

History (AAPL)



AFRO-AMERICAN PATROLMEN'S LEAGUE

7198 SOUTH JEFFERY • CHICAGO, ILLINOIS 60649 • 812 667-7884

"I AM MY BROTHER'S
KEEPER
BE MY BROTHER"

WHAT ARE THE GOALS OF THE AFRO-AMERICAN PATROLMEN'S LEAGUE???

The goals of the League are: to work for high standards of police performance in black communities; to elevate the image of the black policeman to a position of dignity and respect, especially in the black communities; to work for total police reform; and to strive for improved relations between black and white policemen.

The AFRO-AMERICAN PATROLMEN'S LEAGUE is not a union or an athletic or social club. The League is a community organization of black policemen who want to play an important role in the maintenance of peace and order in the black community.

Members of the League are actively involved in community youth programs, family life programs, and church and social activities. They make themselves available to many individuals and community organizations, giving them advice on their legal rights, and in participation in solving community problems.

The League has attempted to fulfill its pledge to Chicago in a variety of practical ways:

- 1) It has conducted seminars for black policemen on the problems of law enforcement in the black community.
- 2) It has conducted seminars for black policemen on the problems of white policemen working in the black community.
- 3) It has filed a lawsuit in the Federal Court to insure that policemen who try to serve our community will not be intimidated.
- 4) It has maintained anti police brutality program and lawyer referral service for victims of wrongful police actions.
- 5) It has maintained a speakers bureau to inform the citizens of Chicago on Police matters.
- 6) It has conducted classes for black youth interested in taking the police entrance examination.
- 7) It has negotiated with the Law Enforcement Assistance Administration and has been successful in securing an investigation by this Federal Agency producing evidence of discrimination in the Chicago Police Department.
- 8) It has secured corrective measures in the administration of the sergeants examination.
- 9) It has assisted community organizations in relation to their participation in police matters during the Model Cities Program.
- 10) It has been a potent force in organizing and servicing the National Black Policemen's Association.



AFRO-AMERICAN PATROLMEN'S LEAGUE

7122 SOUTH JEFFERY • CHICAGO, ILLINOIS 60649 • 312 667-7824

"I AM MY BROTHER'S
KEEPER
BE MY BROTHER"

WHAT IS THE AFRO-AMERICAN PATROLMEN'S LEAGUE??

Early in 1967, Rensult Robinson, a young black Chicago Policeman, together with a group of other black policemen, formed a black policemen's association, which they called the AFRO-AMERICAN PATROLMEN'S LEAGUE.

The AFRO-AMERICAN PATROLMEN'S LEAGUE is not a union—not a money making organization—not an athletic or social club—not a fraternal outfit—not a pressure group—not fighting for promotions or pay raises. The League is a community organization of black policemen who want to play an important role in the maintenance of peace and order in the black community.

In July, 1968, when the formation of the AFRO-AMERICAN PATROLMEN'S LEAGUE was first made public, the following statement was released:

"..We are going to elevate the black policeman in the black community to the same image-status enjoyed by the white community; that is, a protector of the citizenry and not a brutal oppressor. We find it impossible to operate within the framework of existing Police Associations. For example, we disagree categorically with the position of the Fraternal Order of Police supporting 'stop and frisk,' and their position supporting the order to 'shoot to kill' or maim looters during civil disorders.

We will no longer permit ourselves to be relegated to the role of brutal pawns in a chess game affecting the communities in which we serve. We are husbands, fathers, brothers, neighbors and members of the black community. Donning the blue uniform has not changed this. On the contrary, it has sharpened our preception of our responsibilities as black males in a society seemingly unresponsive to the needs of black people. We see our role as the role of a protector of this community, and that is the role we intend to fulfill."

In its efforts to win support from both black and white community organizations the League has pointed out that with black policemen, and black people working to solve the problems in their community, they would also be helping whites and other ethnic groups. Through the active problem-solving programs of the League, and other community organizations, black people would be working to solve the problems of their own communities. Hostile attitudes towards all policemen would be eradicated, if these efforts are successful. And white policemen would no longer have to fear working in the black community.

HISTORY OF THE AFRO-AMERICAN PATROLMEN'S LEAGUE

The League was formed in July 1968 with the unique purpose of creating for black police officers a role and recognition as idealistic and sympathetic members of the black community. The Afro-American Patrolmen's League has a dues paying membership of 2000 Chicago Police Department employees. The black policemen who formed the League perceived from their years of experience in the police department that the role of the police in the black community was often oppressive, and that the minds and actions of white policemen were often infected with racism. They further realized that to survive and advance in the police institution black police officers usually adopted the attitudes and work habits of white policemen and Commanders, thereby becoming oppressors of their own people and incurring from black citizens the same hostility felt toward white policemen.

The founders of the League sought to resolve this contradiction between their responsibilities as black men and as law enforcement officers by creating a police organization that emphasized professionalism and police service, cooperation with citizens in carrying out law enforcement activity, and responsiveness to the community's legitimate concerns about police behavior.

These general concerns arose from the momentum of the 1960's towards civil rights and black self-reliance, and the events of early 1968 provided a specific catalyst for the formation of the League. The assassination of Dr. Martin Luther King in April of 1968 touched off civil disorders in a number of cities. Chicago's police force had learned, from its own experience and that of other cities with handling civil disturbances, that a policy of restraint as opposed to violent suppression

was most effective in controlling and stopping the disorder. This policy was generally followed by Chicago police in April 1968 (although there were very large numbers of arrests that overloaded the court system).

The policy of restraint was basically successful and met with basic approval from many quarters.

The mayor of Chicago, however, was outraged and angrily issued his infamous "shoot to kill, aim to main" order, which abrogated due process of law and institutionalized the summary use of deadly force.

This action by the city government crystalized the realization of many black policemen that they must begin to assert the interests of the black community to professional, non-racist law enforcement. A black police organization was needed.

In the three months of organizing that followed, leading to the formal announcement of the League's creation, there were significant efforts by the police department (hierarchy) to forestall formation of the new group. When superiors of the League's organizers learned of the plans for a black police organization, they strongly advised the organizers not to form a separate organization but instead to work through existing police groups. The superiors said it would be a harmful step to form a police organization around racial identity. The organizers pointed out that there were already several ethnic-based police organizations (e.g., Police, Italian, Jewish) and moreover that the existing "general" police organizations were totally dominated by Irish policemen.

As plans for the new organization progressed, the department fomented the organization and public announcement of an American Negro Patrolmen's Association, in an attempt to pre-empt the formation of a black police organization. Upon investigation, the organizers of the League found

that the white Superintendent of Police, James B. Conlisk, Jr., was a charter member of the American Negro Patrolmen's Association, and concluded for that and other reasons that the group would not serve their purpose.

Consequently, the Afro-American Patrolmen's League was publicly announced on July 13, 1968. Among the principal founders of the Patrolmen's League were Renault Robinson and Frank Lee, who at that time were partners in partners in plain clothers vice control work in the 10th District. Immediately upon announcement of the League's formation, Robinson and Lee were dropped from the vice unit, returned to uniformed duty, and transferred to separate districts in different ends of the city. Aside from the personal hostility towards the League and its organizers expressed by many policemen and commanders, the members of the League were quickly and systematically subjected to harrassment and punishment. This took the form of being given assignments that were least desirable, being ordered on details that no one else wanted to carry out, receiving unprecedented strict supervision with precise enforcement of all rules and regulations, especially those of a petty nature and those that almost all police officers violate from day to day. It became apparent that the League members would receive prejudicial treatment from the department because of their association with the League.

All requests for any consideration were refused by the members' supervisors. For example, Renault Robinson was then a student at Roosevelt University and had been working the day shift so that he could attend school at night. This was commonplace, and many other officers in his district were given the same consideration, since continuing education was encouraged. However, Patrolman Robinson,

after the formation of the League was assigned to night duty to make it impossible for him to attend school. Requests for reconsideration and modification of his shift assignment produced responses which confirmed that the shift assignment had been an intentional inconvenience imposed on Robinson.

THE AFRO-AMERICAN PATROLMEN LEAGUE'S REFERRAL SERVICE

As the activities of the League began to communicate to members of the black community that the Patrolmen's League was a different kind of organization -- that this was a police organization that cared about and would try to do something about citizens' legitimate concerns over police behavior -- request for assistance began to come to the League in increasing numbers. Many of these requests concerned abusive conduct or brutality on the part of policemen and contributed to a growing realization that the discipline system within the department, which supposedly received and investigated citizen complaints of police misconduct, was completely ineffective. In fact it was worse; it was a whitewash operation which worked to justify the conduct of policemen and by almost never upholding a citizen's complaint, communicated to policemen that the defacto policy of the department was that they would not be punished for excessive use of force against black citizens.

Late in 1969 the League realized that to respond effectively to citizen complaints, it must establish a formal Complaint and Referral Service, with a staff to receive and evaluate complaints and give the best available advice to citizens as to how to protect their rights and secure remedy for violation of their rights.

As the Referral Service has continued in operation up to the present time, it has received and responded to thousands of complaints from citizens, provided advice to all of them and tangible assistance to most of them, and in the process generated a solid reputation for the League as a concerned and responsive organization.

In addition, the Referral Service provided the data which supported major efforts in later years to confront the whitewash policies of the police discipline system and to secure criminal prosecution of a significant number of abusive police officers.

In 1970, attempting to respond to the systematic harrassment of League members by other policemen and commanders, and attempting to remedy the racial discrimination in promotion practices of the department, the League initiated its first lawsuit against the Chicago Police Department, Robinson v. Conlisk.

This case began a long legal struggle that has continued for five years and is still in the courts, with significant victories now having been achieved. The details of this long litigation struggle are presented in the next section of this report.

In 1972, the several years of work the League had invested in responding to citizen complaints, and in public education concerning police abuse, began to pay significant dividends. In the spring of that year, a major public outcry was raised over police brutality and the experience and documentation the League had accumulated made it a natural leader in the two-year fight that followed for reform of the police discipline system. Ultimately, the struggle which began over police brutality broadened into a general campaign to reform corruption, brutality,

and -- above all -- political control of the Chicago Police Department.

The League has increased its interest in the concern for the number of people that it has served over the years, and the interest of its immediate members.

The League is attempting to increase its service to their members, it is for this purpose that the League hopes to establish a Credit Union.



Archdiocese of Chicago School Office

Post Office Box 1979 Chicago, Illinois 60690

Telephone: 751-5200

Phase II

Arnette

December 28, 1979

Handwritten notes:
- *See Jean A*
- *989-0202*
- *Don't mind*
- *4-15-80*

Dear Worksite Supervisor:

"The Age of Apprehension" --- an appropriate phrase? Some would say yes, especially, with what people presently are forced to be a part of: strikes, rumors of strikes, closings, rumors of closings, fears, injustices, crookednesses, persons exploiting others for their own gains, etc. In other words, social unrest has no rightness or wrongness. Social actions that come out of social unrest are to be worked with for the good of all. On the other hand, people who knowingly exploit others are evil and are being consumed by their evilness. Such will blossom fully in their next state of being.

At the same time, for me, the Spirit of Christmas says --- "Perk up! I showed you, told you and keep telling you it would be like this. How many ways do I have to show you that you have the power to overcome?"

Thank you for helping the Archdiocese of Chicago School Office to overcome 1979. Your support and your cooperation in helping us to fulfill tasks necessary to keep programs going was outstanding. Your being with us is assurance that many young people have received worthwhile experiences in their search for adulthood.

Thank you and best wishes for a productive 1980.

With humility,

Robert E. Miller

Dr. Robert E. Miller
Director
Youth Employment and Training
Program

REM:ac1

Handwritten notes:
- *6-*
- *ADP*
- *LIE*
- *NBPA*
- *MIC*
- *SUPPLIES*



Archdiocese of Chicago School Office

Department of Special Programs

Post Office Box 1979 Chicago, Illinois 60690

Telephone: 751-5310

January 4, 1980

Supervisors of Religiously Based Worksites:

You are aware of, have been productively receptive to and a strengthening part of the Archdiocese of Chicago School Office effort to be in compliance with the "separation of church and state" doctrine as expressed in recent CETA legislation. From all indications, your programs attest to this fact.

On the other hand, as professed Christians, we might need to pause to examine ourselves as we work with CETA-involved persons to see if our actions support or ridicule Christian ideals. This is appropriate. America is a Judeo-Christian society; Congress closes down for Christmas, Easter quickens the economy, United States currencies carry the words---"In God We Trust". Within this context, it appears that the good, the success and the respect that Archdiocese of Chicago School Office programs enjoy are due, in large part, to your sense of religious purpose. Concise thought shows that this position carries with it a far-reaching truth. Please consider Dante's thoughts from his The Divine Comedy:

To employ that superior wisdom, which is the good gift of The Almighty, in deceiving others, for any purpose, is a Spiritual Theft of the most dreadful kind; and the sinners, who have been guilty of it, are running along the narrow chasm, each "stolen" from view, wrapt in the Flame of his own Consciousness, and tormented by its burning.

