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Deconstructing Racial Paradigms in Criminology: Towards an Inclusive and Critical Approach

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Abstract. This paper critiques the conventional frameworks in criminological research regarding race and racism. It identifies the limitations of data-driven methods that often perpetuate racial stereotypes due to biased and incomplete data. The study argues that criminology has historically minimized the role of race, treating it as a mere variable and neglecting the broader socio-political contexts. This oversight leads to color-blind racism, which ignores systemic inequalities and fails to account for the lived experiences of minority communities. Furthermore, the paper highlights the emerging issue of racial biases embedded in artificial intelligence tools used in criminology, which can exacerbate discrimination. The author advocates for a reorientation of criminological research to incorporate minority perspectives and analyze data within both historical and contemporary contexts. This approach aims to provide a more nuanced understanding of the interplay between race and criminal behavior, thereby promoting a more inclusive and equitable criminological practice.

Keywords. crime, criminology, characterization, juvenile, personality, portrait, signs, psychology, physiology

Introduction

Race and crime are not a new field, also not an unexplored area. They are a commonplace reference in the field of criminology research. Yet, much discussion is based on a problematically defined ‘race and racism’ and has fixed on a narrow scope which tends to revolve around whether some racial communities are over-represented in the jail community because of higher rates of crime among the minority community or due to unequal treatments in the criminal justice system. As a result, criminology research continues to breed controversy and reinforce ethnic stereotypes.

It is salient to fundamentally reevaluate criminology as an academic discipline and scrutinise its presumptions and methodologies in order to revisit the issues of race and racism with a fresh perspective. To illustrate such a re-examination, this essay will first explore the purpose of criminology as an academic subject and explain why it is essential to include race and racism in its scope of discussion. Second, it will undercover the weaknesses of data-driven quantitative research and show how over-emphasis on empirical evidence can give rise to unwanted biased research results. Finally, echoing Phillips and Bowling’s argument, this essay

advocates that we should approach criminology research from the perspective of the minority and re-orient data in both historical and contemporary contexts.¹

To reimagine the future of criminology, it is vital that the ethical responsibilities of criminologists practising from a minority perspective need to be emphasised. This means that criminal researchers should investigate theoretical debate in criminology utilising minority epistemologies, consider the possibilities and difficulties in addressing theoretical problems from the perspective of the minority and finally analyse the role of inclusion in theory formation.

1. The Purpose of Criminology

As South African scholar, Bill Dixon puts it, purpose and scope of criminology as an academic discipline in the English-speaking countries tend to illustrate “organised ways of thinking and talking about crime, criminals and crime control.”² According to Garland, ‘criminology’ did not exist before 1890, instead, it was called as ‘criminal psychology’ or ‘criminal sociology’.³ The role of criminology seems to be ambiguous, compared with criminal justice which has an independent academic state.⁴

In 2000, Garland and Sparks advocated for a reconfiguring of criminology so it can promote substantial developments in the body of expertise within the discipline.⁵ Their approach to addressing the ambiguous scope of criminology was fuelled by the awareness that crime and retribution are profoundly and deeply entrenched in the “routines, emotions and cultural imaginations” of our daily lives and centrally entangled in democratic decision making.⁶ In order to recognise the position of the criminal justice system in our culture, we must integrate the interests of criminology with those of social science and political economy.⁷ It is argued that criminology researchers are to carry out analysis and to educate the public about the frightening patterns and strategies, and to make sure that it's not this sort of impact that's driving violence, order, or terrorism.⁸ We could utilise as many visual aids as possible to explain how evidence will factor in influencing the way people formulate their attitudes about items.⁹ So criminology is organised around a policy problem and largely consists of empirical studies that produce local knowledge.

