

Labor disputes frequently offer occasions for attempts to stir up racial or ethnic rivalry or prejudice. "In no other place in the world are there so many people with varying racial backgrounds and culture represented in business enterprises, industries, commerce and community life," quoted Lt. Cundiff from the 1951 annual report of the H. P. D. "In keeping with this racial composition of the community itself, a material cross-section of the people is represented among the personnel of the Honolulu Police Department."

The Following table for 1951 was supplied by Lt. Donahue:

HONOLULU POLICE DEPARTMENT STATISTICS FOR 1951								
Population of the Territory from Board of Health, 1951								
Population of Honolulu from Census, 1950								
Ethnic Group	Police		Population				Arrests	
	Number	%	Territory	%	Honolulu	%	Adults	All
Hawaiian	214	39.4	90,683	19.2	42,092	16.9	1,458	1,811
Hawaiian-Caucasian							1,455	2,206
Hawaiian-Oriental							942	1,557
Caucasian	129	23.8	78,477	16.6	58,551	23.6	10,195	10,689
Portuguese							1,717	2,037
Chinese	43	7.9	33,499	7.1	26,722	10.7	1,044	1,218
Japanese	102	18.8	186,609	39.5	92,537	37.3	4,272	4,909
Filipino	11	2.0	61,185	12.9	17,376	7.0	4,887	5,367
Others	22	4.0	22,149	4.7	10,756	4.7	2,587	3,239
Korean	21	3.9					446	520
Puerto-Rican							621	787
Total			472,602	100.0	248,034	100.2	29,624	34,340

Of course, any table such as this needs much interpretation. For instance, the figures for the number of arrests do not necessarily indicate the number of different individuals arrested. Certain persons were arrested many times. No conclusions concerning racial discrimination can be drawn from this table alone.

The admirable distribution of the police officers among all the ethnic groups does not, of course, eliminate all discrimination. Representatives of the police admitted that some individual officers are not sufficiently professional or self-analytical in their attitudes to avoid all such influence. Dr. Laune reported an instance in which a person of Portuguese extraction was said to have been told by a traffic officer that if he had been a haole (white), he would have got a ticket. Obviously, such prejudice as exists in Honolulu is not a one-way affair.

Even several of these major racial or ethnic divisions have within themselves sub-groups that hold prejudiced opinions and attitudes toward one another. These are in some cases based on inheritances from ancestors who hailed from different provinces or islands. In other cases differences in religion prevent close harmony and association. These tensions sooner or later show up in violations of the law.

X. Serviceman's View of Honolulu

Donald R. Plunkett, Gunnery Sergeant, wrote: "Editor The Star-Bulletin: I am writing to you in regards of my observation over a period of several years of different tours of duty in Honolulu, in regards to the local police department.

"In my 12 years of active duty in the United States Marine Corps, I have visited many foreign ports in different parts of the world. I sincerely believe that your local law enforcement agency has a long way to go, and many things to learn about human ways of life. In most ports the police are most courteous and in every way will do their best to help one out.

"It is not quite so in your fair city of Honolulu, where a uniform of a soldier, sailor or a marine makes a man a suspicious person. Whether our creed or color be white, black, brown or yellow, we are still Americans and are proud to serve our country which is engaged by new threats from abroad.

"I know in some cases the law is strictly within their rights, but it is my sincere belief in many cases they overdo it just a little."

This opinion of one non-member of the Conference was supported by Lieutenants Corey and Scott in so far as the attitude in Honolulu toward the military uniform is concerned. However, they were referring mainly to the civilian attitude. It was pointed out that the HFD and HASP function in closest cooperation, and that this fact has helped greatly in keeping a relatively orderly city.