Put another way, our office asks that you continue to respond to, as best you can, pertinent and expected guidelines issued both by the Mayor's Office of Education and Training and by the Department of Labor regarding current CETA legislation. Such will go far in assisting the Archdiocese of Chicago School Office to continue participating in the dispersal of public monies through workable and worthwhile programs.

Thank you.

Respectfully yours,

Robert E. Miller

Dr. Robert E. Miller



Archdiocese of Chicago School Office

Department of Special Programs

Post Office Box 1979 Chicago, Illinois 60690

Telephone: 751-5310

January 15, 1980

Dear Worksite Supervisor:

Please give a copy of the enclosed letter to each CETA worker.

And I guess, at least I strongly suspect, that what Dr. King was saying is told in scripture---well, let's say his understanding of certain things:.

The Book of Numbers:
Chapter 12, Verse 1

"And Mary and Aaron spoke against Moses,
because of his wife the Ethiopian",

Thank you.

Cordially,

Robert E. Miller

Dr. Robert E. Miller
Director
Youth Employment and
Training Program



Archdiocese of Chicago School Office

Post Office Box 1979 Chicago, Illinois 60690

Telephone: 751-5200

January 15, 1980

Dear CETA Worker:

Today is the anniversary of the birth of Dr. Martin L. King, Jr.. This happening prompts this letter to you. Why? Well, it seems that his life was like many lives---maybe even yours.

Can you think of times when people took advantage of your goodness? Can you remember if you worked hard on something and someone else got the benefits of your labor and not you---praise, appreciation, money. Dr. King, and others like him, experienced these kinds of things. Such didn't stop them. Don't let such things stop you.

Hopefully, your CETA job is helping you to learn what Dr. King, Benito Juarez, and Pope John Paul II learned---To live a lie is to die before death! You won't rot inside if you are honest about your job: Sign in and out according to the rules, do your job to the best of your ability, treat your supervisor and your fellow workers the way you want to be treated.

Dr. King's life like your life? Yes---especially if you understand what he understood: WHEN YOU THINK THAT YOU HAVE MESSED OVER SOMEBODY, YOU END UP MESSING UP YOURSELF!

On behalf of Dr. King, that great seeker of justice for his people, Benito Juarez, and His Holiness, I challenge you to make plans that will help you to meet your life goals. Be sure that your goals are good ones. Use your CETA job experiences towards making your life better.

Take care.

Sincerely yours,

Dr. Robert E. Miller
Director
Youth Employment and
Training Program



Archdiocese of Chicago School Office

Department of Special Programs

Post Office Box 1979 Chicago, Illinois 60690

Telephone: 751-5310

January 29, 1980

Dear Worksite Supervisor:

Thank you for giving a copy of the enclosed to each CETA worker. Please continue to encourage them about what they can do to become better persons, better students, and more conscientious workers. We all need support and good models from which to pattern our lives. Thank goodness --- you are out there !!!!!

Best wishes.

Sincerely,

Robert E. Miller

Dr. Robert E. Miller
Director
Youth Employment and
Training Program

REM:ac1



Archdiocese of Chicago School Office

Department of Special Programs

Post Office Box 1979 Chicago, Illinois 60690

Telephone: 751-5310

January 29, 1980

Dear CETA Worker:

PACK YOURSELF ON THE BACK!

Recently, federal authorities agreed to set aside millions of dollars to be used over the next few years for youth employment and training programs. Two main reasons for this is that many young people have shown that they appreciate opportunities provided them both to gain work experience and to earn money in CETA programs. This understanding is based on reports made to the federal government about the good that happens in CETA programs. I believe that some of the best reports were about individual CETA programs in Chicago; maybe even your program. Maybe some of the good reports resulted from a federal worker's talking with you about your job experiences. Who knows? What we do know is that no matter what you do as a CETA worker --- it counts.

Please do not misunderstand me. I would be the first to admit that not all of us are doing what should be done to help the Archdiocese of Chicago School Office CETA programs to be the best. No, I'm not criticizing anyone's efforts in the regard. And I hope that you will fight against criticizing others. But, if you do find yourself thinking about the actions of others, please remember --- WE CRITICIZE MOST, IN OTHERS, WHAT WE DREAD MOST IN OURSELVES. Know that every person can do or can be whatever someone else does or appears to be. In other words: Don't criticize the thief (you could be one) --- have compassion for him. Don't criticize the prostitute (it could be you) --- try to understand her misery. Don't criticize the homosexual --- be glad that circumstances have not brought you to where he or she is. And it goes on.

Your opinion does count. Federal authorities will be moved by what you say. If you don't believe me, I dare you to write to your Congressman. I dare you to tell him that you appreciate your CETA job, especially, as so many people are out of work. I dare you to let him know that you want him to support CETA programs.

If you find strength to do any of the above: PAT YOURSELF ON THE BACK.

Respectfully yours,

Dr. Robert E. Miller
Director
Youth Employment and Training
Program

REM:ac1

155 East Superior Street Chicago, Illinois 60611



Sister Alice Halpin

Archdiocese of Chicago School Office

Department of Special Programs

Post Office Box 1979 Chicago, Illinois 60690

Telephone: 751-5310

Fr. Backis

Fr. Cima

Fr. Fleck

March 10, 1980

Fr. Clements

Fr. Kiley

ARE YOU OVERWORKED? DO YOU FEEL THAT PEOPLE DON'T APPRECIATE AND UNDERSTAND
WHAT YOU GO THROUGH TO HELP THEM? HAVE YOU DOUBTED YOURSELF --- LATELY?

Tell you what we're gonna do.

Dear Friend in Christ,

Because you have given both the Archdiocese of Chicago School Office and myself your time, cooperation, trust, energy, effort, and faith, permit us to share with you something of value. For those of you who already have it and use it unceasingly --- what can we say? The sharings are attached.

With your permission and in keeping with Black History Year, permit me to close with other than Dr. Robert E. Miller.

Your servant,

Son of Wilma and Fred

Grandson of Eula and Handy

Great Grandson of Buelah and John

Great-Great Grandson of Gussie and George

Distant Relative of THE LION OF JUDA

Distant Relative of Simon (He carried Jesus' cross as HE struggled to Calvary)

Understander of the significance of the kinkiness of Jesus' hair

Sharing 1: Prayer for Priests

O My God, poor weak and miserable as I am, I have come to spend some time alone with You, in reparation for the priests who have forgotten that they are Your chosen souls. Especially dear God, do I offer this time for the priest who at this moment needs it most. In praying for consecrated souls, help me to remember my own utter weakness, misery and nothingness. Were it not for Your grace, I would be far worse than those for whom I pray.

O My God, help those priests who are faithful to remain faithful; to those who are falling, stretch forth Your Divine Hand that they may grasp it as their support. In the great ocean of Your mercy, lift those poor unfortunate ones who have fallen, that being engulfed therein they may receive the grace to return to Your Great Loving Heart.

Amen.

Sharing 2: Job - 5th chapter

Verse 6 - Nothing upon earth is done without cause: and sorrow doth not spring out of the ground

Verse 7 - Man is born to labour, and the bird to fly

Sharing 3: Job - 4th chapter

verse 3 - Behold thou hast taught many, and thou hast strengthened the weary hands.

verse 4 - Thy words have confirmed them that were staggering and thou hast strengthened the trembling knees.

verse 5 - But now the scourge is come upon thee; and thou faintest.
.. It hath touched thee, and thou art troubled.

verse 6 - Where is thy fear, thy fortitude, thy patience, and the perfection of thy ways?

Sharing 4: ON THE MYSTICAL BODY OF CHRIST
Encyclical Letter of His Holiness Pius XII

"And if at times there appears in the Church something that indicates the weakness of our human nature, it should not be attributed to her juridical constitution, but rather to that regrettable inclination to evil found in each individual, which its Divine Founder permits even at times in the most exalted members of His Mystical Body, for the purpose of testing the virtue of the Sheperds no less than of the flocks, and that all may increase the merit of their Christian faith. For, as we said above, Christ did not wish to exclude sinners from His Church: hence if some of her members are suffering from spiritual maladies, that is no reason why we should lessen our love for the Church, but rather a reason why we should increase our devotion to her members.-----

-----When therefore we call the Body of Jesus Christ "mystical," the very meaning conveys a solemn warning. It is a warning that echoes in these words of St. Leo: "Recognize, O Christian, your dignity, and being made a sharer of the devine nature go not back to your former worthlessness along the way of unseemly conduct. Keep in mind of what Head and of what Body you are a member."

Sharing 5: THE IMITATION OF CHRIST
by Thomas a Kempis

"The Value of Adversity" - It is good for us to have trials and troubles at times, for they often remind us that we are on probation and ought not to hope in any worldly thing. It is good for us sometimes to suffer contradiction, to be misjudged by men even though we do well and mean well. These things help us to be humble and shield us from vainglory. When to all outward appearances men give us no credit, when they do not think well of us, then we are more inclined to seek God Who sees our hearts. Therefore, a man ought to root himself so firmly in God that he will not need the consolations of men.

If you got hung up on whether JESUS' hair was kinky or not ---
at that moment THE PRINCE OF DARKNESS possibly smiled and may have
said:

"No sweat! He/she continues to serve ME."



Archdiocese of Chicago School Office

Post Office Box 1979 Chicago, Illinois 60690

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March 21, 1980

them: "Master, Master---Wake up! A storm is upon us!"
(HE may have thought- - - "What now? Everytime
I get a good one going somebody---.")

them: "Save us, O LORD- - -Save us!"

You know the rest of the story.

Dear Worksite Supervisor:

PERCEIVED STORMING

CETA youth programs being cut.

Summer program funds being cut.

It will be more difficult for unskilled youth to find a public-service job.

Summer CETA programs have too many weak points.

It looks bad for federally-funded youth programs.

CALMING

Some monies being shifted to other youth programs under different names.

Proposed cuts would take place next summer (1981). Present monies already in place.

Key words---public-service job. In-School and YETP programs are education and training for employment jobs.

Both YETP and IN-School are year-around providing for continuities needed toward goals fulfillment.

Youth Employment and Education is the LARGEST New Domestic Program proposed in the latest administrative budget: ½ slated for the Department of Labor and ½ slated for the Department of Education. Funding for 1981(\$900 million) ---funding for 1982(\$1 billion). Department programs to receive a \$300 million increase in 1981 and a \$1 billion dollar increase in 1982. Three youth programs to be consolidated into one: YETP, Youth Incentive Pilot Project and Youth Community Conservation Improvement Project.

I don't know if Judas or Thomas were on the boat. If they were, maybe the Master said something like----"That Judas---he's the most intelligent of them all. And yet, he let them become so disoriented. The slick rascal. He knows some things, but not the most important. But who am I who am the I of that that is, was, and shall be. My cowardly Judas; scripture tells all as the prophets, the devine recorded all:

Psalm 11: 4-They have spoken vain things
every one to his neighbour:
with deceitful lips and with
a double heart have they spoken.

St. Matthew 23:

25-Woe to you, scribes and Pharisees,
hypocrites; because you make clean
the outside of the cup and of the
dish, but within you are full of
rapine and uncleanness.

27-Woe to you, scribes and Pharisees,
hypocrites; because you are like
to whited sepulchres, which outwardly
appear to men beautiful but within
are full of dead men's bones and of
all filthiness.

Psalm 36: 14-The wicked have drawn out the sword:
they have bent their bow . To cast
down the poor and needy, to kill the
upright of heart.

15-Let the sword enter into their own
hearts: and let their bow be broken.

*Please note: President Carter and Congress
will celebrate Easter.*

AFRO-AMERICAN PATROLMEN'S LEAGUE
7126 South Jeffery Boulevard
Chicago, Illinois 60649

BACKGROUND OF THE
AFRO-AMERICAN PATROLMEN'S LEAGUE

In the spring of 1968 a group of black policemen announced the formation of an Afro-American Patrolmen's League. Now this in itself is startling and also a first for Chicago which has a larger number of black policemen on its department than any other city police department in the country. Even more surprising were the two statements that accompanied this announcement. And I quote:

"We are going to elevate the black policeman in the black community to the same image-status enjoyed by the white policemen in the white community; that is a protector of the citizenry and not a brutal oppressor. We find it impossible to operate within the framework of existing police associations. For example, we disagree categorically with the position of the Fraternal Order of Police supporting 'Stop and Frisk' and their position supporting the order to 'shoot to kill' or maim looters during civil disorders.