2. The importance of Race in Criminology

As seen from the above purpose of criminology, the influence factor of race is not directly mentioned in criminology. Nevertheless, the discussion of racial discrimination in criminology exists and is a common thing in judicial practice, criminology seems rather inured to the long-standing and deeply entrenched patterns of race and criminal justice which

¹ Coretta Phillips and Benjamin Bowling, 'Racism, Ethnicity And Criminology. Developing Minority Perspectives' (2003) 43 *British Journal of Criminology*, 266

² Bill Dixon, 'UNDERSTANDING 'POINTY FACE': What Is Criminology For?' [2016] *South African Crime Quarterly*, 2

³ David Garland, 'Concepts Of Culture In The Sociology Of Punishment' (2006) 10 *Theoretical Criminology*, 419

⁴ *Ibid*

⁵ D. Garland and R. Sparks, 'Criminology, Social Theory And The Challenge Of Our Times' (2000) 40 *British Journal of Criminology*, 420

⁶ *Ibid*

⁷ *Ibid*

⁸ *Ibid*

⁹ *Ibid*

characterise many high-income countries.¹⁰ The importance of race in criminology stems from the conceptualisation of crime itself. Franz von Liszt, one of the founders of modern criminology, once pointed out that crime is the result of personal factors and social factors, and the latter is the main cause of crime, especially "the poverty of the masses is the biggest foundation for cultivating criminals",¹¹ so "the best social policy is the best criminal policy".¹² The influence of social concept on criminology is long-term and profound.

Accordingly, in criminology, it is important to move beyond the "race and crime" debate, and its core is to move beyond the essential classification of race and minorities, to accept these differences, and thus to raise concerns about the minority view is itself.¹³ The "new ethnicities" literature demonstrates the need to go beyond the black-white binary in conceptualising ethnicity and acknowledging racial hybridisation in post-colonial periods.¹⁴ 'Black' and 'Asian' identities have been challenged since the '90s owing to historical, ethnic, political, social, and socioeconomic disparities among minorities in Britain.¹⁵

3. The Problems within "Whiteness" Criminology

Despite the significant role the race plays in criminology study, an encompassing issue among criminology studies is that they show little attention to racial ideology. As Apfelbaum argues, this phenomenon is a result of colour-blind racism which takes a stance against all types of racial prejudice in order to advance social equality.¹⁶ Ryan claims that an understanding colour-blind racism allows us to better comprehend the problems within Whiteness criminology.¹⁷

1) Race as a Variation

Due to the neutral attitude towards race, many studies and research tend to regard race as a variable.¹⁸ The race-as-a-variable disparagement represents the troubling propensity of social science scholars to integrate "race" into their methods and address "race" as if it were a measurable feature rather than the ideological and structuring phenomena.¹⁹ In these cases, "race" is sometimes regarded as one of the factors of the result of a social situation, such as criminality.²⁰ Patterson and Steward emphasise that while analysing "effect of race," researchers failed to include the broader social context in which the trajectory to success or

¹⁰ David Garland, 'Book Review: Michele Pifferi, Reinventing Punishment: A Comparative History Of Criminology And Penology In The Nineteenth And Twentieth Centuries' (2017) 21 *Theoretical Criminology*

¹¹ Ibid

¹² Ibid

¹³ Tanya Golash-Boza, 'A Critical And Comprehensive Sociological Theory Of Race And Racism' (2016) 2 *Sociology of Race and Ethnicity*, 129

¹⁴ Phillips and others (footnote no.5)

¹⁵ Ibid

¹⁶ Evan P. Apfelbaum, Michael I. Norton and Samuel R. Sommers, 'Racial Color Blindness' (2012) 21 *Current Directions in Psychological Science*, 206

¹⁷ Carey S. Ryan and others, 'Multicultural And Colorblind Ideology, Stereotypes, And Ethnocentrism Among Black And White Americans' (2007) 10 *Group Processes & Intergroup Relations*

¹⁸ Randy E. Miller and Wayne Wanta, 'Race As A Variable In Agenda Setting' (1996) 73 *Journalism & Mass Communication Quarterly*, 914

¹⁹ Ibid

²⁰ Ibid

failure is affected in the discussion.²¹ According to sociologist Bonilla-Silva, the capacity for the radicalisation of crime and the criminalisation of race exists, especially in instances where we engage race merely as a variable factor or as a causal feature and diminish the basis of race as organising ties.²²

