SECOND EDITION

LATINO POLICE OFFICERS IN THE UNITED STATES:

Practice, Policy, and Leadership

VALENTINA URBINA
& MARTIN GUEVARA URBINA

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By

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I would like to take the opportunity to honor the person who inspired and motivated me to write this book, which is Emiliano Urbina. Emiliano inspired me to write my first book because of his optimistic personality that has played a fundamental role in my life. He is always open to trying and learning new things. Subsequently, I have learned a very valuable skill from him which would be to always challenge yourself with new things in every aspect of life. In this case, it sparked an interest in me writing this book to make the narrative of others known. Emiliano has truly changed my life since the first day he came into my life. I feel extremely grateful to have him in my life. Emiliano has shown me unconditional love and support throughout my whole journey. I often wonder what my life would be like without someone like him in my life, my narrative would be very different. Perhaps, I would not have written this book without someone to motivate me in every step of the way. He is the reason I finally decided to start writing, to honor everyone who has dedicated their lives in helping others in all domains of everyday life.

V.U.

I dedicate this book to all honorable Law Enforcement Officers, of all races and ethnicities, for their heroism, courage, and dedication in keeping our communities safe, under the ideology of pride, dignity, integrity, humanity, equality, and justice for all people!

M.G.U.

PREFACE

Until lions have their own historians, histories of the hunt will glorify the hunter.

—African proverb

Predating the American Constitution, the United States has historically characterized itself as a country grounded in democratic principles, like freedom, equality, civil liberties, voting rights, representation, and justice, always progressing, while avoiding ruptures and discontinuities. In truth, contrary to *conventional wisdom*, the U.S. is more reflective of continued political, economic, and social chaos in the historical fight for expansion, wealth, power, control, and dominance than a unified movement for equality in America's main institutions or universal freedom, justice, respect and human dignity. In effect, while there has been gross inequality and injustice in all major U.S. institutions, some of the most fundamental discontinuities, inefficiencies, inequalities, and injustices have been generated by the very system, the criminal justice system, that has been designed to govern order, equality, justice, and positive social change. Worse, in the very arena where the machinery of justice is operating and thus efficiency, equality, and justice are supposed to prevail, some of the most catastrophic events and movements are taking place, while strategically targeting certain segments of society, as we are currently experiencing under President Trump's administration.

After centuries of supposed "liberation," today, as in the past, people tend to blindly accept criminal justice polices without truly questioning the very essence of American criminal law, as documented by renowned Texas A&M University Professor Joe R. Feagin in *White Party, White Government: Race, Class, and U.S. Politics* (2012) and Martin Guevara Urbina and Sofia Espinoza Álvarez in *Hispanics in the U.S. Criminal Justice System: Ethnicity, Ideology, and Social Control* (2018). Most notably, in the context of race and ethnicity, as early as 1740, the South Carolina Slave Code, for example, identified

> the people commonly called negroes, Indians, mulattos and mestizos have [been] deemed absolute slaves, and the subjects of property in the hands of particular persons the extent of whose power over slaves ought to be settled and limited by positive laws so that the slaves may be kept in due subjection and obedience (cited in Hall, Wiecek, & Finkelman, 1996:37),

resulting in a centuries-long legacy of manipulation, marginalization, oppression, and silencing of racial minorities. Subsequently, starting with the Declaration of Independence (1776), race has played a central role in defining U.S. laws and how criminal justice policies are applied to blacks. As for ethnic minorities, normally left out from the *pages of history*, Latinos, like blacks, have in fact suffered the indignities of conquest and *de jure* segregation (Acuña, 2011a; Álvarez & Urbina, 2018; Almaguer, 2008; Bender, 2003; De León, 1983; Feagin, 2013; McWilliams, 1990; Mirandé, 1987; Urbina, 2012; Urbina & Álvarez, 2017, 2018; Urbina, Vela, & Sánchez, 2014). In the case of Mexican Americans, under the rationale of Anglo-Saxon expansion and Manifest Destiny, premised on the ideology of racial, ethnic, religious, and cultural superiority of white Americans, the Treaty of Guadalupe Hidalgo ended the Mexican-American War in 1848, granting the United States 55 percent of Mexico's territory, an area that now comprises about one-third of the continental U.S. Soon after, policies like the 1855 "Greaser Act," an anti-vagrancy law enacted in California defining vagrants as "all persons who are commonly known as 'Greasers' or the issue [children] of Spanish and Indian blood," was a deliberate use of criminal law to specifically target Mexicans based on race and ethnicity (Morín, 2009:16). As documented by José Luis Morín (2009:15),

> This history is instructive as to how Latinas/os would be regarded in later years, since persons of mixed racial backgrounds, as many Latinas/os are, have been and often continue to be viewed with disdain, and subject to discrimination by the dominant 'White' social structure.