A survey of 1000 servicemen was made by Lt. Jim Corey, who has been with the Hawaiian Armed Services Police for two years. The men were chosen at random from various groups and localities on Oahu. They reported that they had come from every section of the United States. Here is a summary of the replies to Lt. Corey's questionnaire:

How long in the Service (Army, Navy, Air Force)?	Most less than 3 yrs.
Average age?	Approximately 22 yrs.
Unmarried (of the 1000)	613
Never away from home before?	260
Never previously overseas?	786
Stationed in Hawaii (6 months to 2 years)	608
Transients in Hawaii?	392
Do you like Hawaii?	784 Yes. 216 No.
"Yes" because of climate and beautiful women.	
"No" because the people are "all Cooks", irrespective of race.	
Do you like Honolulu as a city?	111 Yes. 889 No.
"No" because "Lousy as a liberty town." "Nothing to do." "People hard to meet."	
Do you know any people who live in Hawaii?	270 Yes. 730 No.
Is Hawaii the same as you figured it would be? ..	109 Yes. 891 No.
Expected more "hula girl" atmosphere. more opportunities for sex. girls reacting as in Japan and Korea. easy pick-ups as in other ports.	
Would you like to live, or be stationed in Hawaii for several years?	643 Yes. 357 No.

Servicemen are allowed to land in Hawaii with fantastic ideas of the sort of life they will find here, said Lt. Corey. On the Mainland they

are led to picture a tropical South Sea isle with beaches and coconut groves strewn with exotic dark-skinned girls strumming ukuleles, and more or less dressed in grass skirts. If men come from service in Japan or Korea, they expect girls who look like Japanese girls, to respond in the same way to their advances. But the girls in Hawaii have had strict bringing up by their parents.

Unlike Honolulu, most port cities where servicemen spend liberty have an adequate supply of young women who may be met on the street or otherwise and who accommodate themselves to every sort of serviceman. Believe it or not, many servicemen wish most to be taken into a home for an evening, or to a decent party, or to church.

During World War II, Honolulu's citizens did yeoman's service in looking after servicemen. But the morale and sacrifices of wartime do not carry over into times of relative peace. The number of homes that could keep up, week after week, year after year, that sort of hospitality, is severely limited here. A large proportion of our families are weary from rounds of meetings of welfare, religious, and other organizations serving the community, often including the serviceman. Honolulu families are also continually called upon to entertain relatives and friends from the Mainland or foreign countries.

The result is, in Lt. Corey's words, that the serviceman walks up and down Hotel Street, getting madder by the minute, and then gets drunk and into trouble. In this mood, he is very likely to limber up his arsenal of racial prejudices and epithets. Imagine his reaction when taken into custody by a police officer of a different color of skin!

The fact that sexual gratification is not readily available for the serviceman in Honolulu, and that practically no adequate moral equivalents are offered, leads to a frustration, said both Lt. Corey and Lt. Scott, that is at the root of much difficulty in law enforcement. Such frustration actually causes or accentuates racial and other prejudices and discriminatory behavior.

The men tend to drift into various kinds of joints in the Hotel and Smith Streets section. Servicemen are rarely found elsewhere in the City, except at Waikiki and popular "drive-ins". They patronize photo stalls where they find girls eager to pose with them in almost any position or degree of undress. Lt. Corey gave the Conference members an opportunity to inspect several such photographs. Legal restrictions at least forbid the establishment from retaining negatives that might be used for blackmail purposes. Pinball machines and other devices for separating money from servicemen are often serviced by enticingly clad young women.

But some servicemen, especially Negroes, find discrimination even in such money-motivated joints. Even such prostitutes as there are often show racial discrimination. The Negro serviceman is one who finds the uniform useful in Honolulu, for the Services now crack down on any show of discrimination toward a man in the Country's uniform. Nevertheless, one Negro in uniform, invited politely to leave a taxi dancehall, said to the

military police officer at the door, "Sir, if you were colored, where would you go?"