"We will no longer permit ourselves to be relegated to the role of brutal pawns in a chess game affecting the communities which we serve. We are husbands, fathers, brothers, neighbors, and members of the black community. Donning the blue uniform has not changed this. On the contrary, it has sharpened our perception of our responsibilities as black males in a society seemingly unresponsive to the needs of Black people. We see our role as the role of a protector of this community and that is the role we intend to fulfill."
(AAPL Statement)

To those of you who are naive, you might say there was nothing in this statement that anyone could take issue with; well, I agree, but you must remember that we are operating in a White Racist System and anytime you make mention of this, the white bigots who are a part of this system become upset. Ninety-nine percent of the white policemen will take issue with the Afro-American Patrolmen's League. They will fear it because it proposes to stop white police from raping the black community in the name of "law and order". For this reason, we knew that all black policemen who identified with this dissident group would receive "other repercussions". However, this did not detour us. The black police also issued this statement of purpose:

(The black police of Chicago share the goal of other groups in the community. In order to do this, they must equip themselves to perform their jobs in the highest professional tradition. In addition, and perhaps more important, is their wish to shoulder their civic responsibility to the end that their skills and abilities may be of greatest service to their black brothers).

"It shall be necessary that the black police officer achieve and maintain the image of idealistic and sympathetic members of the black community. The Afro-American Patrolmen's League of Chicago has the unique purpose of realizing this ideal.

"Police officers have a unique knowledge of the problems of violence and self-hatred manifested in the conduct of black people toward each other. Their advice and their cooperation can be helpful to other agencies interested in the solution of this problem. In the past, such cooperation has been on a sporadic basis. We believe that the newly organized League will command the kind of respect that will cause the larger community to avail themselves of this service not otherwise available. There will be reservations on the part of police officers and black citizens to this organization. It will be necessary to convince them of the fact that black men, regardless of rank of office or station in life, can base a relationship on mutual respect and love. The martyred leaders of black people shall have died in vain if we continue to separate ourselves from each other on the basis of vocations and economic status. The Afro-American Patrolmen's League consists of black men who are proud of the professional level on which they engage in their occupation. They are proud that police officers play an important role in the maintenance of peace and order in our community. The Afro-American Patrolmen's League is also proud that its membership consists of able black men who play a vital role in their community in youth programs, family life, church life and social activities. They, hereby, dedicate themselves to increasing the importance of these roles and extend their hands and hearts in cooperation with their black brothers to build a community which will be truly black, truly united, and truly beautiful." (AAPL Statement)

These statements were made by the group in order to express several important ideas; namely, the League wanted to clearly establish that it was not just "another" police organization formed for the purpose of feathering the policemen's lot. Secondly, the League wanted the public to know that they formed to improve the relationship between the black community and the black policemen. Also, the League wanted to change the relationship between the white policemen and the black community. In other words, a group of black policemen wanted to fracture the traditional relationship that presently existed between themselves and the police administration and the black community. This relationship is, of course, a colonial police type relationship.

The white police administration has used the black police against black people. This is the only reason black police are hired. The limited number of black police make it impossible to integrate the police force, or deploy black police in sufficient numbers in the white community. Therefore, black police have only one useful function and that function is "pawns" of the white man to be used against the black people.

A more careful look at the statements will also reveal that the League fully realizes that as individual members of the police department they are working at present to the detriment of the black community, and as individual members, have no chance of changing this racist system. However, as a group

(AAPL) pressure can be brought to bear upon the police administration and change can be realized before it's too late.

At this point let us stop and examine the organization and development of the police.

"As far back as one can go in human history, it is clear that man has had to devise some form to make the members of a society conform to what the society has considered the norm of behavior between man and man. Every society, beginning with tribal society, whether in Asia or Africa or any other continent has had certain codes or customs governing the relations of man to man. These depended upon the ways of life the tribe, whether it was a tribe dependent upon hunting or cattle or planting of crops for food. The customs or codes were usually very simple because they related first and foremost to ways of obtaining food. Normally punishment for violation of the code took the form of banishment from the tribe. To be left outside the community to fend for oneself was in itself a terrible punishment. Jail or prison was unheard of and usually only captive tribesmen of other tribes were kept in a compound or guarded temporarily until they accepted or were accepted into a place in the tribe. Usually there was no separate body of armed men to enforce the code. The enforcers, such as they were, were just the kinsmen or a kind of kin-police. It is only when we come to forms of highly organized society, such as in Rome and in Egypt that we come to armed guards or separate bodies of armed men. These armed guards were created essentially to protect the rulers of the state and to keep those who were considered a menace to the ruler and/or the ruling class in prison or work camps to do forced labor for the state.

"In feudal Europe, the practice of armed guards to protect the rulers and to keep the serfs in their place as workers on the land and subjects of the land was highly developed. This system was to become the pattern in the American South during slavery and even after Reconstruction where first the overseer and his hired riders and later the sheriff and his deputies and the Ku Klux Klan functioned to keep the blacks at work and in their places as subjects on the "man's" plantation. This system of armed guards had nothing to do with protection of the people's rights or means of livelihood. It was purely and simply a means of protection of the power of those in power.

"The concept of police in the modern sense can be traced back to the early Anglo-Saxon and Danish communities in England. Here the tribal kin-police were the 12 people of a kinship grouped together to take responsibility for their kin, up to the paying of his fines. This concept of police is in contrast to that of the armed guards of separate bodies of armed men. The word "police" comes from the Greek work "polis", meaning city or community. As distinct from the army, the police were supposed to have their roots in the people, representing the collective action of the community, dependent for their effectiveness in the prevention of crime, thus was measured more by what the police did not do and the force that they did not have to use, i.e., by the limitation of their peers rather than by the number of arrests they made or the number of people they detained or the force they employed.

"The first organization of a metropolitan police force did not take place until the 1820's in England. It was created chiefly to combat a wave of increasing crime, which was itself the result of increasing poverty and slum conditions, side by side with increasing wealth. The old parish-constable system of the "watch and word" were found to be inadequate chiefly because the volunteers for these were too often themselves the disaffected and the military had also been found to be unreliable in breaking up mobs; the soldiers had a tendency of fraternizing with the rioters instead of shooting them. Hence, the creation of a professional police force whose first aim was, nevertheless, to win the sanction and cooperation of the general public and who were able to succeed in this aim because they leaned over backwards in self-restraint, helpfulness, courtesy, and non-use of forces. A somewhat similar police organization came into being in this country in New York in 1844. However, long before the organizing of a police system in the U.S.A., the early settlers had functioned with a carry-over of the traditional kin-police system from Europe as a means of settling community problems. There were many varied forms of town marshals mobilization of vigilantes, Texas Rangers, Arizona Rangers, lynch mobs--but all had their origin principally in the community.

"As the country developed, the role of the police developed correspondingly. In the agricultural South, the role of the police (sheriff) was primarily to keep blacks in their place and protect the propertied whites from the blacks as well as from any poor whites who might be thinking of getting out of their place and endangering the rich whites rather than the poor blacks. In the growing industrial North, the police functioned chiefly to protect the property rights of the propertied classes and to smash the heads of any white workers who thought they had rights." (J. Boggs, Black Paper)

Today, the feeling and belief among most whites is that their welfare and future rest with the containment and curtailment of black people in their allotted place, at work, in school, at home, in the ghetto and in politics. This policy of containment is a conscientious effort by the white power structure. Blacks are forced to live within ten (10) communities in the Chicago area and they are the poorest in the city. Blacks are forced to attend inferior schools. Blacks are discriminated against intrade and craft unions as well as other unions. Blacks are victims of unfair employment practices by major companies and businesses. Blacks do not control their political destiny, their elected representatives are responsible to the white power structure and not the black community. This social and political structure renders blacks powerless in changing or directing their destinies. As long as black people are controlled by the white power structure in these areas they will always be dependent upon the white man for "food", and hoping and begging the white man for justice.

Blacks, at present, must prove to the white man that they are "safe niggers", by accepting the ways of the white man and by working to insure that the white man's racist system prevails. This they must do if they hope to advance or gain favor, such as better jobs, higher positions, etc., in the white man's eyes. Black men equate success with how much a black person assimilates into the white man's economic system and to what degree a black man is accepted by the whites. Blacks who lead or involve themselves in popular

social movements, such as Reverend Martin Luther King, Jr., and Malcolm X, etc., are infamous, not famous; they hold no position of esteem in the eyes of the white power structure: the power structure regards them with contempt. Even though these people are popular among Blacks.

Because of the changing role of the average black man and the influx of blacks into the urban centers from the agricultural South, the role of the police has developed to a different stage. It now combines protection of the white property and white people with the intimidation, containment, and oppression of black people.

This new role is not difficult for the white police to portray. Most have no problem with protecting white property or white people, however, the second part of the white policemen's duties, that of intimidating, containing and oppressing black people while under the guise of "law and order" does at times present a small problem. That being, the white police must feel no moral responsibility for a blackman's life. This allows the white police to place the value of a single black life under the value of white property. For those of you who doubt this statement, recall this now infamous statement made by Chicago's Mayor Daley on nationwide television. A quote in part, the police should, "shoot to kill or maim" looters during civil disorders. Surely, we must all realize that those looters were black men, women, and children. Moreover, by this statement, the police were given additional justification to place black lives, (if the police were good shots) or black bodies (if the police were not good shots) under the value of white property. If we examine the white police while they are "doing their job" in the ghetto, we find that many white police receive a sadistic pleasure from intimidating and beating black people. White police have added new dimension to their job. Physically punishing "Niggers" before they reach a court of law, and regardless of the offense they are alleged to have committed. The tragedy is that black police know this, and either stand by while it happens or participate by doing it themselves. White police are amazed when they see black police participating in this type of activity because the white police have a rationale for their actions against blacks, but what is the rationale for the black police officer who commits acts of intimidation and brutality against black people?

It should be clear that the historic role of the police in relation to black people in America has never been based upon the protection of any alleged rights that blacks had or should have had, neither has it originated out of any representation of the collectivity of the black community or out of any effort on the part of the police to become a part of the black community and gain its cooperation and respect. Rather, the role of the police in the black community is a direct continuation of the slave overseer and thus, the police in the black community functioned like an occupation army in the colonies. Today, the police in the black community must, in addition, continually prove to the citizenry and the ruling white power that they can contain and intimidate the black citizenry. Thus, the historic role of the police in relation to the white community, the representatives of the people, breaks down completely in the black community, and instead, the police are separate bodies of armed men

who, as a primary function, protect the property of the absentee landlords (whites) who live outside the community.

There is little or no regard for blacks as citizens. White police officers either hate black people, have contempt for black people or disregard black people as being nothing but "Niggers". The police are guilty of not giving black people full and complete police service. Black people have never been given the service and protection white people receive. This is because the police have taken advantage of black people and consider them unequal to whites. Black women, for example, do not receive the respect and courteous treatment that is due a woman. They receive insults and poor treatment by white and black police officers. However, police in general give the white woman all the respect due a woman. Many white police officers feel that all black women are loose and have no morals or that a large number of black women who live in the ghetto are prostitutes. This type of basic attitude is reflected by the general treatment received by black women.

Black children and black teenagers are also at a disadvantage when dealing with the white policeman. White police treat black youths like a slave owner treated his field slaves who fell short of their daily production quotas of cotton. In general, white police consider black people as the lowest form of human life. This is a conscience feeling for the majority of the white policemen and an unconscious feeling for the rest. As a result, the police force has become, among other things, a haven for "nigger haters", and they are of no special ethnic group, be it Polish, Italian, Irish, etc., they all, under the guise of "law and order" intimidate, brutally beat and/or kill black people "legally", and this white racist system accepts their actions as justified. Police harassment, police brutality and the police acting as judge, jury and executioner is common practice in the black community. All of these abuses are not accidents or errors or simply acts of individual malice. They flow from the policemen's role as agents of an absentee white citizenry, which owns all the property in the black community and/or have a stake in the political and economic status quo and who are, therefore, continually demanding of the police that they prove their responsibility to and representation of the white power structure by the number of insults, assaults, arrests and kills, perpetrated against the black community. Moreover, there is still another reason, white policemen feel that anything they do for a black person is a favor and is not officially required. With this type of basic attitude, black people are at a tremendous disadvantage and can never hope to receive the service or protection from the police they are rightfully due. If one checks the statistics, you will find that more blacks are arrested in Chicago than whites, yet there are more white people. A good example of this is the statistics for vice crimes in the City. More blacks are arrested for vice crimes than whites; however, more whites are involved in vice crimes than blacks and the whites control the vice in the black community. This high arrest index results because of a "selective enforcement program" in the black community, on the part of the police department. The police are ordered to make arrests in black communities, but restricted from making similar arrests in the white communities for the very same offenses. Are there no white bookies, dice games, card games, prostitutes,

narcotic users, etc., in the white community? Yes, and quite a few more than in the black community. However, through the selective enforcement programs, blacks are statistically the leaders in criminal vice activity in the City. Traffic enforcement is another example of selective enforcement used by the white power structure in the black community.