Towards the end of the twentieth century, Jonathan Simon (1997:173) proposed that advanced industrial societies were actually "governed through crime," with the overdeveloped societies of the West and North Atlantic "experiencing not a crisis of crime and punishment but a crises of governance that has led [them] to prioritize crime and punishment as the preferred contexts of governance," redefining the limits of criminal laws and police roles, practices, and ideologies, while socially reconstructing the confines of race and ethnicity, a movement we are currently seeing with the Trump administration. Then, at the turn of the century, Tony Fitzpatrick (2001:220) argued that as "global capital becomes apparently unmanageable" and "as the polity and the economic detached after a century of alignment," the state must give itself, particularly its agents, like the police, something to do, and so the state "socially and discursively constructs threats that only it can address through . . . punitive responses to the chaos it has [helped facilitate]," as in the case of the war on drugs, the war on immigrants, the war on terrorism, and various other aggressive social control movements—with the police being

on the frontline of these movements. In the twenty-first century, with crime and criminal justice systems becoming increasingly transnational (Álvarez & Urbina, 2018; Ruddell & Urbina, 2004, 2007), combined with a militarized police force and assisted by advanced technological innovations and a highly charged American media, "at once totalizing and individualizing," such strategies congeal in appealing political formations that can govern "all and each" with stealthy precision (Gordon, 1991:3; Urbina & Álvarez, 2018; Urbina & Peña, 2018a, 2018b; Welch, 2006; Whitehead, 2018), giving the state a notion of absolute control, legitimacy, and justice, and to a feared and mal-informed society, an appearance of global power, dominance, and solidarity.

As documented by various scholars, from the early conquest of Native Americans, to slavery, to the conquest of Mexicans, to the conquest and colonization of Puerto Ricans, to the war on terrorism, with its corresponding elements, like racial profiling, public space housing sweeps, police surveillance cameras, and drug/prostitution-free zones, such movements clearly reveal that the U.S. obsession with law-and-order is just as much about race and ethnicity as it is about safety, equality, and justice. For instance, as reported by Law Professor David Cole (2001:248), "racial profiling studies . . . make clear that the war on drugs has largely been a war on minorities. It is, after all, drug enforcement that motivates most racial profiling." Invariably, while the overall rate of the inmate population in state and federal prisons increased dramatically from 1971 to 2001, Latinos experienced a 10-fold increase (Bonczar, 2003). In fact, in 2004, the rate of Latino incarceration in state and federal prisons was 2.6 times greater than for whites (1,220 per 100,000 compared to 463 per 100,000), according to Paige Harrison and Allen Beck (2005) of the Bureau of Justice Statistics, with the Sentencing Project (2003:1) reporting that "Hispanics are the fastest growing group being imprisoned." Quickly, the ramifications of redefining race, ethnicity, crime, and punishment became gravely pressing in imprisonment rates, as reported by the University of California, Berkeley Professor Loïc Wacquant (2001:82), "turning over from 70 percent white at the mid-century point to nearly 70 percent black and Latino today, although the ethnic patterns of criminal activity have not been fundamentally altered during that period." More recently, according to the Justice Policy Institute, in 2019, the incarceration rate for Latinos was 176 per 100,000 Latino U.S. residents, and in 2022, 23 percent of people sentenced to state or federal prison were Latino, with states like Texas, the incarceration rate for Latinos was almost twice that of whites.

During the last decade, though, with shifting demographic trends, possibly as in no other time in U.S. history is the dominant majority experiencing a more significant "cultural crisis" in that after centuries of *total control,* their ideas about race, ethnicity, gender, social life, and, of course, representation are under attack by the intertwining forces of diversity and multiculturalism as well as political and economic uncertainty, as documented by Urbina

in *Twenty-First Century Dynamics of Multiculturalism: Beyond Post-Racial America* (2014). In part

> because the United States considers itself a 'moral' and 'law-and-order' society, the US has a phobia of the *outsider*, the *different*, and the *stranger*. As an institutionalized state of feeling and thinking, such phobia has manifested itself into ignorance, which in turn has resulted in viciousness and vindictiveness . . . [and] fear of those who threaten our interests or the status quo has manifested itself into low levels of tolerance (Nieling & Urbina, 2008:233),

making the criminal justice system the prime apparatus for suppression, control, and silencing of those who threaten the dominant social structure—consequently, presenting a critical challenge for those who wish to join the criminal justice profession, like policing, and once on the force, surviving an almost all-white environment.