A "sense of belonging," to use Lt. Scott's phrase, is lacking in the serviceman visiting in Honolulu. He feels unwanted, unwelcomed. As more than one member of the Conference reminded the group, Honolulu has not recovered from the reign of martial law during the recent War; from having her streets so crowded with uniformed men that civilians were pushed into the gutters; from the exhaustion following sustained effort to provide recreation for men going into or returning from bloody and nerve-wracking fighting at Guadalcanal and Iwo Jima. Also, Honoluluans have had to contend with tidal waves and even more devastating strikes. Such are the explanations, if not excuses, for failing to give the servicemen today the feeling of belonging.

Colonel Farrant Turner forcefully testified to local discriminatory attitudes, not only toward visiting servicemen, but toward our own citizens as well. He described several instances of this which he experienced as Commanding Officer of the 100th Battalion. If there is not positive discrimination, at least there is evidence of lack of interest and attention, he said. Even the actual fighting in Africa and Italy received at first slight notice in the public press. Col. Turner considers this a manifestation of racial prejudice, which perhaps was somewhat mixed with wartime distortions of judgment. Such prejudice was not confined to Hawaii, but was experienced by the Battalion in California, the Mid-West, and even in Europe. It was unreasoning, and frequently yielded to firm demands for justice and recognition of true worth and bravery.

Undoubtedly, such attitudes sometimes affect the police officer's treatment of the serviceman. As Judge Pau said, "Man is a social being--even policemen. There is no doubt that man is a product of his environment. That man is and does throughout life is a result of whatever surrounds him at the start and the forces that act upon him before and after birth...The non-haole policeman, owing to prior unfortunate experiences, may see the 'haole' servicemen primarily as trouble-makers."

XI. Some General Principles

Society in any community, Lt. Scott suggested, should be so organized as to provide satisfaction or sublimation for the drives in human nature, and also to provide controls over human behavior. Failure often results, he declared, from confusion as to purposes or functions, from the overlapping of institutions and from the lapse of institutions, and finally from cultural conflicts. All these causes operate in Honolulu in a greater or lesser degree.

Too often law enforcement officers fail to classify offenders properly, he contended. He listed four types of criminals: The casual, the occasional, and the sporadic offender, and the white collar criminal. Many offenders, he said, particularly in regard to alcohol and sex, should be subject to careful control, but should not be treated as criminals.

A more scientific understanding of human conditioning and motivation would enable the law enforcement officer to minimize the sense of conflict that often leads to the manifestation of racial or religious prejudice. It. Scott's emphasis upon a theoretical and scientific understanding of intergroup relations and the individual was seconded at a later session by Judge Mau.

There are three kinds of law, the Judge reminded the conferees: natural law, moral law, and municipal law. "Natural law tells us what we can do. Moral laws, on the other hand, tell us, not what we can, but what we ought to do. The civil or municipal law, finally, tells us not what we can, nor what we ought, but what we must do." He added: "We do not know what we ought to do until we know what we can do; and we certainly should consider what men can do before we pass laws prescribing what they must do."

Unreasonable laws, which the police are required to enforce, sometimes cause conflict between the police and the general public, Judge Mau said. "Perhaps, it is equally as difficult for the police as for others who deal with human problems, to see all the facts as they really are, or to see them through the eyes of the other person. William James, the philosopher-psychologist, spoke of this difficulty as "that certain blindness in human beings."

"In an area of tense racial feelings, where public opinion gets out of bounds, and a particular racial group is under fire, all of us are vulnerable in imputing incorrect meanings to social situations."

"Of late," Judge Mau added, "there have been increased demands for laws to protect minority groups. Such laws involve the police in more ways than one. They may become the 'scapegoats' for the defective law; They may be criticized for enforcement, or charged for lack of enforcement. In all relationships with the public, the police, like other public servants, need to execute their duties with fairness to all without prejudice. Oftimes, this is difficult without a sound knowledge of human behavior."