Selective enforcement leads people to believe that blacks are leaders in criminal activity, and, therefore, deserve the treatment they receive from the police. However, black men are made leaders of criminal activity.

The white man knows what he is doing. He allows unnecessary brutality by the police in order to continue the fear concept that the Southern whites used successfully against the black man in the South. The white police feel that if black men are treated as whites are treated all "traditional barriers" between blacks and whites will deteriorate and blacks will begin to demand equal and full treatment in all other areas, mainly, economic areas, and this the power structure fears.

This is an objective truth that is rooted in this white racist system. Black men do not have any real patent power that the police or white power structure respect and the black people are conscious of this fact. Lacking any real patent power, they also lack any profound concept of "their rights" as citizens under the laws of the land. Blacks are in this position because of the slave background and the slave mentality that has been passed down from one generation of blacks to another and carefully maintained by white racism. Along these same lines, blacks do not know what the true relationship of the police to themselves should be. Consequently, they do not know what to demand from the police in the way of treatment and/or service. The black man has no historical concept of his rights as a citizen in relation to the police. Blacks do not understand that the effectiveness of the police has traditionally depended mainly on the goodwill, respect and cooperation of the people in the community toward the police. The police, as history has shown, originally received their real power from the community. This elementary concept, like many others, are part of the white man's basic home training which is denied black people. Thus, in a large urban city that organized a civilian review board, they found that although the majority of the police abuses were against black people, the majority of the complaints against the police came from the white people.

The Chicago Police Department is a white racist institution, which is completely controlled by the city administration (white power structure). The basic inter-core of the Chicago Police Department is political in nature. One hundred per cent of the top police command positions are appointed and are not Civil Service. The appointment of the Police Superintendent is a mayoral appointment. Politics play a part in deciding 90% of the sergeants, lieutenants, and captains. The Civil Service Examination System, presently used for promotion within the police department, has very little to do with those who actually are promoted. No police officer in the entire department is fooled by the present promotional system; most agree that one needs a "proverbial Chinaman" to be promoted. Many have openly stated that they owe their promotion

to their ward committeeman or some other political connection, such as judge, etc. This is common knowledge among black and white men in the police department. This system of promotion does not, needless to say, promote the most qualified man for the job. Many men who have educational qualifications never score in accordance with their known ability. This system fosters racism, kills initiative and hinders quality recruiting. This system must be destroyed if the police department is to seriously improve its basic relations with the black community. Those promoted to the important rank of police sergeant are the primary street supervisors, and as such, occupy the basic ground level management position and should be qualified for these jobs educationally as well as psychologically and most are not. It should be noted that all other ranks are promoted from the initial rank of police sergeant, and most of those promoted are unqualified and 95% of them are white.

With this system in effect, blacks are only promoted by a special quota system (to be explained later). The present civil service system truly reflects a total disregard for the real meaning of inter-departmental promotion, that is, to promote the men on ability, merit, education and experience. The present system should be attacked by the police and the public. Also, an investigation and study should be made by an outside agency that makes its recommendations to the civil service committee, the police department, and a citizen's committee on police, one that represents the total city (black and white), a committee that is non-partisan and not appointed by the Mayor.

Most black men who become policemen usually are not under any misconception that they will be promoted. They know that they are doing good to be on the job at all.

Political control of the police department means that the policy makers owe their allegiance to the prevailing political power in the City, i.e., Mayor Daley. This also means the entire department responds to the power structure and not the public. Police commanders are chosen by political means, not civil service, because they are an important figure within the internal police control structure. Commanders control a police district. There are only 21 police districts in the City of Chicago. Chicago has over 3 1/2 million people within the 21 police districts.

At this point, it should be clear that when we are dealing with the question of police, we are dealing with political power and the function of control. The control of the police must be wrestled from the power structure and returned to the general public. Note: the white public is not aware that the police are taking more and more liberties with them also, of course, that's another subject (Democratic Convention). The white power structure is not about to let go of the police without a fight. And being realistic, things are in their favor; they have the money (\$11,000 per year), and that, alone creates loyalty to the power structure. However, the black police are fighting to return the control of the police department to the public on a different level than money or promotion. We are fighting the same battle and the same enemy (white racism) that black people have been fighting without noticeable success

for the past three hundred years.

White racism has many facets. However, I will restrict my discussion to politics, economics and social equality because these are the most important as far as the role of the police is concerned.

First, I will state that economics is by far the most important of the three areas being discussed. It should also be noted that economics is the major reason for racism.

Politics and economics work hand in hand in Chicago in retarding the progress of black people. Black people are encased in the ghetto and the economics and politics of the ghetto are controlled by the white power structure, the enforcement element being the Chicago police. True equality among races is based primarily upon economics, which is controlled by politics. The black man is not allowed to equally participate in the white man's economic or political systems. Therefore, we have segregation, and it must be maintained by the police.

The last of the three, social equality also plays an important part. Poor whites, as well as all other whites, fear social equality for various reasons. What is social equality? Let us call it inter-marriage, integrated housing, school integration and social integration, and let us add all other ways races mix socially. The white power structure has taken the issue of social equality and used it because of its emotional properties to keep the races fighting among themselves. This issue is also deep in the heart of all white policemen; and it has the same emotional properties along with the additional element of arming a white bigot with a gun and a badge.

The black police properly organized could lead the strongest and most effective movement for change, while still being considered within the system. The black police are, at this point, not revolutionary. They still function within the system and hope to change and improve the system by attacking it at one of its basic points--the traditional relationship between the "American white man and the American Negro."

A large and most damaging part of this relationship can be effectively negated if the black police stop brutality, harassment, intimidation and murder against the black community, for without a doubt, these have caused the black man over the past three hundred years to develop a psychological fear of the white man. By challenging and changing the relationship of the black man to the police, the psychological fear complex is destroyed.

Any program to mobilize and organize the black police for the benefit of the black community must begin with a complete recognition of the above-mentioned facts and fundamentals concerning the police establishment. Organized black police represent black police power and organized black police who have black community support represent a real political and economical threat to the white power structure.

The black police, without a doubt, have a tremendous job to do; they must mobilize themselves as well as the black community. This, indeed, is no easy task; for the black police have traditionally been tools of the white power structure. They are black men who as individuals have in most cases worked feverishly against black people while mistakenly under the misconception they were doing the black community a service. Black policemen are economic victims (TOMS) and, therefore, are easily controlled by the white power structure, as are other blacks in other middle road positions. Moreover, it should be stated here, that many black police are against the system and have been for many years, however, they know if they had spoken out against it, they would be subjected to unbearable pressure and even might suffer the loss of their job. Black police are at a disadvantage in terms of numbers and political backing; therefore, they were afraid to challenge the police structure. However, the Afro-American Patrolmen's League has accepted this challenge.

The black police are in a position of double jeopardy in that they must establish themselves as true agents of black people and in doing so will incur the anger of their white bosses. The white bosses employ a system of conscious de-facto segregation between black police and a system of plain racism between white police and black police. Which means black police only receive certain positions in the police department. Out of these positions some are considered better than others. The better positions go to the black police who follow the will of the white racist bosses in that they, by their actions work toward the detriment of black people and the black community. These black police have white police attitudes toward their own people. From this group of black police, those who are to be promoted are chosen via a "special quota system". Only black officers who in the past have shown by their actions that they will work against the black community or blacks who by their attitude show that they will be good obedient "niggers" and/or have that "proverbial Chinaman" are ever promoted. By using this method of handling the black police who are "good niggers" in the eyes of their white bosses, the special quota system is perpetuated.

On the other hand, the black police who do not fall into the above-mentioned "group" of "good niggers" are candidates and/or members of the Afro-American Patrolmen's League. These black policemen receive jobs that are not considered too good by the other police department members. They also receive continuous harassment from their white bosses; and believe it or not, the above-mentioned good nigger group of black policemen also harass these black policemen. Of course, the harassment that the good "nigger" police offer in no way compares with the harassment received from the white bosses. Black police in many cases do not realize that they are being used and they must be shown the error of their ways by other black policemen. Believe it or not, some black police feel that it is useless to fight against the white power structure because the blacks can never hope to win. Still other black police feel that black people are at fault and it is they who must improve themselves and not the police. I could go on and describing black police who in different ways all say they do not understand this racist system.

But this only means that black people must learn about themselves completely. Black people must know more about themselves than white people. One way to learn is by reading works by black authors who while in pursuit of their trade enlighten blacks to the psychology of being black in a white world. Education is not applicable to all people in the same way--so word by mouth communication is necessary in some cases in order to enlighten blacks. But whatever method is used, black people must learn the nature of this white racist system in which they are not allowed to equally participate, and they must learn the nature of the white man in order to understand his methods of control, i. e., police.

The Afro-American Patrolmen's League could be the missing link in the black man's struggle against oppression. Black police carry guns and have the same police powers as the white police. However, they must begin to use their power in favor of black people. The problem of police brutality is of a very serious nature and must be dealt with by the black police, mainly, because the public has been complaining about police brutality for years, and their complaints have either fallen on deaf ears or have been dismissed as untrue. However, black police know that these complaints are true and that the policy of the police department is to cover up complaints, especially against white policemen, for acts against black people. Black police must support community action against police who commit acts of brutality against black people. The police can only become true agents or representatives of the black community if in all cases of unlawful behavior by police, police officers are prosecuted like any other civilian.

The black police League feels that black people must have equal justice at all cost and their function shall be to see that they receive it. The motto on the police vehicles, "We serve and protect", shall some day have real meaning in the black community. Black police must begin to protect black people from the white man and from themselves. Black police must see that black people receive fair treatment. Justice for all blacks should be the rule and not the exception.

Several months ago a group of black policemen announced that they were forming an Afro-American Patrolmen's League. Now this in itself is startling and also a first for Chicago which has a larger number of black policemen on its department than any other city police department in the country. Even more surprising were the two statements that accompanied this announcement. And I quote:

"We are going to elevate the black policeman in the black community to the same image-status enjoyed by the white policemen in the white community; that is a protector of the citizenry and not a brutal oppressor. We find it impossible to operate within the framework of existing police associations. For example, we disagree categorically with the position of the Fraternal Order of Police supporting 'Stop and Frisk', and their position supporting the order to 'shoot to kill' or maim looters during civil disorders.

"We will no longer permit ourselves to be relegated to the role of brutal pawns in a chess game affecting the communities which we serve. We are husbands, fathers, brothers, neighbors, and members of the black community. Donning the blue uniform has not changed this. On the contrary, it has sharpened our perception of our responsibilities as black males in a society seemingly unresponsive to the needs of Black people. We see our role as the role of a protector of this community and that is the role we intend to fulfill."

To those of you who are naive, you might say there was nothing in this statement that anyone could take issue with; well, I agree, but you must remember that we are operating in a White Racist System and anytime you make mention of this, the white bigots who are a part of this system become upset. Ninety-nine percent of the white policement will take issue with the Afro-American Patrolmen's League. They will fear it because it proposes to stop white police from raping the black community in the name of "law and order". For this reason, we knew that all black policemen who identified with this dissident group would receive "other repercussions". However, this did not detour us. The black police also issued this statement of purpose:

(The black police of Chicago share the goal of other groups in the community. In order to do this, they must equip themselves to perform their jobs in the highest professional tradition. In addition, and perhaps more important, is their wish to shoulder their civic responsibility to the end that their skills and abilities may be of greatest service to their black brothers).

"It shall be necessary that the black police officer achieve and maintain the image of idealistic and sympathetic members of the

black community. The Afro-American Patrolmen's League of Chicago has the unique purpose of realizing this ideal.

"Police officers have a unique knowledge of the problems of violence and self-hatred manifested in the conduct of black people toward each other. Their advice and their cooperation can be helpful to other agencies interested in the solution of this problem. In the past, such cooperation has been on a sporadic basis. We believe that the newly organized league will command the kind of respect that will cause the larger community to avail themselves of this service not otherwise available. There will be reservations on the part of police officers and black citizens to this organization. It will be necessary to convince them of the fact that black men, regardless of rank of office or station in life, can base a relationship on mutual respect and love. The martyred leaders of black people shall have died in vain if we continue to separate ourselves from each other on the basis of vocations and economic status. The Afro-American Patrolmen's League consists of black men who are proud of the professional level on which they engage in their occupation. They are proud that police officers play an important role in the maintenance of peace and order in our community. The Afro-American Patrolmen's League is also proud that its membership consists of able black men who play a vital role in their community in youth programs, family life, church life and social activities. They, hereby, dedicate themselves to increasing the importance of these roles and extend their hands and hearts in cooperation with their black brothers to build a community which will be truly black, truly united, and truly beautiful."²

These statements were made by the group in order to express several important ideas; namely, the league wanted to clearly establish that it was not just "another" police organization formed for the purpose of feathering the policemen's lot. Secondly, the league wanted the public to know that they formed to improve the relationship between the black community and the black policemen. Also, the league wanted to change the relationship between the white policemen and the black community. In other words, a group of black policemen wanted to fracture the traditional relationship that presently existed between themselves and the police administration and the black community. This relationship is, of course, a colonial police type relationship.