In all, the historical record reveals that while all legal and social actions over time warrant concern, as the United States strives for positive social transformation, or for Trump, "Make America Great Again," it is the historically troubled police-minority relationships that point to some of the deepest-rooted social problems in society—as the American police are the frontline agents of the law and thus the most visible upholders of democracy, freedom, and peace. Fundamentally, "At the heart of the American paradigm is the perception that law and its agents . . . are colorblind and thus justice is impartial, objective and seeks *la verdad* (the truth). But, *la realidad* (reality) differs . . . decision makers are often more guided by their environment than by objectivity" (Urbina, 2003a:124), suggesting that the historical and contemporary *dynamics* of interacting forces, like conquest, colonialism, slavery, identity, and citizenship, continue to influence the everyday American experience, and, in the area of law-and-order, how defendants are processed and treated by the American police and subsequently the judicial and Penal systems—institutions that until recently have been composed mostly of white men.

With pressing shifts in diversity, multiculturalism, and demographics across the country in the twenty-first century (Urbina, 2014; Urbina & Álvarez, 2018), however, the historical *black-white* binary approach of conducting research and publication, along with public discussion and government policy, must be more inclusive if the United States is to situate itself as the country of the future, indicative of a truly democratic country, with equality, justice, and "representation" not only for *whites* and, to a lesser degree, *blacks*, but also for *Latinos*. In fact, while the racial (black and white) experience has been delineated over the years, the ethnic realities of Latinos have received minimal attention, and, as a segment of the Latino community and a small segment of the American police, not a single book on Latino police has ever been published (besides the first edition of this book). Clearly, the rapidly

shifting landscape merits a newly energized research agenda to explore the ways in which ethnicity shapes law enforcement practices, and, by extension, the pressing need for Latino officers; ultimately, allowing us to gain insight into the future of the already largest minority group (Latinos) and the largest ethnic minority group (Mexicans) in the United States—*the emerging new face of America and the upcoming majority*—which in turn will influence the role, practice, leadership, and future of the American police.

As in the first edition, the central goal of this new book is twofold. First, with Latinos projected as the upcoming majority, the focus will be primarily (but not exclusively) on Latino police officers, delineating the pressing significance, implications, and ramifications of Latino officers in law enforcement agencies across the country. Globally, the *need, role, expectations, complexities, and future of Latino officers in law enforcement* are investigated within a broader context—the American police over time. Second, while the disproportionate representation of minorities, particularly Latinos and blacks, in the criminal justice system is well documented, much less analyzed are the *mechanisms, beliefs,* and *ideologies* that govern the Latino and overall American experience (Álvarez & Urbina, 2018; Urbina, 2014; Urbina et al., 2014; Urbina & Álvarez, 2017, 2018). Notably, understanding the historical roots and ideologies governing social control is not only vital to better understand the Latino and overall American experience, but essential for analyzing the dynamics of the American police over the years, and, by extension, how Latino officers are being situated within law enforcement, the Latino community, and society at large. As such, contributing authors seek to examine not only the historical manipulation, prejudice, discrimination, oppression, and brutality, like lynching, hangings, burnings, and excessive force, that are evident, but also the cultural, structural, financial, political, and ideological forces that have influenced and continue to perpetuate the current situation for Latinos, as police officers and community residents, in the United States. In analyzing historical and contemporary forces that have impacted the ethnic experience in everyday life, public sentiment, and criminal justice policy, we seek to reveal how anti-Latino social movements, police practices, and criminal laws not only need particular ideas about ethnicity and race to exist but also to legitimize their existence and practice—issues which will ultimately influence the *role* of Latino police in their everyday interaction with Latinos, blacks, whites, and other ethnic/racial minorities. Lastly, addressing various essential issues in this book, contributing authors demonstrate that the lack of knowledge on Latino police and the overall American police is not inevitable, and thus the book concludes with policy and research recommendations to help bridge this long neglected void—beginning representation in the police force; ultimately, the creation of a *new police force for the twenty-first century.*

