

**MULTICULTURAL PERSPECTIVES  
IN CRIMINAL JUSTICE  
AND CRIMINOLOGY**

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*Edited by*

**JAMES E. HENDRICKS, PH.D.**

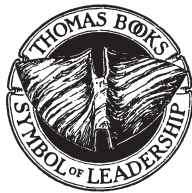
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*To Kacey and Cindy*  
**J.E.H.**

*To My Family*  
**B.D.B.**

*To My Family*  
**K.W.G.**



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## INTRODUCTION

This third edition of *Multicultural Perspectives in Criminal Justice and Criminology* addresses cultural diversity, criminal justice, and criminology. As an edited anthology, this book represents the work of national scholars who have expertise in criminal justice issues within multicultural contexts.

This volume includes original work that addresses diversity issues in criminal justice and criminology. The main thrust of the project is to bridge theory and practice in this important area for criminal justice and criminology. Within criminal justice practice, one of the most influential, if not the most influential, factors currently at work is to promote cultural sensitivity. This text promises to bridge the gap between research and practice in the area of promoting cultural awareness and sensitivity. Taken together, we believe the present volume adds to the existing body of knowledge within this topical area. In addition to the specific contributions made with the second edition, this volume has been changed to give a narrower focus on the issue of diversity. All the chapters have been updated to include the most recent facts and figures. We also included discussion questions at the end of each chapter. It is our hope that this third edition not only provides valuable information for criminologists, criminal justice scholars and practitioners, but also encourages others to pursue knowledge within the field.

Finally, we hope the book provides students, academicians, and practitioners with insight into the theory and practice of criminal justice multiculturalism. We believe the theme and contributions to this anthology provides the reader with an introduction to multiculturalism within the companion fields of criminal justice and criminology. Further, we believe the volume demonstrates the place of multicultural perspectives in criminal justice theory and practice. Moreover, we are confident the anthology provides exposure to convergent and divergent multicultural perspectives within criminal justice and criminology.

J.E.H.  
B.D.B.  
K.W.G.



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## CONTENTS

	<i>Page</i>
<i>Introduction</i> .....	ix
<i>Chapter</i>	
1. Multicultural Issues and Perspectives .....	3
<i>Cindy Hendricks and Angela M. Nickoli</i>	
2. Race and Criminal Justice .....	43
<i>Jerome B. McKean</i>	
3. Native Americans in Criminal Justice .....	71
<i>Kurt D. Siedschlaw and James N. Gilbert</i>	
4. Latinos: The Conceptualization of Race .....	93
<i>Laura B. Myers, Myrna Cintron, and Kathryn E. Scarborough</i>	
5. Asian Americans and the Criminal Justice System .....	111
<i>Tai ping Ho and Cindy Hendricks</i>	
6. Gays and Lesbians in the Criminal Justice System .....	144
<i>James S. Arnott</i>	
7. Hate Crime in Contemporary American Society: A Sociolegal Approach .....	168
<i>Bryan D. Byers and Lori A. Spillane</i>	
<i>Name Index</i> .....	201
<i>Subject Index</i> .....	205



**MULTICULTURAL PERSPECTIVES  
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## Chapter 1

# MULTICULTURAL ISSUES AND PERSPECTIVES

CINDY HENDRICKS AND ANGELA M. NICKOLI

### INTRODUCTION

In 1982, the Asian American community was stunned by the beating death of Vincent Chin, a Chinese American. Ronald Ebens and Michael Nitz were later found “not guilty” of the baseball bat beating of Chin. In 1992, the African American community stood silently as four police officers, accused of beating motorist Rodney King, an African American, were acquitted of all charges. Many African Americans, however, felt vindicated when O. J. Simpson was found “not guilty” in the murders of Nicole Brown Simpson and Ronald Goldman in October of 1995. In 1999, on the campus of Indiana University, a young Korean American was murdered for no apparent reason, other than he was Korean.