2). Biased Data

Criminology studies are heavily data-driven. Thus, the results of the research largely hinge on the quality of the data and the use of data. Scholars have disputed the outcome of official crime reports and have raised concerns about the data's validity. According to Dixon, official crime statistics can be incomplete and focuses on certain areas such as street violence, which is perpetrated more often by black individuals regardless of other offences.²³ In contrast, an official number excluded is the rate of white-collar crime.²⁴ This group is composed predominantly of whites. Therefore, the analysis focused on incomplete and biased data produces incomplete and biased findings. A few academics have suggested that criminal justice data structures promote bias because they establish stereotypical overrepresentation of the black group in the criminal justice system.²⁵

Based on research from observational surveys, it is overwhelmingly evident that certain racial and ethnic minorities partake in violent crime far higher than their relative demographic figures might indicate.²⁶ Minorities, such as African Americans, are over-represented in the criminal justice system as criminals and as claimants.²⁷ According to the Uniform Crime Statistics, African Americans constituted 12.1% of the population in 2019, but were convicted in 38% of violent offences (murder and non-negligent homicide) and 30% of property crime.²⁸ The number of black women in legal custody is also rising at a higher pace than for any other ethnicity or gender group.²⁹ Similarly, the rate victimisation among blacks is much greater than among whites.³⁰ Blacks were eight times more likely to be murdered than whites.³¹ Although homicide levels have decreased among both races, black casualties have been overwhelmingly represented among homicide victims.³²

²¹ Tukufu Zuberi, Evelyn J. Patterson and Quincy Thomas Stewart, 'Race, Methodology, And Social Construction In The Genomic Era' (2015) 661 *The ANNALS of the American Academy of Political and Social Science*, 110

²² Eduardo Bonilla-Silva, 'Rethinking Racism: Toward A Structural Interpretation' (1997) 62 *American Sociological Review*

²³ Bill Dixon, 'UNDERSTANDING 'POINTY FACE': What Is Criminology For?' [2016] *South African Crime Quarterly*, 2

²⁴ Tukufu Zuberi, 'Deracializing Social Statistics: Problems In The Quantification Of Race' (2000) 568 *The ANNALS of the American Academy of Political and Social Science*

²⁵ *Ibid*

²⁶ 'U.S. Census Bureau Quickfacts: United States' (*Census Bureau QuickFacts*, 2019) <<https://www.census.gov/quickfacts/fact/table/US/PST045219>> accessed 20 January 2021

²⁷ *Ibid*

²⁸ *Ibid*. Seen also Anthony A. Peguero and others, 'School Punishment And Education: Racial/Ethnic Disparities With Grade Retention And The Role Of Urbanicity' (2018) 56 *Urban Education*

²⁹ *Ibid*

³⁰ *Ibid*

³¹ *Ibid*

³² *Ibid*

The above over-representation of black on the statistic can be explained through the silencing of the demographics.³³ For example, as mentioned earlier, the officials paid less attention to white-collar crimes and thus the statistics or criminology studies do not reflect such impact.³⁴ However, the silencing of white-collar also reproduces racialized understandings of criminality. The societal damage from white-collar crime is much more damaging than is the harm created by street crime. Importantly, though, this form of crime is not recorded to a government entity because it has a greater effect (described as monetary harm, physical damage, and death) on civilisation than does street crime. Because of this gap of data collection, the geographic makeup of corporate, organisational and governmental criminals is far less understood, but much of white-collar crime (and analogous societal injury) occurs in, a good argument can be made that white-collar offenders remain outside of the criminal Blackman trope.³⁵ When the ethnicity of the offenders is not mentioned, and no speculation is offered about whether such offences are perpetrated racially, certain behaviours are not racialized.³⁶