Valentina Urbina
Martin Guevara Urbina

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CONTENTS

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LATINO POLICE OFFICERS IN THE UNITED STATES

Chapter 1

SITUATING THE CURRENT STATE OF RESEARCH ON LATINO POLICE AND ETHNIC COMMUNITY IN TWENTY-FIRST CENTURY AMERICA

> [Our] knowledge of everyday life has the quality of an instrument that cuts a path through a forest and, as it does so, projects a narrow cone of light on what lies just ahead and immediately around; on all sides of the path there continues to be darkness.
>
> —Peter Berger and Thomas Luckmann

When the founding fathers of America wrote in the Declaration of Independence (1776) that "all men are created equal," it was quite obvious to them that women, eventually about half of the population, were not equal to men, and it was also quite obvious that by law "all men" meant "white men," not black men, brown men, red men, yellow men, or men of any other color. When Patrick Henry, a slaveholder himself, supposedly stated, "Give me liberty or give me death," he declared that liberty was, in actuality, reserved for white men, particularly wealthy white men. Paradoxically, seen as one of America's most sacred official documents, the U.S. Declaration of Independence asserts that human beings are endowed with "unalienable rights" and that if a government deprives people of such rights, "it is the right of the people to alter or abolish it." As the most powerful upholder of the Constitution, emblazoned across the front of the Supreme Court of the United States, the most visible icon of the American legal system, is the principle on which our system is based—"Equal Justice Under the Law." An exploration of the American experience, though, reveals that from the very founding of America, the idea that "all men are created equal," a phrase used by Thomas Jefferson, has coexisted with some of the most heinous, vicious, and vindictive atrocities, injustices, and inequalities in the history of the United States (Acuña, 2011a; Almaguer, 2008; Álvarez & Urbina, 2018; Bender, 2003; De León, 1983;

Feagin, 2000, 2013; McWilliams, 1990; Urbina & Álvarez, 2017, 2018; Urbina, Vela, & Sánchez, 2014).

The American experience also reveals that while all legal and social actions over time warrant concern, as the United States strives for positive social transformation, it is the historically troubled police-minority relationships that reveal some of the deepest-rooted social problems in society—as the American police are the frontline agents of the law and thus the most visible upholders of democracy, freedom, and peace. In effect, "At the heart of the American paradigm is the perception that law and its agents . . . are colorblind and thus justice is impartial, objective and seeks *la verdad* (the truth). But, *la realidad* (reality) differs . . . decision makers are often more guided by their environment than by objectivity" (Urbina, 2003a:124), suggesting that the historical and contemporary *dynamics* of interacting forces, like conquest, colonialism, slavery, identity, immigration, and citizenship, influence the everyday American experience, and, in the area of law-and-order, how defendants are processed and treated by the American police and subsequently the judicial and Penal systems—institutions that until recently have been composed mostly of white men.

With pressing changes in diversity, multiculturalism, and demographics across the country in the twenty-first century, the historical *black-white* binary approach of conducting research and publication, along with public discussion and government policy, must be more inclusive if the United States is to be the country of the future, indicative of a truly democratic country, with equality, justice, and "representation" not only for *whites* but also for *blacks* and *Latinos*, which now constitute the largest minority group in the U.S. In essence, while the racial (black and white) experience has been delineated over the years, the ethnic realities of Latinos have received minimal attention, and, as a segment of the Latino community and a small segment of the American police, not a single book on Latino police has ever been published (besides the first edition of this book). The central goal of this book is twofold.

First, with Latinos projected as the *upcoming majority*, the focus will be primarily (but not exclusively) on Latino police officers, delineating the *pressing* significance, implications, and ramifications of Latino officers in law enforcement agencies across the country, while situating their experiences within the ethnic community as well as within the overall American society. Second, while the disproportionate representation of minorities, particularly Latinos and African Americans, in the

criminal justice system is well documented, much less analyzed are the *mechanisms, beliefs, and ideology* that govern the Latino and overall American experience (Álvarez & Urbina, 2018; Urbina, 2007, 2012; Urbina & Álvarez, 2016, 2017, 2018; Urbina & Peña, 2018a, 2018b, 2019). Subsequently, contributing authors seek to examine not only the historical manipulation, prejudice, discrimination, oppression, and brutality, like lynching, hangings, and burnings, that are evident, but also the structural, cultural, and ideological forces that have influenced and continue to perpetuate the current situation for Latinos in the United States. In analyzing historical and contemporary forces that have impacted the ethnic experience in everyday life, public sentiment, and criminal justice policy, we seek to reveal how anti-Latino social movements, police practices, and criminal laws not only need particular ideas about ethnicity to exist but also to legitimize their existence and practice—issues which ultimately might influence the *role* of Latino police in their everyday interaction with Latinos, blacks, whites, and other ethnic/racial minorities.