Judge Mau continued: "Group prejudice may be characterized as the negative attitude of one group toward another group. Apologies for so-called superiority are formulated in the philosophical, literary, scientific vernacular of the times. For example, Aristotle explained the superiority of the Greeks over other peoples on the basis of the uniqueness of the geography of Greece. Jean Bodin tried to support his unquestioning assumption of the superiority of the French in the sixteenth century on the basis of the particular effects of astrological forces on France.

Superiority doctrines reached their worst proportions in the 'Aryan' master-race cult of Hitler's Germany. Likewise, the United States, in spite of its highly mixed ethnic and cultural composition, has its standardized mythical superiority-inferiority scale.

"Such national and local attitudes do affect the administration of justice at times, because law enforcement agents are human and some are more susceptible to hate propaganda. That is why it is important for all of us to study and be informed as to the forces that affect human behavior."

XII. Recommendations

Recommendations that were made in the Conference received no formal adoption but were favorably considered in the discussion. Major suggestions for improvement of human relations in law enforcement in Honolulu will be discussed here in the order of decreasing generality, except that remedial measures applying particularly to the relation of servicemen to the civilians will be discussed last.

It should be repeated that the organizations sponsoring this Conference accept no responsibility for these recommendations. No official action has been taken to approve or disapprove them. They are presented here as suggestions for the consideration of action organizations.

1. Provide the child with a wholesome environment, said Dr. Dotts. This is more important than anything that can be done for adults, as important as that is. While employing immediate remedies, do not fail to advance toward long-time goals and objectives that may be reached ten or more years from now. It is always surprising how quickly those decades pass, and the youth of today are determining conditions and policies of tomorrow.

If the child is to grow up well adjusted and with attitudes of good will toward members of groups other than his own, he must grow up in an environment that gives him the following:

Love

Sense of achievement

Sense of belonging

Freedom from fear

Freedom from feelings of guilt

Economic security - adequate food, clothing that does not embarrass the child, etc.

Understanding

Opportunity for sharing in responsibilities, work, and other aspects of cooperative living.

2. The child in the school should have the benefit of direct and indirect instruction in human relations. Dr. Dotts called attention to the series of four "Teaching Aids in Intergroup Relations" distributed in 1952 to all teachers - public, private, and parochial - in Hawaii. These were prepared by committees of teachers representing four grade levels from kindergarten to senior high school and working under the direction of the World Brotherhood Committee on Educational Organization. The "Aids" were distributed under the joint sponsorship of World Brotherhood, the Department of Public Instruction, and the private and parochial schools.

The booklets carry suggestions for Brotherhood Week and for the integration of instruction in human relations with other school studies and activities throughout the year. They include also lists of recordings, films, film strips, books, and other materials.

3. The continued cooperation of the public and private schools with the educational programs of the Police Department, was presented by Lt. Cundiff as being highly beneficial. He referred particularly to the regularly scheduled program carried on by the Crime Prevention Division to educate students concerning problems of law enforcement. Among other values of the program, it helps to create a more sympathetic relationship between youthful citizens and law enforcement officers.

4. The further development of the Junior Police was indicated as tending to lighten the task of the police in dealing with intergroup tensions and disorder. Lt. Cundiff reported that they are selected without regard to race, creed, or color. Their training and practice create healthy respect for law, order, and justice.

5. Some 500 community organization having been requested by World Brotherhood to consider the establishment of standing committees on intergroup relations. Such a committee might be charged with occasional reviews of the organization's membership policies and practices; with its relations to other organizations; with the planning of joint meetings or other means of making friends across old barriers of race, religion, or socio-economic status; and with developing better relations with visiting lands. These hundreds of organizations could create an atmosphere of justice, fairness, mutual appreciation, and cooperation that would still further raise Hawaii as an example in human relations for the world.

6. Thru articles, motion pictures, radio, and television the various ethnic groups in Hawaii could be brought to understand and respect the etiquette and customs of one another. This is a slow process, and should be a permanent part of education, both for children and adults. Especially, the public and law enforcement officers should learn to distinguish true criminal types from simple cultural difference or mental or physical invalids. All alcoholics, for example, should not be lumped together under one stereotype. The habitual alcoholic and many dope addicts should be treated as diseased rather than as criminals.