Much of the evidence disparity in white-collar crime is due to socioeconomic causes.³⁷ As mentioned previously, there is no federal evidence to show the incidence of federal white-collar crime.³⁸ In comparison, the Bureau of Justice Statistics website ("BJS") has scant knowledge on white-collar crime, and has relatively little analysis of scholarly studies dated back decades earlier.³⁹ Notably, there is little detail about what characters appear like. The BJS platform has a segment about its 'nation's highest crime initiatives' that don't provide any substantive statistics on white-collar crime.⁴⁰ This is in comparison to the BJS site that reflects on the various races and crimes in the US. Demographic comparisons to violence in criminology textbooks appear to concentrate on Black participation in crime, and to a smaller degree, Latino involvement, as opposed to White involvement in the crime.⁴¹ Black and white academics invoke the black-white model. The criticism of the black-white model is controversial on many measures.⁴² Firstly, exploring the black-white model of criminal justice studies exaggerates the degree to which Whites are criminalised compared to Blacks.⁴³ White-on-White violence is in all situations considered legal. Blacks are therefore regarded as non-law abiding. Secondly, an emphasis on high Black crime rates relative to low White crime rates makes a particular

³³ Mary Dodge, Stacey J. Bosick and Victoria Van Antwerp, 'Do Men And Women Perceive White-Collar And Street Crime Differently? Exploring Gender Differences In The Perception Of Seriousness, Motives, And Punishment' (2013) 29 *Journal of Contemporary Criminal Justice*

³⁴ Ibid

³⁵ Ibid

³⁶ Ibid

³⁷ John Hagan and Wenona Rymond-Richmond, 'The Collective Dynamics Of Racial Dehumanization And Genocidal Victimization In Darfur' (2008) 73 *American Sociological Review*

³⁸ Petter Gottschalk, 'Modeling The Theoretical Structure Of Deviant Convenience In White-Collar Crime' [2020] *Deviant Behavior*

³⁹ Ibid

⁴⁰ Mirlinda Ndrecka, 'Gender And White Collar Crime – Implications For Corrections Research And Practice' (2020) 33 *Criminal Justice Studies*

⁴¹ Ibid

⁴² Mary Dodge, Stacey J. Bosick and Victoria Van Antwerp, 'Do Men And Women Perceive White-Collar And Street Crime Differently? Exploring Gender Differences In The Perception Of Seriousness, Motives, And Punishment' (2013) 29 *Journal of Contemporary Criminal*

⁴³ *ibid.* See also FRANCIS T. CULLEN and others, 'Dissecting White-Collar Crime: Offense Type And Punitiveness' (1985) 9 *International Journal of Comparative and Applied Criminal Justice*

perception of criminality.⁴⁴ A consideration of the low crime rates of Asians compared to Whites will create a separate understanding of criminality.⁴⁵ Finally, through silencing empirical analysis of Asian, Latino, and American Indian encounters with law and crime, attempts to improve or revolutionise public policy for these communities could be undermined, with the added danger that the precise explanations for the prejudice experienced by each group may be excluded. Although it might sound inconsistent, because of the dialectic essence of racial classification, it is important to both criticise the discursive racial classification of people into races – what earlier was addressed as theoretically reifying race – and to point out where racial classification is not universally engaged (perhaps through omission).⁴⁶ Both represent ideological mechanisms that differentially marginalise or control in language and behaviour.

3). Pivot Point: Artificial Intelligence

It is also worth noting that now more and more evidence shows that racial discrimination exists in AI, and human bias has been integrated into these tools because machine learning models are trained based on biased police data. This makes many so-called intelligent products not only fail to avoid racism in design but may be better at hiding racism.