The white police administration has used the black police against black people. This is the only reason black police are hired. The limited number of black police make it impossible to integrate the police force, or deploy black police in sufficient numbers in the white community. Therefore, black police have only one useful function and that function is "pawns" of the white man to be used against the black people.

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league fully realizes that as individual members of the police department they are working at present to the detriment of the black community, and as individual members, have no chance of changing this racist system. However, as a group (AAPL) pressure can be brought to bear upon the police administration and change can be realized before it's too late.

At this point let us stop and examine the organization and development of the police.

"As far back as one can go in human history, it is clear that man has had to devise some form to make the members of a society conform to what the society has considered the norm of behavior between man and man. Every society, beginning with tribal society, whether in Asia or Africa or any other continent has had certain codes or customs governing the relations of man to man. These depended upon the ways of life the tribe, whether it was a tribe dependent upon hunting or cattle or planting of crops for food. The customs or codes were usually very simple because they related first and foremost to ways of obtaining food. Normally punishment for violation of the code took the form of banishment from the tribe. To be left outside the community to fend for oneself was in itself a terrible punishment. Jail or prison was unheard of and usually only captive tribesmen of other tribes were kept in a compound or guarded temporarily until they accepted or were accepted into a place in the tribe. Usually there was no separate body of armed men to enforce the code. The enforcers, such as they were, were just the kinsmen or a kind of kin-police. It is only when we come to forms of highly organized society, such as in Rome and in Egypt that we come to armed guards or separate bodies of armed men. These armed guards were created essentially to protect the rulers of the state and to keep those who were considered a menace to the ruler and/or the ruling class in prison or work camps to do forced labor for the state.

"In feudal Europe, the practice of armed guards to protect the rulers and to keep the serfs in their place as workers on the land and subjects of the land was highly developed. This system was to become the pattern in the American South during slavery and even after Reconstruction where first the overseer and his hired riders and later the sheriff and his deputies and the Ku Klux Klan functioned to keep the blacks at work and in their places as subjects on the "man's" plantation. This system of armed guards had nothing to do with protection of the people's rights or means of livelihood. It was purely and simply a means of protection of the power of those in power.

"The concept of police in the modern sense can be traced back to the early Anglo-Saxon and Danish communities in England. Here the tribal kin-police were the 12 people of a kinship grouped together to take responsibility for their kin, up to the paying of his fines. This concept of police is in contrast to that of the

armed guards of separate bodies of armed men. The word "police" comes from the Greek word "polis", meaning city or community. As distinct from the army, the police were supposed to have their roots in the people, representing the collective action of the community, dependent for their effectiveness in the prevention of crime, thus was measured more by what the police did not do and the force that they did not have to use, i.e., by the limitation of their peers rather than by the number of arrests they made or the number of people they detained or the force they employed.

"The first organization of a metropolitan police force did not take place until the 1820's in England. It was created chiefly to combat a wave of increasing crime, which was itself the result of increasing poverty and slum conditions, side by side with increasing wealth. The old parish-constable system of the "watch and word" were found to be inadequate chiefly because the volunteers for these were too often themselves the disaffected and the military had also been found to be unreliable in breaking up mobs; the soldiers had a tendency of fraternizing with the rioters instead of shooting them. Hence, the creation of a professional police force whose first aim was, nevertheless, to win the sanction and cooperation of the general public and who were able to succeed in this aim because they leaned over backwards in self-restraint, helpfulness, courtesy, and non-use of forces. A somewhat similar police organization came into being in this country in New York in 1844. However, long before the organizing of a police system in the U.S.A., the early settlers had functioned with a carry-over of the traditional kin-police system from Europe as a means of settling community problems. There were many varied forms of town marshals mobilization of vigilantes, Texas Rangers, Arizona Rangers, lynch mobs--but all had their origin principally in the community.

"As the country developed, the role of the police has developed correspondingly. In the agricultural South, the role of the police (sheriff) was primarily to keep blacks in their place and protect the propertied whites from the blacks as well as from any poor whites who might be thinking of getting out of their place and endangering the rich whites rather than the poor blacks. In the growing industrial North, the police functioned chiefly to protect the property rights of the propertied classes and to smash the heads of any white workers who thought they had rights."³

Today, the feeling and belief among most whites is that their welfare and future rest with the containment and curtailment of black people in their allotted place, at work, in school, at home, in the ghetto and in politics. This policy of containment is a conscientious effort by the white power structure. Blacks are forced to live within ten (10) communities in the Chicago area and they are the poorest in the city. Blacks are forced to attend inferior schools. Blacks are discriminated against in trade and craft unions as well as other unions. Blacks are victims of unfair employment practices

3 J. Boggs, Black Paper

by major companies and businesses. Blacks do not control their political destiny; their elected representatives are responsible to the white power structure and not the black community. This social and political structure renders blacks powerless in changing or directing their destinies. As long as black people are controlled by the white power structure in these areas they will always be dependent upon the white man for 'food', and hoping and begging the white man for justice.

Blacks, at present, must prove to the white man that they are "safe niggers", by accepting the ways of the white man and by working to insure that the white man's racist system prevails. This they must do if they hope to advance or gain favor, such as better jobs, higher positions, etc., in the white man's eyes. Black men equate success with how much a black person assimilates into the white man's economic system and to what degree a black man is accepted by the whites. Blacks who lead or involve themselves in popular social movements, such as Reverend Martin Luther King, Jr., and Malcolm X, etc., are infamous, not famous; they hold no position of esteem in the eyes of the white power structure: the power structure regards them with contempt. Even though these people are popular among blacks.

Because of the changing role of the average black man and the influx of blacks into the urban centers from the agricultural South, the role of the police has developed to a different stage. It now combines protection of the white property and white people with the intimidation, containment, and oppression of black people.

This new role is not difficult for the white police to portray. Most have no problem with protecting white property or white people, however, the second part of the white policemen's duties, that of intimidating, containing, and oppressing black people while under the guise of "law and order" does at times present a small problem. That being, the white police must feel no moral responsibility for a blackman's life. This allows the white police to place the value of a single black life under the value of white property. For those of you who doubt this statement, recall this now infamous statement made by Chicago's Mayor Daley on nationwide television. A quote in part, the police should, "shoot to kill or maim" looters during civil disorders. Surely, we must all realize that those looters were black men, women, and children. Moreover, by this statement, the police were given additional justification to place black lives, (if the police were good shots) or black bodies (if the police were not good shots) under the value of white property. If we examine the white police while they are "doing their job" in the ghetto, we find that many white police receive a sadistic pleasure from intimidating and beating black people. White police have added new dimension to their job. Physically punishing "Niggers" before they reach a court of law, and regardless of the offense they are alleged to have committed. The tragedy is that black police know this, and either stand by while it happens or participate by doing it themselves. White police are amazed when they see black

police participating in this type of activity because the white police have a rationale for their actions against blacks, but what is the rationale for the black police officer who commits acts of intimidation and brutality against black people?

It should be clear that the historic role of the police in relation to black people in America has never been based upon the protection of any alleged rights that blacks had or should have had, neither has it originated out of any representation of the collectivity of the black community or out of any effort on the part of the police to become a part of the black community and gain its cooperation and respect. Rather, the role of the police in the black community is a direct continuation of the slave overseer and thus, the police in the black community functioned like an occupation army in the colonies. Today, the police in the black community must, in addition, continually prove to the citizenry and the ruling white power that they can contain and intimidate the black citizenry. Thus, the historic role of the police in relation to the white community, the representatives of the people, breaks down completely in the black community, and instead, the police are separate bodies of armed men who, as a primary function, protect the property of the absentee landlords (whites) who live outside the community.

There is little or no regard for blacks as citizens. White police officers either hate black people, have contempt for black people or disregard black people as being nothing but "Niggers". The police are guilty of not giving black people full and complete police service. Black people have never been given the service and protection white people receive. This is because the police have taken advantage of black people and consider them unequal to whites. Black women, for example, do not receive the respect and courteous treatment that is due a woman. They receive insults and poor treatment by white and black police officers. However, police in general give the white woman all the respect due a woman. Many white police officers feel that all black women are loose and have no morals, or that a large number of black women who live in the ghetto are prostitutes. This type of basic attitude is reflected by the general treatment received by black women.

Black children and black teenagers are also at a disadvantage when dealing with the white policeman. White police treat black youths like a slave owner treated his field slaves who fell short of their daily production quotas of cotton. In general, white police consider black people as the lowest form of human life. This is a conscience feeling for the majority of the white policemen and an unconscience feeling for the rest. As a result, the police force has become, among other things, a haven for "nigger haters", and they are of no special ethnic group, be it Polish, Italian, Irish, etc., they all, under the guise of "law and order" intimidate, brutally beat and/or kill black people "legally", and this white racist system accepts their actions as justified. Police harassment, police brutality and the police acting as judge, jury and executioner is common practice in the black community. All of these abuses are

not accidents or errors or simply acts of individual malice. They flow from the policemen's role as agents of an absentee white citizenry, which owns all the property in the black community and/or have a stake in the political and economic status quo and who are, therefore, continually demanding of the police that they prove their responsibility to and representation of the white power structure by the number of insults, assaults, arrests and kills, perpetrated against the black community. Moreover, there is still another reason, white policemen feel that anything they do for a black person is a favor and is not officially required. With this type of basic attitude, black people are at a tremendous disadvantage and can never hope to receive the service or protection from the police they are rightfully due. If one checks the statistics, you will find that more blacks are arrested in Chicago than whites, yet there are more white people. A good example of this is the statistics for vice crimes in the City. More blacks are arrested for vice crimes than whites; however, more whites are involved in vice crimes than blacks and the whites control the vice in the black community. This high arrest index results because of a "selective enforcement program" in the black community, on the part of the police department. The police are ordered to make arrests in black communities, but restricted from making similar arrests in the white communities for the very same offenses. Are there no white bookies, dice games, card games, prostitutes, narcotic users, etc., in the white community? Yes, and quite a few more than in the black community. However, through the selective enforcement programs, blacks are statistically the leaders in criminal vice activity in the City. Traffic enforcement is another example of selective enforcement used by the white power structure in the black community.

Selective enforcement leads people to believe that blacks are leaders in criminal activity, and, therefore, deserve the treatment they receive from the police. However, black men are made leaders of criminal activity.

The white man knows what he is doing. He allows unnecessary brutality by the police in order to continue the fear concept that the Southern whites used successfully against the black man in the South. The white police feel that if black men are treated as whites are treated all "traditional barriers" between blacks and whites will deteriorate and blacks will begin to demand equal and full treatment in all other areas, mainly, economic areas, and this the power structure fears.

This is an objective truth that is rooted in this white racist system. Black men do not have any real patent power that the police or white power structure respect and the black people are conscious of this fact. Lacking any real patent power, they also lack any profound concept of "their rights" as citizens under the laws of the land. Blacks are in this position because of the slave background and the slave mentality that has been passed down from one generation of blacks to another and carefully maintained by white racism. Along these same lines, blacks do not know what the true relationship of

the police to themselves should be. Consequently, they do not know what to demand from the police in the way of treatment and/or service. The black man has no historical concept of his rights as a citizen in relation to the police. Blacks do not understand that the effectiveness of the police has traditionally depended mainly on the goodwill, respect and cooperation of the people in the community toward the police. The police, as history has shown, originally received their real power from the community. This elementary concept, like many others, are part of the white man's basic home training which is denied black people. Thus, in a large urban city that organized a civilian review board, they found that although the majority of the police abuses were against black people, the majority of the complaints against the police came from the white people.