What makes the aforementioned cases, and other cases like them, significant is that in each case Americans are forced to analyze the relationship between race, race relations, and the criminal justice system. Although episodes of violence, such as those previously mentioned, are a common occurrence in many cities across the nation, these cases, as well as many others throughout our nation’s past, bring the issue of race and race relations to the forefront of public discussion. They force individuals to analyze their own perceptions of race and how those perceptions could affect and influence the criminal justice system. The question becomes: How do we define race?

When discussing race and racial relations within the criminal justice system context, it becomes imperative to visualize the large picture. No longer are we dealing with questions only of race, which is the past's small and narrow view of professionalism within the criminal justice system. Today's criminal justice professional must seek to find answers to broader questions regarding how criminal justice and multiculturalism tie together in a growing and diverse society. Various components of multiculturalism and how they affect the delivery of criminal justice systems services will be analyzed within this framework.

The focus of the first part of the chapter is to define multiculturalism. In recent years, we have seen our society described as a society reflective of many different cultures, each retaining their own identity and contributing to the overall national picture. Included within this analysis, we examine the differences and similarities between race, ethnicity and culture. These concepts establish the foundation on which to understand racism, discrimination, and ethnocentrism. Although linked together by common bonds when applied to everyday situations, these terms take on different characteristics in other situations.

By tying multicultural concepts together, it becomes possible to define stereotypes and how they affect individuals' perceptions, which, in turn, affects the criminal justice system, both positively and negatively. In conclusion, we briefly examine how multiculturalism and its various components can affect the delivery of criminal justice services. Although the other chapters in the text focus exclusively on these areas, the reader is able to acquire a general foundation upon which to build as they progress through the text.

## **DEFINING THE TERMS**

### **Multiculturalism**

The first step to becoming culturally competent requires an understanding of multiculturalism and its various components. From this understanding, a definition of multiculturalism, appropriate for study, can be developed. Examining the historical view of racial/ethnic and cultural diversity allows for a comparison between what was and what is. In years past, the United States of America referred to itself as a "melting pot." Our nation viewed itself as a society where an individ-

ual's distinctive characteristics would "melt" with the majority community to form one society with one culture. The "melting pot" philosophy operated under the belief that all racial/ethnic groups and cultures would "assimilate" into American society. Status, prestige, and accolades were given to those who assimilated into the majority mainstream. Evidence of those who assimilated "better" than others comes from examining Asian Americans, referred to by many as the "model minority." They have, in the past, been given almost "preferred" status among minorities due to the projected image of intelligent, hard-working, loyal, law-abiding citizens of the United States. Thus, because Asian Americans "melted" well, their presence in the United States supported the "melting pot" philosophy.

This philosophy, however, has undergone a significant change. In the mid-1960s, America began to move away from the "melting pot" philosophy and began to use labels, such as multiculturalism (Taylor & Lambert, 1996). Multiculturalism represents a movement away from the "melting pot" analogy of American society to a more appropriate analogy: "the salad bowl." The "melting pot" view is based on the idea that many different groups (cultures) come together to form one mixture, or one nation through assimilation. Through this process, individuals lose the distinctive characteristics of their culture and "take on" the characteristics of the majority. If an ingredient (culture) were removed from the pot, it would no longer have its original characteristics. The "salad bowl" philosophy, however, is based on the idea that a salad can be mixed together, but the main ingredients (cultures) can still be separated, i.e., tomatoes, lettuce, and onions. Although the ingredients are combined to form one mixture (nation), when separated, they are able to maintain their distinctive characteristics.

Multiculturalism, by its own prefix, *multi*, indicates there is no one set of ingredients blended or melted together to form one mixture (nation), but rather its prefix aligns itself to the "salad bowl" analogy—many ingredients (cultures), retaining their individual characteristics, mixed, not blended, in a serving dish. Multiculturalism represents an acknowledgment that our society is comprised of many different racial and ethnic groups (Schusta, Levine, Harris, & Wong, 1995). It encompasses basic understandings of racial and ethnic groups, as well as how each group has contributed to our national history (Dworkin & Dworkin, 1999).