Much as Zou and Schiebinger expected in biased algorithms, prejudice in AI has been found to be a consideration in several situations.⁴⁷ The event began to attract mainstream recognition with the notoriety of Tay, Microsoft's Twitter-based chatbot that used derogatory language in 2016.⁴⁸ Recently, Hong and Williams noticed that the efficiency of facial recognition depends on race and gender, showing that commercial face recognition is most effective when searching for lighter-skinned males and least efficient when searching for darker-skinned people.⁴⁹ Intahchomphoo and Gundersen claim that this is a direct product of the coders being overwhelmingly white, with the result that the testing datasets primarily consist of white faces.⁵⁰

Another illustration of group-based discrepancies with respect to AI is when biased search results are given. Noseworthy claims that Google's search algorithm is discriminatory towards black females, such as having more obscene results while searching “black girls” relative to “white girls.”⁵¹ He finds the prejudice derives from the assumption that the designers themselves were biased towards black females.⁵² There is a profit motive which drives the coders as they want to ensure that certain results are privileged over others. Google's

⁴⁴ Shanna Van Slyke and William D. Bales, 'A Contemporary Study Of The Decision To Incarcerate White-Collar And Street Property Offenders' (2012) 14 *Punishment & Society*

⁴⁵ *Ibid*

⁴⁶ *Ibid*

⁴⁷ James Zou and Londa Schiebinger, 'AI Can Be Sexist And Racist — It'S Time To Make It Fair' (2018) 559 *Nature*

⁴⁸ *Ibid*

⁴⁹ Joo-Wha Hong and Dmitri Williams, 'Racism, Responsibility And Autonomy In HCI: Testing Perceptions Of An AI Agent' (2019) 100 *Computers in Human Behavior*

⁵⁰ Channarong Intahchomphoo and Odd Erik Gundersen, 'Artificial Intelligence And Race: A Systematic Review' (2020) 20 *Legal Information Management*

⁵¹ Peter A. Noseworthy and others, 'Assessing And Mitigating Bias In Medical Artificial Intelligence' (2020) 13 *Circulation: Arrhythmia and Electrophysiology*

⁵² *Ibid*

programmers modified the algorithm to maximise revenues.⁵³ The code itself is rooted in a social framework rather than social justice. The findings could be that the consumption of these goods is successful, thereby justifying and defending discriminatory and racial market activities as a whole. A common claim from criminology scholars is that AI systems themselves are unbiased, but that skewed by biased individuals who designed them.

4. Future: Placing the Data in the Context

Criminological ideologies include critical criminology, which engages more systematic attempts to examine ethnicity, which has been part of the growth of criminological thought since the early 20th century. Among these, Russel calls for a 'Black criminology' to examine the engagement of conventional criminological philosophy to the Black population and to build a theory that more meaningfully contextualises the Black experience.⁵⁴ Potter forwards an 'intersectional criminology' to help answer the convergence of oppressed statuses on our perception of crime.⁵⁵ Moreover, Unnever and Chouhy suggest a theory of African American offending to better explain the structural forces of the race on justice, crime, and our understanding of these domains.⁵⁶

1). Race as a Concept

One way to explain how race has been more culturally influenced is to explore how historians have spoken about race in a way that is post-colonial, genealogical, and meta-metaphorical, and other methods that have considered a race only one way of being rather than biological essentialism.⁵⁷ Glover argues that when we include ethnicity as a predictor, we are just creating a connection to the association of racial stratification on people in a group that is classified by race.⁵⁸ The re-orientation of ethnicity as a sign of stratification is contrary to the common-sense beliefs of culture such that phenotype and other distinctions such as vocabulary and cultural symbols must be used as legitimate referents in evaluating the daily.⁵⁹ Glover defines race as knowledge, with individuals who have experienced social interactions sharing what has been crystallized as 'race.'⁶⁰ The experience of economic, political, and social spheres is what race conceptualises. The race is not an intrinsic, fundamental characteristic rooted in genetics. The race may be defined by Unnever and Chouhy's framework as a word used to identify individuals that have a specific phenotype or group of phenotypes that in turn contribute to a certain collection of experiences.⁶¹ One illustration of study of how more philosophical understandings of race support our understandings of it can be found in Potter's intersectional criminology where she grounds examinations of violence, rule, and justice through the complex

⁵³ Ibid

⁵⁴ Rod Earle, Alpa Parmar and Coretta Phillips, 'Race Matters: A New Dialogue Between Criminology And Sociology' (*The BSC Blog*, 2018) <<https://thebscblog.wordpress.com/tag/black-criminology/>> accessed 20 January 2021