THE ETHNIC EXPERIENCE OVER TIME: EMERGING TRENDS AND ISSUES

Contrary to conventional wisdom that ethnic minorities are *new* to America, Latinos were some of the first immigrants in the United States, and thus Mexican Americans and other Latinos have been in the U.S. for centuries. Before the English came to America in 1609, there was a Latino presence in the Southwest, including Texas, and they have been in the present-day U.S. since 1565 in Florida and 1598 in New Mexico, centuries before the Treaty of Guadalupe Hidalgo that ended the Mexican-American War in 1848, in which Mexico lost over half (55%) of its territory to the United States, and, subsequently, further fueling the notion of conquest, expansion, privilege, power, control, and, ultimately, reformulating white supremacy and dominance over ethnic and racial minorities—redefining and solidifying the parameters of cultural diversity and, by extension, the dynamics of multiculturalism over time.

Invariably, normally excluded from popular discourse, *Latino culture has been part of "America" longer than the United States has existed.* Therefore, understanding the Latino experience and the Mexican

American heritage is essential for understanding the roots of America's ethnic and racial minorities and their everyday stories, whether it is the cowboy icon, mustangs, barbecue, dollar sign, law, or Texas chili, which is as old as the U.S. Constitution (1787). Contrary to arguments that Latinos are *infiltrating* the supposed Anglo heritage, Spanish culture and language became part of the national fabric when the United States expanded west of the Mississippi and south of the Carolinas. Mexicans, officially the first Latinos of the United States, joined the American populace through the conquest of Mexico by the United States in 1848. Geographically, Latinos lived in what is now the western and the southwestern United States decades before the first arrivals of non-Latino Europeans at Plymouth Rock in 1620. The area known today as Santa Fe, New Mexico, was founded in 1610, and St. Augustine, Florida, was founded in 1565 (Weber, 2004). In fact, the oldest records of European explorers and settlers on U.S. territory were actually written in Spanish. The oldest European town, St. Augustine, Florida, was founded by Spain in 1565, 42 years before the founding of Jamestown in the Colony of Virginia. U.S. law has also been influenced by the Spanish legal tradition, as symbolized by the carving of Castilian monarch Alfonso X, King of Castile, in the United States House of Representatives. The U.S. dollar, a powerful symbol of Americanism, also has Spanish roots. In fact, illustrating the historical ethnic influence, from 1500 until the mid-19th century, the Spanish dollar, commonly known as "pieces of eight," was the de facto currency of international commerce, and it was legal tender in the U.S. before Congress approved the Coinage Act of 1857—thus serving as a model for national currencies ranging from the U.S. dollar to the Chinese yuan. Even the dollar sign ($) is widely believed to have derived from symbols connected to the Spanish currency circulating in the American colonies, and stock prices were quoted on the New York Stock Exchange in *eighths* until 1997 (Nadeau & Barlow, 2012).

As for demographic shifts and trends, despite historical mechanisms for population control, and the long legacy of prejudice, manipulation, intimidation, oppression, and hate against Latinos, particularly Mexicans, the Mexican American and overall Latino population continues to grow, leading to significant demographic changes across the country, with corresponding elements of cultural diversity and multiculturalism, along with changes in police-community relations. Almost three decades into the twenty-first century, Latinos, now

the largest minority group and the second largest ethnic/racial group (second only to Caucasians), constituted approximately 19.5 percent (65.2 million in 2024) of the total U.S. population (340.1 million in 2024). As the fastest-growing segment of the population, Latinos now live in every state of the country and in every major city across America. By 2010, for instance, Los Angeles, the second largest city in the U.S. (3.8 million in 2010), was 48.5 percent (1,838,822) Latino and 29.4 percent Caucasian (in 2009), making the city's racial composition a "minority-majority" (all racial groups included), with people of Mexican origin constituting the largest ethnic group of Latinos with 31.9 percent of the Los Angeles population in 2010, followed by Salvadorans (6.0%) and Guatemalans (3.6%). During the last decade, the Latino population slightly dropped to 47.2 percent in 2024, but it is still making Los Angeles the second largest Mexican city in the world, after Mexico City.