The Chicago Police Department is a white racist institution, which is completely controlled by the city administration (white power structure). The basic inter-core of the Chicago Police Department is political in nature. One hundred per cent of the top police command positions are appointed and are not Civil Service. The appointment of the Police Superintendent is a mayoral appointment. Politics play a part in deciding 90% of the sergeants, lieutenants, and captains. The Civil Service Examination System, presently used for promotion within the police department, has very little to do with those who actually are promoted. No police officer in the entire department is fooled by the present promotional system; most agree that one needs a "proverbial Chinaman" to be promoted. Many have openly stated that they owe their promotion to their ward committeeman or some other political connection, such as judge, etc. This is common knowledge among black and white men in the police department. This system of promotion does not, needless to say, promote the most qualified man for the job. Many men who have educational qualifications never score in accordance with their known ability. This system fosters racism, kills initiative and hinders quality recruiting. This system must be destroyed if the police department is to seriously improve its basic relations with the black community. Those promoted to the important rank of police sergeant are the primary street supervisors, and as such, occupy the basic ground level management position and should be qualified for these jobs educationally as well as psychologically and most are not. It should be noted that all other ranks are promoted from the initial rank of police sergeant, and most of those promoted are unqualified and 95% of them are white.

With this system in effect, blacks are only promoted by a special quota system (to be explained later). The present civil service system truly reflects a total disregard for the real meaning of inter-departmental promotion, that is, to promote the men on ability, merit, education and experience. The present system should be attacked by the police and the public. Also, an investigation and study should be made by an outside agency that makes its recommendations to the civil service committee, the police department, and a citizen's committee on police, one that represents the total city (black and white); a committee that is non-partisan and not appointed

by the Mayor.

Most black men who become policemen usually are not under any misconception that they will be promoted. They know that they are doing good to be on the job at all.

Political control of the police department means that the policy makers owe their allegiance to the prevailing political power in the City, i.e., Mayor Daley. This also means the entire department responds to the power structure and not the public. Police commanders are chosen by political means, not civil service, because they are an important figure within the internal police control structure. Commanders control a police district. There are only 21 police districts in the City of Chicago. Chicago has over 3 1/2 million people within the 21 police districts.

At this point, it should be clear that when we are dealing with the question of police, we are dealing with political power and the function of control. The control of the police must be wrestled from the power structure and returned to the general public. Note: the white public is not aware that the police are taking more and more liberties with them also, of course, that's another subject (Democratic convention). The white power structure is not about to let go of the police without a fight. And being realistic, things are in their favor; they have the money (\$11,000) per year, and that, alone creates loyalty to the power structure. However, the black police are fighting to return the control of the police department to the public on a different level than money or promotion. We are fighting the same battle and the same enemy (white racism) that black people have been fighting without noticeable success for the past three hundred years.

White racism has many facets. However, I will restrict my discussion to politics, economics and social equality because these are the most important as far as the role of the police is concerned.

First, I will state that economics is by far the most important of the three areas being discussed. It should also be noted that economics is the major reason for racism.

Politics and economics work hand in hand in Chicago in retarding the progress of black people. Black people are encased in the ghetto and the economics and politics of the ghetto are controlled by the white power structure, the enforcement element being the Chicago police. True equality among races is based primarily upon economics, which is controlled by politics. The black man is not allowed to equally participate in the white man's economic or political systems. Therefore, we have segregation, and it must be maintained by the police.

The last of the three, social equality also plays an important part. Poor whites, as well as all other whites, fear social equality for various reasons. What is social equality? Let us call it inter-marriage, integrated housing, school integration and social integration, and let us add all other ways races mix socially. The

white power structure has taken the issue of social equality and used it because of its emotional properties to keep the races fighting among themselves. This issue is also deep in the heart of all white policemen; and it has the same emotional properties along with the additional element of arming a white bigot with a gun and a badge.

The black police properly organized could lead the strongest and most effective movement for change, while still being considered within the system. The black police are, at this point, not revolutionary. They still function within the system and hope to change and improve the system by attacking it at one of its basic points-- the traditional relationship between the "American white man and the American Negro."

A large and most damaging part of this relationship can be effectively negated if the black police stop brutality, harassment, intimidation and murder against the black community, for without a doubt, these have caused the black man over the past three hundred years to develop a psychological fear of the white man. By challenging and changing the relationship of the black man to the police, the psychological fear complex is destroyed.

Any program to mobilize and organize the black police for the benefit of the black community must begin with a complete recognition of the above-mentioned facts and fundamentals concerning the police establishment. Organized black police represent black police power and organized black police who have black community support represent a real political and economical threat to the white power structure.

The black police, without a doubt, have a tremendous job to do; they must mobilize themselves as well as the black community. This, indeed is no easy task; for the black police have traditionally been tools of the white power structure. They are black men who as individuals have in most cases worked feverishly against black people while mistakenly under the misconception they were doing the black community a service. Black policemen are economic victims (TOMS) and therefore are easily controlled by the white power structure, as are other blacks in other middle road positions. Moreover, it should be stated here, that many black police are against the system and have been for many years, however, they know if they had spoken out against it, they would be subjected to unbearable pressure and even might suffer the loss of their job. Black police are at a disadvantage in terms of numbers and political backing; therefore, they were afraid to challenge the police structure. However, the Afro-American Patrolmen's League has accepted this challenge.

The black police are in a position of double jeopardy in that they must establish themselves as true agents of black people and in doing so will incur the anger of their white bosses. The white bosses employ a system of conscious de-facto segregation between black police and a system of plain racism between white police and black police. Which means black police only receive certain positions in the police department. Out of these positions some are considered

better than others. The better positions go to the black police who follow the will of the white racist bosses in that they, by their actions work toward the detriment of black people and the black community. These black police have white police attitudes toward their own people. From this group of black police, those who are to be promoted are chosen via a "special quota system". Only black officers who in the past have shown by their actions that they will work against the black community or blacks who by their attitude show that they will be good obedient niggers and/or have that "proverbial Chinaman" are ever promoted. By using this method of handling the black police who are "good niggers" in the eyes of their white bosses, the special quota system is perpetuated.

On the other hand, the black police who do not fall into the above-mentioned "group" of good niggers are candidates and/or members of the Afro-American Policemen's League. These black policemen receive the jobs that are not considered too good by the other police department members. They also receive continuous harrassment from their white bosses; and believe it or not, the above-mentioned good nigger group of black policemen also harass these black policemen. Of course, the harassment that the good "nigger" police offer in no way compares with the harassment received from the white bosses. Black police in many cases do not realize that they are being used and they must be shown the error of their ways by other black policemen. Believe it or not, some black police feel that it is useless to fight against the white power structure because the blacks can never hope to win. Still other black police feel that black people are at fault and it is they who must improve themselves and not the police. I could go on and on describing black police who in different ways all say they do not understand this racist system.

But this only means that black people must learn about themselves completely. Black people must know more about themselves than white people. One way to learn is by reading works by black authors who while in pursuit of their trade enlighten blacks to the psychology of being black in a white world. Education is not applicable to all people in the same way--so word by mouth communication is necessary in some cases in order to enlighten blacks. But whatever method is used, black people must learn the nature of this white racist system in which they are not allowed to equally participate, and they must learn the nature of the white man in order to understand his methods of control, i.e., police.

The Afro-American Patrolmen's League could be the missing link in the black man's struggle against oppression. Black police carry guns and have the same police powers as the white police. However, they must begin to use their power in favor of black people. The problem of police brutality is of a very serious nature and must be dealt with by the black police; mainly, because the public has been complaining about police brutality for years, and their complaints have either fallen on deaf ears or have been dismissed as untrue. However, black police know that these complaints are true and that the policy of the police department is to cover up complaints,

especially against white policemen, for acts against black people. Black police must support community action against police who commit acts of brutality against black people. The police can only become true agents or representatives of the black community if in all cases of unlawful behavior by police, police officers are prosecuted like any other civilian.

The black police league feels that black people must have equal justice at all cost and their function shall be to see that they receive it. The motto on the police vehicles, "We serve and protect", shall some day have real meaning in the black community. Black police must begin to protect black people from the white man and from themselves. Black police must see that black people receive fair treatment. Justice for all blacks should be the rule and not the exception.

AFRO-AMERICAN PATROLMEN'S LEAGUE of CHICAGO

1105 East 63rd Street
752-0174

For Information Call Between 11 a.m. and 3 p.m.

GENERAL PURPOSES

1. To develop and maintain a greater degree of professionalism in our law enforcement careers.
2. Attempt to establish new basics for communications and rapport between the Afro-American Patrolmen's League and the community in which he serves.
3. Establish an Educational Fund for members and family.
4. Provide Group Insurance for members and family.
5. Provide members with Financial and Legal advice.
6. Aid members in obtaining approved secondary employment.
7. Provide social activity for members and their family.

THE PLEDGE FOR MEMBERSHIP AND WHY

I do hereby pledge to join and support an organization of Afro-American policemen in the Chicago Police Department.

I will support all moral, physical and financial ventures in order that we shall be strong and united in our goals.

I will be active and not passive in my membership and will participate in all elections, when called.

I will pay an initiation fee when 200 of Chicago Afro-American Patrolmen have signed this pledge.

I will do everything in my power to make this an effective organization.

Signed _____

Address _____

Phone _____

District _____

Star # _____

The reason that we came out with a pledge to be signed by the men rather than to ask simply for the dues and save all of the bother and the work was that we wanted to get something even more valuable than money from the men. Something that would obligate the person joining to more than just paying his dues and being a passive member.

In signing a pledge, we feel that we have received the most valuable thing that a policeman possesses, his word— his bond— his signature.

The dues necessary to keep the organization strong and running is a third or fourth consideration, in terms of what we feel are necessary for creating a sound, strong, effective organization.



Phan II
Archdiocese of Chicago School Office

Post Office Box 1979 Chicago, Illinois 60690

Telephone: 751-5200

*Section
Anette*

April 22, 1980

Mr. Robert E. Miller
Project Manager - YETP
Archdiocese of Chicago School Office
155 East Superior Street
Chicago, IL 60611

Dear Bob,

It is in my responsibility as your immediate supervisor that I present this letter to you as a formal correction. Please consider this as a final effort to obtain your cooperation and assistance in these matters.

Your correspondence to worksite supervisors dated March 21, 1980 (attached), is totally out of place. The contents of your correspondence are not appropriate to be sent out under the auspices of the Archdiocese of Chicago School Office. Everyone has a right to their own views, but you have exceeded the scope of your authority by using your position to go off on your own tangent.

Despite the fact that our considerations and limitations regarding salary have been explained to you many times, you seem to pursue this point with argumentative comments that are not appropriate to your position. Please let me again remind you that we have already given you extraordinary consideration regarding increments in your salary. Certainly, if your salary is not acceptable to you, you can seek other employment. Your comments concerning our business practices are also inappropriate for management. You have exceeded the area of your responsibility by continually getting into salaries that are outside your area of input.

Your excessively loud outbursts within the office continue to take place. This past Friday you would not even give me an answer to a simple question without being loud and insulting. In your managerial capacity, you must help set the example by conducting yourself in a manner appropriate to office decorum, and with respect to all persons involved.

It is with the utmost of concern that I put these matters to you in writing. You have been given more than ample time and consideration in this regard. Your behavior in these matters has been inappropriate as an agent of the Archdiocesan School Office. This is the last time these matters will be brought to your attention. Any further breach by you may lead to your termination.

Sincerely,

Bro. Ed

Bro. Edmund M. Baran, O.S.M.
CETA Manpower Program Coordinator

cc Rev. Richard J. Ehrens
Mr. Elwood O. Chaney, Jr.

155 East Superior Street Chicago, Illinois 60611

MEMORANDUM

TO: ROBERT E. MILLER
FROM: BROTHER EDMUND BARAN, OSM *EB*
DATE: APRIL 30, 1980
SUBJECT: YOUR RESPONSE TO MY LETTER OF
APRIL 22, 1980

As of today, I have still not received your response to my letter to you dated April 22, 1980. I would appreciate your response by Friday, May 2, 1980.

EB/vyh



Archdiocese of Chicago School Office

Department of Special Programs

Post Office Box 1979 Chicago, Illinois 60690

Telephone: 751-5310

May 1, 1980

Brother Edmund Baran, OSM
CETA Manpower Program Coordinator
Archdiocese of Chicago School Office
155 East Superior Street
Chicago, Illinois 60611

Brother Baran,

Thank you for your April 22 letter presented to me in your office in the presence of Mr. Chaney on April 23.

Worksite supervisors have received numerous correspondences from my office. All were sent to establish, to promote and to maintain positive relationships between them, CETA workers and this office. Accordingly, scriptures, quotations and Christian ideals contained in the correspondences prompted supervisors and workers to assess their CETA related activities and obligations. Some worksites utilized the correspondences as focal points both for individual and group counseling sessions. Results proved positive. Imitating Christ saturates all human actions. I believe you have, and have had for over a month, these correspondences.

Concern for salary increases for services rendered is a basic human right and a personal obligation. Work situations that utilize public monies lean to negotiable wage discussions and agreements. Experiences indicate that the Archdiocese supports negotiable settlements and human right realities.