⁵⁵ Hillary Potter, 'An Argument For Black Feminist Criminology' (2006) 1 *Feminist Criminology*

⁵⁶ James D. Unnever, Shaun L. Gabbidon and Cecilia Chouhy, *BUILDING A BLACK CRIMINOLOGY, VOLUME 24* (1st edn, ROUTLEDGE 2019)

⁵⁷ Karen S. Glover, 'Identifying Racialized Knowledge Through A Critical Race Studies Lens: Theory And Principles For The Criminology Textbook Realm' (2019) 22 *Contemporary Justice Review*

⁵⁸ Ibid

⁵⁹ Ibid

⁶⁰ Ibid

⁶¹ James D. Unnever, Shaun L. Gabbidon and Cecilia Chouhy, *BUILDING A BLACK CRIMINOLOGY, VOLUME 24* (1st edn, ROUTLEDGE 2019)

intersections of race, gender, class, and other statuses.⁶² In that scenario, intersectional studies may not have adequate breadth. They would never be able to be extended to analysis on ethnicity, ethnicity, class, etc. for example. As is widely discussed in her works intersectionality theory teaches us that we have a more complete picture of social realities when we consider the different statuses that we occupy and the fiscal, political, and social experiences that have an impact on them. The word intersectionality came into prominence when it was seen as a counterpoint to the idea that ideologies such as race and ethnicity should be viewed as distinct objects.

Jackson and DeJong agree that race is important to how culture works. They claim society is made up of 'subjection and exclusion, possibility and debilitation, choice gratification and funding'.⁶³ As a consequence of these mechanisms, social perception is affected by these processes, and critically, even where prevailing discourses as with in criminology texts are oppressed or offset, they are nevertheless able to affect how we experience and respond to the truth.⁶⁴ Since our prevailing understandings of ethnicity do not necessarily contain this dimensional study, the race is widely communicated in criminology manuals as a simplistic point of reference (a phenotype) that seems to be a predictive force in the criminal justice system, rather than the 'political battle' it is.⁶⁵

Besides the implicit premise that prejudice is a product of emotionless doctrines, criminology studies have set up an "averaged" understanding of racism that obscures the myriad forms in which people may feel good and negative towards racialized interactions.⁶⁶ From a vital racial viewpoint, bigotry does not just occur in the social, as if the state can and do make policies that allow for discrimination and de-education of minorities.⁶⁷ Rather, racism still occurs in the economic, political, and social spheres, as in the handling of various races the way different people are viewed by the state.⁶⁸ Where race is viewed without some sort of meaning, without an analysis of how race is used in our culture or in a broader theory of law or even including how race is presented in a political manner.⁶⁹ Research that merely looks at the roles of race confirm or uphold the prevailing understandings that race in and of itself is an important, biologically grounded characteristic that in and of itself has a deep impact on government and crime and can thus in turn influence actions. Conceptually, historically formed ethnic constructs are constructed in relation to each other and to the groups upon whom they are constructed.⁷⁰ Considering the disparity between how ethnicity is used into criminal justice research, it comes as apparent that there are two forms of approaches race is used, and one of them is critical in its findings, while the other is context-less.⁷¹

⁶² Hillary Potter, 'An Argument For Black Feminist Criminology' (2006) 1 *Feminist Criminology*

⁶³ Christina DeJong and Kenneth C. Jackson, 'Putting Race Into Context: Race, Juvenile Justice Processing, And Urbanization' (1998) 15 *Justice Quarterly*

⁶⁴ *Ibid*

⁶⁵ *Ibid*

⁶⁶ Karen S. Glover, 'Identifying Racialized Knowledge Through A Critical Race Studies Lens: Theory And Principles For The Criminology Textbook Realm' (2019) 22 *Contemporary Justice Review*

⁶⁷ *Ibid*

⁶⁸ Arthur Sakamoto and Sharron Xuanren Wang, 'The Declining Significance Of Race In The Twenty-First Century: A Retrospective Assessment In The Context Of Rising Class Inequality' (2015) 38 *Ethnic and Racial Studies*

⁶⁹ *Ibid*

⁷⁰ *Ibid*. Seen also Sannie Y. Tang and Annette J. Browne, 'Race' Matters: Racialization And Egalitarian Discourses Involving Aboriginal People In The Canadian Health Care Context' (2008) 13 *Ethnicity & Health*.