7. A social Hygiene Commission should be established, said Dr. Paskowitz, to coordinate some 29 separate agencies in the field of social hygiene. Such a commission, he said, could center the work of the various agencies upon the communities and problems where need is greatest at any time.

8. Greater care should be exercised in drafting laws, said Judge Mau. Laws should be based upon a thorough understanding of what man's nature makes it possible for him to do, and of what moral principles hold he ought to do. Good psychological and sociological knowledge should be brought to bear upon any proposed legislation that would label as criminal an established ethnic trait or custom. Consideration should be given also to the public reaction toward the police officers who must attempt to enforce a particular law. Prejudices are social facts, and must be recognized as such even while efforts are under way to destroy them.

9. Courts can do much to lessen discriminatory behavior in law enforcement officers and in the community generally. Judges need to understand the distortions of judgment caused by prejudice. They should be able to recognize the signs of such individual conditioning and keep enforcement officers properly reminded of the necessity for the impartial treatment of all persons.

Courts also should be efficiently conducted so as to expedite the handling of cases. Adequate judges, staff, and facilities should be provided. This is necessary to preserve the morale of the police officers and the respect of those placed under arrest. It would reduce opportunities for favoritism and the tendency to charge favoritism even where none exists.

10. The Civil Service Commission should improve its methods of screening candidates for appointment to the police force and for promotion of police officers. Such screening should include expert interviews and objective scientific tests designed to discover hidden conditioning or quirks of personality that might cause prejudicial action, especially in moments of crisis or extreme provocation. Chief Liu and Moderator Craig mentioned several such tests, such as the simple Kuder Preference Record and the Thematic Apperception Test, or the more probing Rorschach Test and the Thurstone Temperament Schedule. Mr. Craig offered the services of them. These tests sometimes show up probable reactions in unusual circumstances. Various abnormal tendencies not easily observable in the usual interview may be detected. Two personality types mentioned by Dr. Kimmick--the sadistic and the over-aggressive--certainly should be eliminated from law enforcement bodies.

11. The study of the status of Negroes in Honolulu, being sponsored jointly by the University's Department of Sociology and World Brotherhood, should be completed and such facts made public as will present a true picture of that racial group. A community has an obligation to any group of its citizens to prevent, in so far as possible, unjust stereotyping in the public mind. This can be done by carefully planned publicity for individuals, activities, and achievements of the group, which will give

a balanced and true picture. Also, schools, churches, and other institutions should cultivate the practice of judging individuals on their personal merit rather than in terms of some generalized misconception of characteristics assumed to apply to all members of some group to which the individual happens to belong. Similar studies should be made of other groups.

12. Police officers indicated that the Department is planning increased in-service training in human relations, and will welcome World Brotherhood films, study materials, and authoritative speakers. Chief Liu pointed out that personality tests and training courses are in use in certain Mainland communities. Professionalism in police should be increasingly emphasized.

13. The Ethnic Councils being formed by World Brotherhood for each of the so-called racial groups may be helpful in conducting research into customs, attitudes, and other conditions that cause tensions within and among the various ethnic groups. They may also devise means, along with the Creative Arts Group of World Brotherhood, to develop better understanding, appreciation, and cultivation of the various cultures represented in Hawaii. This is calculated to replace prejudice with appreciation.

14. Racial tensions and occasional acts of discrimination by law enforcement officers can hardly be eliminated from a community where leading citizens sanction or patronize restricted residential areas, restricted recreational clubs, restricted so-called "fraternal" societies, even restricted churches. This area of law enforcement is part of a total problem of adjusting individual and community practices to the basic law in our national Constitution and to the teachings of our religions. When these are disregarded in word or practice, a sense of lawlessness and injustice is inculcated in children and condoned in the halls of justice. It is so easy to forget the symbolism of the blindfold over the eyes of the Goddess of Justice as she holds out the balance in which are weighed the charges against Negroes, Filipinos, haoles, servicemen, or any other group that happens to be different from one's own. Therefore, a general program of education for the total community should accompany all specific remedies.