Inquiries about this department's business practices have helped me to be more knowledgeable about YETP expenditures as related to department expenditures and practices. You do not list specifics as to how this is inappropriate for management.

On Friday, April 18, discussion took place in your office. Your initial question, your tone of voice and your manner did prompt a loud reply. At your request, the loudness was immediately abated. Our discussion continued in lowered voices on both our parts. You do not specify how our conversation insulted you.

Your infer that relationships between myself and staff prove destructive to the operation of this office. You do not list specifics. You infer that my managerial involvements lack respect for those with whom we work. You do not list specifics. Possible specifics, perceived by you as continued excessive outbursts, may be differently viewed by others.

To my knowledge, no Archdiocesan adversities have resulted from relationships commensurate with my obligations to Mr. Chaney, to you, to the business department or to any facet of the Archdiocese of Chicago School Office either in general or specific terms.

Again, thank you for your concern and may The Peace of Our Lord Jesus Christ be with you.

Respectfully,



Dr. Robert E. Miller

REM:acl

xc: Father Richard J. Ehrens
Mr. Elwood O. Chaney, Jr.

Attachments



Archdiocese of Chicago School Office

Department of Special Programs

Post Office Box 1979 Chicago, Illinois 60690

Telephone: 751-5310

May 9, 1980

Dr. Robert E. Miller
Project Manager - YETP
Archdiocese of Chicago School Office
155 East Superior Street
Chicago, Illinois 60611

Dear Bob:

Your response dated May 1 to my letter of April 22, does not show any indication of your cooperation as to improved or appropriate behavior in your position here with the Archdiocese School Office. Your response does not even recognize the fact that this letter was presented to you as a formal correction. I certainly hope I am wrong in reading your response this way. In my letter to you the correction was clear and to the point. Your appropriate behavior regarding these matters is expected, otherwise it will lead to your termination.

Sincerely,

Brother Ed

Bro. Edmund Baran, OSM
CETA Manpower Program Coordinator

BEB:ac1

xc: Father Richard J. Ehrens
Mr. Elwood O. Chaney, Jr.



Archdiocese of Chicago School Office

Department of Special Programs

Post Office Box 1979 Chicago, Illinois 60690

Telephone: 751-5310

May 13, 1980

Brother Edmund Baran, OSM
CETA Manpower Program Coordinator
Archdiocese of Chicago School Office
155 East Superior Street
Chicago, Illinois 60611

Brother Baran:

For you, your April 22 letter to me was clear and to the point. For me, and others who have read it, it contained generalities instead of specifics as to your charges. The May 1 letter to you explained my position as related to your charges.

Both your April 22 and May 9 letters seem to stress your need to correct me rather than listing specifics as to what is to be corrected. Believing that both you and Mr. Chaney, as your immediate supervisor, do not wish to confuse issues pertinent to your allegations, please provide me a list of specifics that relate to your charges. I respectfully ask that this listing contain: dates of alleged inappropriatenesses; persons involved, specific business practices and procedures violated and corrective measures employed by you or Mr. Chaney at the time the allegations reportedly occurred.

I certainly hope I am wrong in reading your May 9 letter as a refusal to make clear and concise, utilizing specifics, your concerns about my performances as an Archdiocesan agent. This is especially so since Mr. Chaney has not, in conversations with me, made me aware of specifics I seek relative to the alleged inappropriatenesses. Your charges and your statements about my possible termination indicate that you have discussed both your concerns and judgements about this matter with Mr. Chaney.

I certainly hope so as he is the department head and, therefore, responsible for and answerable to all department involvements. Put another way, if I am terminated, will my termination be based upon proven charges pertinent to this office or based upon your perceptions of my reactions to your April 22 and May 9 letters.

Thank you for your considerations and again, may the Peace of Our Lord Jesus Christ be with you.

Sincerely,

A handwritten signature in cursive script that reads "Robert E. Miller".

Dr. Robert E. Miller

REM:ac1

xc: Father Richard J. Ehrens
Mr. Elwood O. Chaney, Jr.

WHAT IS THE AFRO-AMERICAN PATROLMEN'S LEAGUE?

Early in 1967, Renault Robinson, a young black Chicago Policeman, together with a group of other black policemen, formed a black policemen's association, which they called the AFRO-AMERICAN PATROLMEN'S LEAGUE.

The goals of the League were: to work for high standards of police performance in black communities; to elevate the image of the black policeman to a position of dignity and respect, especially in the black communities; to work for total police reform; and to strive for improved relations between black and white policemen.

The AFRO-AMERICAN PATROLMEN'S LEAGUE is not a union--not a money making organization--not an athletic or social club--not a fraternal outfit--not a pressure group--not fighting for promotions or pay raises. The League is a community organization of black policemen who want to play an important role in the maintenance of peace and order in the black community.

Members of the League are actively involved in community youth programs, family life programs, and church and social activities. They make themselves available to many individuals and community organizations, giving them advice on their legal rights, and in participating in solving community problems.

In July, 1968, when the formation of the AFRO-AMERICAN PATROLMEN'S LEAGUE was first made public, the following statement was released:

"..We are going to elevate the black policeman in the black community to the same image-status enjoyed by the white community; that is, a protector of the citizenry and not a brutal oppressor. We find it impossible to operate within the framework of existing Police Associations. For example, we disagree categorically with the position of the Fraternal Order of Police supporting 'stop and frisk,' and their position supporting the order to 'shoot to kill' or maim looters during civil disorders.

We will no longer permit ourselves to be relegated to the role of brutal pawns in a chess game affecting the communities in which we serve. We are husbands, fathers, brothers, neighbors and members of the black community. Donning the blue uniform has not changed this. On the contrary, it has sharpened our perception of our responsibilities as black males in a society seemingly unresponsive to the needs of black people. We see our role as the role of a protector of this community, and that is the role we intend to fulfill."

In its efforts to win support from both black and white community organizations the League has pointed out that with black policemen, and black people working to solve the problems in their community, they would also be helping whites and other ethnic groups. Through the active problem-solving programs of the League, and other community organizations, black people would be working to solve the problems of their own communities. Hostile attitudes towards all policemen would be eradicated, if these efforts are successful. And white policemen would no longer have to fear working in the black community.



AFRO-AMERICAN PATROLMEN'S LEAGUE

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THE AFRO AMERICAN PATROLMEN'S LEAGUE

1. The black policemen of Chicago share the goal of other groups in the community of building a strong black community. In order to do this, they must equip themselves to perform their jobs in the highest professional tradition. In addition, and perhaps more important, is their wish to shoulder their civic responsibilities to the end that their skills and abilities may be of greatest service to their black brothers.
2. It shall be necessary that the black police officer achieve and maintain the image of idealistic and sympathetic members of the black community. The Afro-American Patrolmen's League of Chicago has the unique program of realizing this ideal.
3. Police officers have a unique knowledge of the problems of violence and self hatred manifested in conduct of black people toward each other. Their advice and their cooperation can be helpful to other agencies interested in the solution of this problem. In the past, such cooperation has been on a sporadic basis. We believe that the newly organized League will command the kind of respect that will cause the larger community to avail themselves of this service not otherwise available.
4. There will be reservations on the part of police officers and black citizens to this organization. It will be necessary to convince them of the fact that black men regardless of rank of office or station in life can base a relationship on mutual respect and love. The martyrd leaders of black people shall have died in vain if we continue to separate ourselves from each other on the basis of vocations and economic status.
5. The Afro-American Patrolmen's League consists of black men who are proud of the professional level on which they engage in their occupation. They are proud that police officers play an important role in the maintenance of peace and order in our community.
6. The Afro-American Patrolmen's League is also proud that its membership consists of able black men who play a vital role in their community in youth programs, family life, church life and social activities. They, hereby, dedicate themselves to increasing the importance of these roles, and extend their hands and hearts in cooperation with their black brothers to build a community which will be truly black, truly united, and truly beautiful.

Afro American Patrolmen's League

WHEREAS, the entire black population has a serious interest in improving the quality of life in the black community, and

WHEREAS, the historical role between black police officers and the black community has not been a constructive one, and

WHEREAS, the time of social and economic crisis in which we live requires that the black community marshal all of its forces in a positive way, and

WHEREAS, the black police officers of the AFRO AMERICAN PATROLMEN'S LEAGUE has undertaken the task of improving their performance as police officers to the end that they may exercise their authority with compassion and understanding in order to be of positive benefit to the black community, and

WHEREAS, the black community is appreciative of this new orientation on the part of black police officers, and

WHEREAS, black policemen and the black community need to be supportive of each other in order to achieve the desired improvement in the quality of life in black neighborhoods

BE IT RESOLVED:

1. That the AFRO AMERICAN PATROLMEN'S LEAGUE pledge itself to the support of all community efforts devoted to establishing respect for black manhood, black womanhood and black pride within the law.

2. That the black community will accept and support the efforts of the AFRO AMERICAN PATROLMEN'S LEAGUE to reverse the distrust and hostility towards black police officers.

3. That the black community and the AFRO AMERICAN PATROLMEN'S LEAGUE dedicate themselves to the proposition that law enforcement may be practiced by black police officers with compassion, understanding and efficiency

4. That the goal of law enforcement officers will become the employment of courtesy and compassion rather than the mere absence of brutality.

5. That the black community and the black police officers will respect the sanctity of human life whether clothed in a police uniform, a prison uniform or civilian dress.

6. That the black community and the black police officers will be mutually supportive of efforts to bring about a new community where unity of purpose and recognition of the nobility of the black heritage will be a deterrent to crime; where moral authority imposed from within will govern human relationships rather than technical legalism; and where those of us who are black will be able to live lives of beautiful fulfillment.



THE AMERICAN CIVIL LIBERTIES UNION
ILLINOIS DIVISION

presents its

1969 CIVIL LIBERTIES AWARD

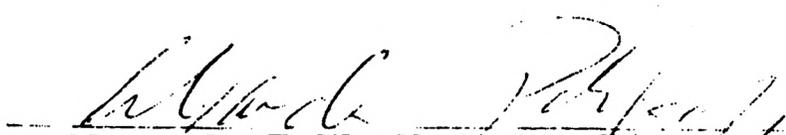
to

THE AFRO-AMERICAN PATROLMEN'S
ASSOCIATION

for their outstanding contribution to the cause of due process in police-community relations in their courageous opposition to such police practices as "Stop and Frisk," unwarranted arrest, and physical and verbal abuse of citizens in the black community.

June 7, 1969

69-1-2


Alexander Polikoff, Acting Chairman

AAPL/LIC/NBPA

FORMATION OF THE AFRO-AMERICAN PATROLMEN'S LEAGUE

In the late 1960's Chicago, like many urban centers throughout the nation, faced the growing and vocal discontent of its economically, politically, and socially oppressed minority citizens. It was in this era of increased citizen consciousness about rights and entitlements that the Afro-American Patrolmen's League was born. By 1968, citizen complaints about police abusive conduct and apparent racial discrimination within the Chicago Police Department had reached alarming proportions. Concerned black police officers and citizens came together, that year, to expose problems and inequities, explore solutions and strategies, and to build an advocacy base for reform and accountability in law enforcement. In 1969, a relatively young Afro-American Patrolmen's League was well along in establishing a complaint and referral service as a means of responding to citizen complaints about police misconduct. A volunteer staff of black policemen evaluated complaints, advised citizens of their rights and suggested remedial action.

In 1970, the Afro-American Patrolmen's League accelerated its campaign against racial discrimination in the Chicago Police Department by filing a lawsuit, Robinson vs. Conlisk. The thrust of the lawsuit was, first, against the discriminatory treatment of all black policemen in regards to promotion, assignment and discipline, and second, against the arbitrary and capricious treatment of police officers who were League members. After initiating the lawsuit, the League members focused their attention on discriminatory hiring procedures and filed administrative complaints with LEAA, the Justice Department, and the Office of Revenue Sharing. The purpose of filing these complaints was to illicit the participation of the federal government in investigating discrimination as it pertained to the police department's use of federal funds. The League's lawsuit of 1970, and the Justice Department's lawsuit of 1973 were consolidated and brought before U.S. District Court Judge Prentice Marshall.

FORMATION OF THE LEAGUE TO IMPROVE THE COMMUNITY

Although the Afro-American Patrolmen's League has often been in an adversary position with the police department, it has brought about significant reform in a vital city institution; it helped to alleviate pervasive hostility and distrust between the police and the black community. Concerned that their departmental reform and litigation efforts would deflect too much energy from initiatives in community involvement and crime prevention education, the Afro-American Patrolmen's League (in 1970) spawned a citizen education/action arm -- The League to Improve the Community (LIC). This organization is non-profit, tax exempt, with its own board, officers and staff, and operates as a totally separate (community-based and controlled) entity.