⁷¹ *Ibid*

2). “The past is the past”

Discourse in criminology studies varies in theorising on crime, based on whether the debate centres on persons of colour or Whites.⁷² In the case of the demographic categories of Black and Hispanic persons, as well as people of colour generally, the available discourse-related certain racial classes to violence, and thus the hypothesis ascribes this to that ethnicity. In the sense of street violence and light-to-moderate-harm offences, the race connection statements made by both the Whites and Blacks are surprisingly quiet.⁷³ Although claiming there are aspects of racially-based racist policing, these arguments never directly connect crime-racial community explanations to racially-based offending. In the same context, Blacks also consistently utilised crime-racial community crime explanations to dispute crime similarities to Whites. These correlations, one with the crime-racial group arguments and one with the crime-racial group crime explanations and the other, direct how the "race" response to crime reasoning is used.

The task of analysing language and illuminating its power structures is more relevant than ever before considering the transition to more covert discourses in the post-Civil Rights period, while the US presidential race, referendum, and aftermath highlighted the continued reality of explicit racial debate and policy.⁷⁴ Colour-blind race philosophy is centred on the premise that some linguistic patterns are not meant to discriminate or seem to discriminate in a discriminatory way but have the consequences they have because of inherent ethnic disparities.⁷⁵ A big plotline was the views that minority communities have not made strides and have a less inclusive and more aggressive history. Storylines are 'socially transmitted tales that are fable-like and incorporate a standard scheme and wording' to convey information oftentimes deemed common-sensical and simple to understand, even if the material might be minimal in reality.⁷⁶ History books may represent history accurately, but their words may also be interpreted in a misleading light.⁷⁷

The idea of a discriminatory criminal justice system may be used in criminology manuals as an acknowledgement that injustice may have arisen in the past and thereby illustrates the present structure.⁷⁸ Unless additional contextualization follows, the factors which generate bias in the criminal legal system are regarded as structural and unchangeable, and solely responsible for contemporary conditions.⁷⁹ Because of this, the statistics that warn of the contemporary criminalising and racializing processes present in all facets of the criminal justice system are reduced, if not fully halted.⁸⁰ Some criminologists interpret black crime as a cultural problem.⁸¹ They claim a culture that overprioritizes independence to the extent it contributed to economic deprivation in the inner cities had a lot to do with the dissolution of the black family and degradation of the black community.⁸² As a consequence of the reality that we are slaves

⁷² Deborah Phillips, "Race", *Community And Ongoing Conflict* (2014) 38 *Ethnic and Racial Studies*

⁷³ Ibid

⁷⁴ Ibid

⁷⁵ Ibid

⁷⁶ Ibid

⁷⁷ Jorge L. Giovannetti, 'Grounds Of Race' (2006) 1 *Latin American and Caribbean Ethnic Studies*

⁷⁸ Alana Lentin, 'Eliminating Race Obscures Its Trace: Theories Of Race And Ethnicity symposium' (2016) 39 *Ethnic and Racial Studies*

⁷⁹ Ibid

⁸⁰ Ibid

⁸¹ Ibid

⁸² Ibid

and that our past is full of bigotry, the detrimental consequences have caused the society we exist in to be riddled with yet more negativity.⁸³ Children of the slave society were thrust into a structure of coerced dependence and ambivalence and antagonism against one's self and community.⁸⁴ The above section depends on the objects of a structured, institutionalised racism system, rather than on existing systems of racialized social power, to describe crime and race issues contemporarily.⁸⁵