15. Schools, churches, clubs, and many other types of organizations could do much to remove prejudices and bigotry by carefully planned and long continued programs. Lectures, films, exhibits, and the like all help. Experiments indicate that the most effective method is round table discussion. If a few people talk out a subject such as race discrimination and come to some agreement, the idea carries over into action and endures in the individual's behavior better than from any other method. Prejudices can actually be "taught out" of a disposition in these ways.

16. While educational processes are being employed with faith in good long-range results, various controls should be developed and kept

in effect. For example, the Police Department should continue to place great emphasis upon professionalism, upon pride in being a good officer of the law, pride in the freedoms and justice of our country.

Also, the enforcement officers and all community organizations should clamp down on every show of discrimination. Prejudiced remarks should usually be challenged politely but definitely. Institutions should practice frequent self-audits, and should select and train their employees carefully in this respect.

17. Servicemen, as an immediate stimulus in Honolulu to racial tension and violence, should be given special attention. The Services should do more to prepare the men for the conditions and attitudes they will find here. Illustrated pamphlets, motion pictures, and film strip lectures could help the men to appreciate the different ethnic groups in Hawaii. The chaplains are willing to assist in this, said Commander Elliott. The military forces have a Character Guidance Program administered by the Chaplains that seems to be having some effect on the behavior of the men. Chaplain Elliott recommends that civilians study the American Social Hygiene Society's pamphlet, "Your Community and the Service Man." He also urges that the local churches do more for the men. Servicemen should be invited more effectively through the commanding officers and otherwise, not only to attend church services on Sunday, but to social and youth activities and to home hospitality.

The servicemen are Americans, and this is where they are living out certain months of their lives. In the Chaplain's words, "Youth in service must get their culture in the community." They are a part of the community, and have a right to be here. They should be made to feel welcome, given a sense of belonging, and assured that their service for the country is appreciated.

All churches, and scores of other organizations, should be helping in this permanent task of our community. The whole job cannot be left to the Armed Services Y.M.C.A. and the Y.W.C.A. The Armed Services themselves cannot solve the problem without the cooperation of the community. The men wish civilian recreation, a change from military control. They also wish association with young women and in homes. This need may find no adequate solution in Hawaii, because of the limited population. But much more could be done to give wholesome recreation and entertainment that would relieve tensions that sometimes lead even to the taking of life.

The Government might help finance a really satisfactory plan for meeting the need for improved relations between military personnel and civilians in Hawaii. And, as Admiral Murray pointed out, the Visitors Bureau, Chambers of Commerce, and such organizations would do well, even from a selfish financial point of view, to "sell" Hawaii to the serviceman.

The letters the serviceman writes to the Mainland and the stories he tells upon his return have a tremendous effect both upon the use the

Services make of Hawaii and upon the numbers of tourists visiting our shores. Much could be done here with relatively little cost.

Our public schools and church schools could do a great deal to create a better attitude in children toward the man in uniform. The public press, the radio, all means of determining public opinion, should be brought to bear upon the problem of giving the servicemen a sense of belonging to the community.

XIII. Conclusion

Human Relations and Law Enforcement is seen to include the whole community and all its institutions and individuals. No one agency can do what needs to be done. The police are doing an excellent job, but admit room for improvement and are working steadily in that direction. They need the community's understanding and support. The same is true of the Armed Services. No institution, not even the church, is so nearly perfect that it can afford to criticize harshly either the police or the servicemen. Rather, a spirit of sympathetic understanding, good will, and cooperation is essential. Only so can Hawaii continue to develop its world-wide reputation for good human relations. By so doing, Hawaii can serve increasingly as an inspiration to humanity struggling everywhere for equality, justice, respect, brotherhood.