LIC assumed responsibility for management and operation of the Afro-American Patrolmen's League's original citizen complaint and referral service. Members of the LIC Board consists of Chicago area church leaders, representatives from numerous Southside Chicago community organizations and tenant groups, lawyers, locally and nationally recognized media personalities who are actively concerned about crime in minority communities, and local criminal justice reform activists.

FORMATION OF THE NATIONAL BLACK POLICE ASSOCIATION

In addition to its local reform and community education activities, the Afro-American Patrolmen's League joined with similar groups across the country in founding the National Black Police Association (NBPA). Established in 1972, the Association was formed to improve relationships between police departments as institutions and the black community, and to eliminate corruption, brutality and racial discrimination in departments. NBPA has 64 member associations in 22 states.

ACTIVITIES

Afro-American Patrolmen's League/League to Improve the Community

- A. Police Employment Practices Litigation. The League plays an extremely active role as lead plaintiff in the federal court police employment litigation. Current activities in that respect include:
1. Final judgments are being formulated in the District Court on claims which Judge Marshall has just ruled for the League in principle: harassment of the AAPL by the Police Department, and individual's damage claims for discrimination.
 2. Issues just resolved by the Supreme Court in favor of the League must now be implemented in the District Court: orders invalidating the 1974 Sergeants' examination, and imposing a 60-40 promotion ratio for new sergeants.
 3. Monitoring, enforcement, and continuing litigation of the basic patrolmen's hiring issues which have been partially resolved in the District Court:
 - a) Monitoring and enforcement of the City's compliance with respect to the first group of new patrolmen, a process which will not be completed until that group finishes their probationary one-year period.
 - b) Continuing litigation regarding validity of the new patrolmen's examination, which is in the first year of a three-year process.
 - c) Continuing litigation over the composition of the second group of new patrolmen, since the City artificially constructed the first group to achieve a 38% Black proportion and the remaining candidates include a much lower Black percentage.
 - d) Continuing litigation with respect to the validity of the sergeants' examination.

NOTE: Although the League has prevailed on all of the basic issues in the lawsuit, following through to implement those victories continues to be a very time-consuming process. In all of the above issues, the AAPL plays a unique role as lead plaintiff. Often in public interest litigation the plaintiff's role is nominal and the lawyers control the case. In this case, the AAPL is deeply and continuously involved in the analytical and decision-making activity in the litigation.

B. Relationships with new black patrol officers and sergeants. As a product of success in the employment discrimination litigation, many black officers are being promoted to sergeant. It is vitally important that these officers receive support in performing well in their new jobs and overcoming the many difficulties they are encountering.

1. Relationships with Individual New Patrol Officers and Sergeants:

- a) Individually counseling new officers at the League office on their duties, their working conditions, and survival in the Chicago Police Department.
- b) Receiving and responding to the particular problems and complaints of new officers (relationships with superiors, disciplinary complaints, Training Academy problems of new recruits, etc.).
- c) Visits to police district stations to talk with new black officers, observe problems and assist in their resolution.
- d) Providing legal counsel and sometimes legal representation (by the League's staff General Counsel) on disciplinary problems, discharges of probationary officers, and issues such as the scope of authority of new sergeants.
- e) Intervention with supervisory personnel, including district commanders and command personnel at Police Headquarters on problems effecting individual new black officers.

2. Relationships with New Black Officers on a Group Basis:

- a) In order to address on a collective basis the problems encountered by new black officers, the League has undertaken a series of seminars in which League personnel and Police Department personnel participate. Although there have been some problems in securing the cooperation of the Superintendent's Office it is hoped that these problems may now be resolved.
- b) From the seminars and from the interaction with individual officers described above, the League will feed-back its perceptions and recommendations to the Police Department training program, so that existing problems may be addressed institutionally. The Superintendent has agreed to meet with the League for this purpose and respond to its feedback.

C. Relationships with Present AAPL Membership and Black Police Officers.

Prior to the influx of black officers caused by the successful litigation, there were already more than 2,000 black officers in the Department, many of whom are AAPL members. The League provides services to them which are similar in many respects to the services described above to new officers; however, the emphasis is naturally less on the entry problems of a new job and more on the harassment which AAPL members incur for their advocacy of police reform.

- a) Providing practical and legal counsel to policemen on problems relating

to the scope of their authority and the performance of their police duties .

b) Providing practical and legal counsel on disciplinary complaints , particularly in proceedings of the Internal Affairs Division, Complaint Review Panel, and the Police Board .

c) Receiving and responding to AAPL members' complaints of harassment directed against them by supervisors or commanders (these being problems such as transfers or undesirable assignments where the harassment does not reach the level of disciplinary complaints).

d) Making visits to police district stations to meet with the men, gather data, and respond to problems .

e) Supporting black police who intervene in police-citizen situations to halt the mistreatment of citizens . There are several of these cases each year, which are especially significant because corrective action by other police officers is one of the best potential solutions to abusive police conduct .

f) Monitoring all activities and directives of the Police Department with respect to personnel administration, and counseling and advising black officers on how they are affected by these developments . This also sometimes involves lobbying for particular reforms in personnel administration .

D. AAPL - LIC involvement in general police reform issues. The League, from its inception in 1968, has played a role in promoting police reform that is unique for a police organization. The League has taken a leadership role in Chicago not only in pursuing issues internal to the Department such as the descrimination and other personnel issues discussed above, but on issues that effect the over-all performance, integrity and efficiency of policing in Chicago. The League is uniquely suited for this role by virtue of its personal understanding of law enforcement issues and its ability to generate information unavailable to civilians and to speak on law enforcement issues with an authority civilians cannot match. Among the issues on which the League is currently active as a watch-dog, an advocate, and an information resource are:

1. Police brutality. Having been instrumental in bringing about the 1973-74 reforms, including the creation of the Office of Professional Standards and the recognition by the Department of abusive police conduct as a major policy issue, the League continues to be active in responding to citizen complaints, evaluating the performance of police officials, and demonstrating that a police organization can effectively bridge the gap to advocacy and representation of civilians' rights at the hands of the police.

2. Police Spying. The League's employment law suit, which also included a claim of Intelligence Division harassment and spying, produced the first extensive documentation of the nature and scope of political spying by the Chicago Police. The League to Improve the Community continues to be involved as plaintiff in the federal court class action litigation challenging such political spying.

3. Crime control policy. The League serves as a principal analyst, resource and advocate on such basic issues of law enforcement policy as:

- a) Patrol policy and related issues of the deployment of police resources;
- b) Victimless crime;
- c) Personnel issues related to the over-all quality of police personnel, e.g., educational requirements and the availability of lateral entry into police management positions.

4. Political patronage in police operations. Political domination of the Police Department is a consistent target of the League's activities including the negative effects of political influence with respect to both personnel decisions and the allocation of police services.

5. Training. The League is a consistent advocate of improved training programs for policemen, both at the level of the Police Academy and the day-to-day training of personnel in the field.

6. Rules and regulations. The League serves as an analyst and commentator on police regulations and command policies on a wide variety of subject matters, e.g., regulations governing the use of fire arms by police.

7. Response to particular issues. Often the performance of the Police Department has a major impact on the course and resolution of significant social problems. A recent example is the voluntary school busing program, in which police policy and activities had a significant effect on the outcome of the program both at the school sites themselves and with respect to the harassment of black citizens working or traveling in the Southwest Side neighborhoods where feelings were running high over school busing. As always, the League is called on in these situations to articulate for the public appropriate courses of police action and to perceive, communicate and organize against improper police activity or failures of police performance.

E. Police-Community relations. An area of League activity that also involves interaction with the community is the promotion of good police-community relations through public education about the role of the police and how citizen groups can secure the best police service. All of the following issues are addressed by the League through appearances before community and church groups, appearances on the broadcast media, and responding to inquiries from individuals citizens and organizations:

1. Counseling groups on how to develop working relationships with their local police officers and District command personnel.
2. Educating the public about Police Department personnel, structure, and duties.
3. Encouraging citizen participation in neighborhood crime control programs and other crime prevention activities.

An example will relieve the generality of the foregoing:

Individuals or community groups often approach the League with a particular problem of police service in their neighborhood. They are not familiar with either police policy or the responsibility or authority of various police officials. The League, from its base of experience and knowledge, can and does offer advice and often becomes involved in helping the person or group seek a resolution of the problem. Recently, in the wake of the school busing controversy on the Southwest Side, black citizens working in that area were repeatedly beaten and harassed by groups of aroused whites. The League received many complaints and appeals for assistance from those persons and their families, and spent many hours assisting those persons in seeking to secure a police response to the situation so that the personal safety of those black citizens would be protected.

F. AAPL - LIC's local role in the National Black Police Association. As one of the local police organizations holding membership in the NBPA, the Chicago League is involved in:

1. Providing office space for the National Headquarters, basic staff service for the maintenance of the NBPA organization, and the communications and coordination functions that a national office typically performs for a national organization with over 60 local chapters.
2. Implementing NBPA policy on a variety of issues through the League's local programs and activities.
3. Assisting other local black police organizations around the country in seeking to replicate the AAPL-LIC experience and success in Chicago, on the full range of issues that the League has addressed locally. This involves many trips to other cities to advise and counsel the local police organizations there, on all aspects of organizing and operations: building membership, fund raising, community contacts, litigation, public advocacy, and the struggle for recognition and acceptance on the part of local police executives.
4. Responding with advice and counsel to the crises that develop for local police organizations in other cities.
5. Participation in regional and national NBPA meetings and conventions.

This work, which AAPL-LIC views as local chapter activity as distinguished from its staff and leadership role in NBPA as a national organization, involves perhaps 30-50 trips a year to other cities to work with the local black police organizations there. Both the time commitment and the travel expense are substantial.

National Black Police Association

1. NBPA annual convention and regional meetings. All aspects of program and logistics for regional NBPA meetings, annual conventions, and interim meetings of the NBPA executive board are handled through the national office

by or under the supervision of the National Information Officer.

2. Counseling local chapters. The national staff provides advice and counsel to the more than 60 local black police organizations who are NBPA members, with respect to a widely varied set of issues. These issues involve both organizational matters such as membership, fund raising, and relationships with the local Police Department, as well as the positions and activities of the local chapters on issues of police performance and reform, such as employment discrimination, police brutality, crime control policy, police-community relations, and police personnel administration.

3. Employment litigation. NBPA national staff advises local chapters and coordinates their activities with respect to employment discrimination litigation which is being carried on by most of the NBPA chapters. In addition, the national organization litigates certain issues at a national level, such as the lawsuit attacking LEAA's failure to take administrative enforcement action against police departments in response to complaints or in response to findings of discrimination made in other forums such as the courts. NBPA was represented in that lawsuit by attorneys from the staff of the national ACLU.

4. Relationships with federal agencies. NBPA maintains active relationships with all of the federal agencies having responsibilities in the area of public employment discrimination policy and enforcement. These include the Law Enforcement Assistance Administration, the Office of Revenue Sharing, and the Employment Section of the Justice Department. These relationships, carried on by the NBPA national staff, involve dealing with the agencies concerning a range of policy issues and individual enforcement actions or complaints.

5. Crime Control policy. NBPA, through its national staff, works with many public and private agencies to define and advocate policies concerning the law enforcement profession and the crime control activities of the police that will lead to the best police service for all citizens.

6. Congressional Relations. NBPA maintains, through its national staff, extensive relationships with members and committees of congress and their staffs, concerning both public employment discrimination policy and law enforcement policy.

7. Black police leadership. NBPA is involved in a continuous consultative and supportive process among the growing body of black police executives around the country and other leaders in black police activities. This process involves both defining and promoting the role and goals of black police officers, and defining and promoting the role and goals of black police officers, and assisting those black police executives in addressing the unique problems that confront a black administrator of a city police department.

8. Justice Department relationships. With the change of administrations in Washington, NBPA has formed a new and active relationship with the leadership of the U.S. Justice Department. This involves working closely with Justice in

the following respects:

a) A personal consultative relationship with Attorney General Bell, the Deputy and Assistant Attorneys General, and other top staff regarding all Justice Department operations. This relationship extends to the law enforcement activities of the Justice Department as well as its personnel decisions and grant-making decisions.

b) NBPA acts as a watch-dog on the performance and policy of the Law Enforcement Assistance Administration, including its activities with respect to employment discrimination in law enforcement agencies, its grant-making policy, and the structural issues raised with respect to LEAA reorganization.

c) NBPA serves as an advocate and resource for the Justice Department with respect to minority involvement in criminal justice at the federal and local levels. This involves representing the interests of both minority police officers and law enforcement administrators, and minority citizen groups whose participation in law enforcement activity is so essential to successful crime control.

d) As an element of its relationship with the Justice Department, NBPA has been pledged the opportunity to review and comment on all major policy changes within the Justice Department.