At the state level, by July 1, 2011, California had the largest (14.4 million) Latino population of any state, while New Mexico had the highest percentage of Latinos at 46.7 percent. In 2025, California, the District of Columbia (Washington, D.C.), Georgia, Hawaii, Maryland, Nevada, New Mexico, and Texas will be minority-majority states (all ethnic/racial groups included). In the last decade, Latinos also became the largest racial/ethnic group in California, joining New Mexico, where Latinos constitute the largest racial/ethnic group. In fact, by 2021, the state of New Mexico became a *Latino-majority* state (more than 50 percent Latino), and California, Florida and Texas (along with Arizona, Colorado, Illinois, Nevada, New Jersey, and New York), having the highest percentage of Latinos by 2021, not including other ethnic/racial minorities, are already approaching a substantial percent Latino, with the majority being Mexican Americans.

Within the last two decades, the ethnic demographic trend has quickly shifted the ethnic/racial landscape. Nationally, as noted herein, Latinos, the fastest-growing group, numbered 65.2 million (19.5%) in 2024, representing a significant increase since 2010, which reveals the rapidly shifting demographics. Regarding ethnic demographics, according to the U.S. Census Bureau, by 2019, Mexican Americans constituted 61.5 percent (37.2 million) of all Latinos (65.2 million) in the U.S., followed by Puerto Ricans (9.7%), with Cubans, Salvadorans, Dominicans, Guatemalans, Colombians, and Hondurans making the next largest groups, with a with a population of a million or more in

2019. Today, the United States is home to the second-largest Mexican community in the world, second only to Mexico, and comprising a significant percentage of the entire Mexican-origin population (those who reside in Mexico and those who reside in the U.S.).

Analyzing demographics shifts and trends in states like California and cities like Los Angeles, the American narrative is changing not only in numbers but also in all domains of everyday social life. As recently reported by the director of the Pew Hispanic Center, Mark Hugo López, "In many respects, California looks like the future of the United States demographically" (Alvear, 2013:1). Comparatively, there are currently more Latinos living in the United States than people living in the country of Canada. Based on 2023 projections, by 2060, 26.9 percent (98 to possibly 111 million, or 1 in 4) of the U.S. population is projected to be Latino, and Latino children will become the largest youth population by mid-century, surpassing Caucasian children. For the first time in history, recent demographic trends indicate that *"ethnic minorities, Latinas and Latinos, are the upcoming majority, and Mexican Americans are on track to become the upcoming majority in the future, revolutionizing America's multicultural society"* (Urbina, 2014:8), clearly revealing not only the pressing significance of police-community relations, but, contrary to current ani-DEI (diversity, equality, and inclusion) initiatives, the importance of having a diverse and representative police force, along with relevant and timely research and publication.

As reported by legendary scholar Felipe de Ortego y Gasca, who taught the first course in Chicano (Mexican) literature in the U.S. at the University of New Mexico in 1969, Mexican Americans and other Latinos, who are not newcomers to the United States, lack acknowledgment, recognition, and respect in everyday life and in their engagement with America's main institutions, including the legal system, academia, public discussion, documentaries, media, and in American textbooks. Worse, American textbooks, reports Ortego y Gasca (2007), have historically reported a highly skewed story of Mexican Americans as well as the overall Latino community in the United States, and this has to change. Regarded as the founder of Chicano literary history and theory, Ortego y Gasca (2007) declares, "TV network media and a majority of mainstream newspapers don't have a clue about American Hispanics." Consequently, in modern-day twenty-first century, the Mexican American and overall Latino story remains incomplete in our fields of modern knowledge, as their truths and realities have been skewed or

Considering the rapidly shifting demographic trends, this book provides a conceptual framework for a deeper understanding of the needs, roles, experiences, and future prospects of Latino officers in law enforcement agencies across the nation. As in the first edition, the central goal of this new book is twofold. First, the need, role, expectations, complexities, and future of Latino officers in law enforcement are examined within a broader context: the evolution of American policing over time. Second, contributing authors seek to examine not only the historical manipulation, prejudice, discrimination, oppression, and brutality, but also the cultural, structural, financial, political, and ideological forces that have influenced and continue to perpetuate the current situation for Latinos, as police officers and community residents, in the United States. The issues highlighted, like racial/ethnic profiling, police brutality, underpolicing, and overpolicing, are delineated, supplemented with historical, social, theoretical, philosophical, and legal analysis, along with empirical studies. Lastly, addressing various essential issues in this book, contributing authors demonstrate that the lack of knowledge on Latino police and the overall American police is not inevitable, and thus the book concludes with policy and research recommendations to help bridge this long-neglected void; ultimately, the creation of a new police force for the twenty-first century. It will be of interest to law enforcement administrators, criminal justice educators, civic managers, criminologists, sociologists, and others vested in police reform.

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