Importantly, Bhatt provides sources for background in this specific discussion.⁸⁶ The update was published by the National Commission on the Causes and Prevention of Conflict (“NCPCV”) and it was the eighth of thirteen findings from that committee. It notes that the ethnic difference in official criminal behaviour is a product of “economic inequality” in society.⁸⁷ For hundreds of years, many black American endured, both in the physical and emotional senses. The recession profoundly impacted the population in a very important way in the context of high unemployment, one-parent homes, residence at the edge of cities, and poor self-images. The statement reflects on why Black males get interested in violence, and this is made apparent in the sense of other societal problems.⁸⁸ A more racially sensitive and mindful view, such as provided by Unnever and Gabbidon, offers a means to contextualise Black experience as criminogenic in a race-based and race-conscious setting.⁸⁹ Yet in this specific passage of Criminology, by situating ‘the past’ as the most salient ground for interpreting modern trends, the text essentially negates existing racialization mechanisms such as casual and structured procedures in the ‘war on narcotics’ and the unequal penalties for crack and powder cocaine that is already well-documented as a primary facilitator of persons of colour to jail. As well, all derogatory characteristics correlated with Black family dysfunction in contemporary times must look at racialized law enforcement to offer an explanation for why Black men and increasingly Black people are exposed to mass imprisonment rather than, for instance, getting the chance to stay in the family home.⁹⁰ The war on drugs campaign is a fundamental explanation for racialized prison systems in early 21st centuries, embodied by contemporary US Supreme Court rulings such as *Armstrong* and *Whren* that ushered in Procedural cover for legal proceedings centring on racialized law enforcement.⁹¹

The point of view that history is a ‘thing of the past’ is often used via an illustration to characterise the paradigm of the 1960s protests and 1968 National Advisory Commission on Civil Disturbances.⁹² The limited available information on the resource availability and employment prospects for Blacks were not readily available for Whites.⁹³ Since a period is not defined, it is possible that a comparison is being made to the Great Migration of African

⁸³ Chris Gratien, ‘Race, Slavery, And Islamic Law In The Early Modern Atlantic: Ahmad Baba Al-Tinbukti’s Treatise On Enslavement’ (2013) 18 *The Journal of North African Studies*

⁸⁴ Ibid

⁸⁵ Ibid

⁸⁶ Chetan Bhatt, ‘White Sociology’ (2016) 39 *Ethnic and Racial Studies*

⁸⁷ Ibid

⁸⁸ Ibid

⁸⁹ James D. Unnever, Shaun L. Gabbidon and Cecilia Chouhy, *BUILDING A BLACK CRIMINOLOGY, VOLUME 24* (1st edn, ROUTLEDGE 2019)

⁹⁰ Catherine Hall, ‘Writing History, Making ‘Race’: Slave-Owners And Their Stories†’ (2016) 47 *Australian Historical Studies*

⁹¹ Ibid

⁹² Matthew O. Hunt, Larry L. Hunt and William W. Falk, ‘“Call To Home?” Race, Region, And Migration To The U.S. South, 1970-2001’ (2012) 27 *Sociological Forum*

⁹³ Ibid

American citizens during the era from the early 20th century to mid-20th century, but therefore this divisive epidemic may not have an effect on existing jobs or recruiting.⁹⁴ The reader would gather that the ultimate stance of the passage is that bigotry persists today and that the statistics referenced in the passage being used to illustrate the actual state of the race culture was from a few years earlier.⁹⁵ This essay does not argue that contemporary society is discriminatory, and it does not blame this circumstance on any historical disenfranchisement but the fact of a modern society that rather than seeking to eradicate prejudice, actually tries to tolerate it with its warped view of society. Similar to our statement above, if the same reasoning were followed, we can assume for the White race (majority) to still undergo the systemic socialisation that they have had to endure by slavery through their brutal and repressive practices in the past, which may be used to justify their present criminalisation today.⁹⁶ According to Smith and Merolla, this lack of information regarding illegal activity should not reduce the value of criminology.⁹⁷ There is a little attempt taken to account for White-on-White crimes in terms of the raw emotions of anger and self-hatred we have inside Whites.⁹⁸ It never comes before the reader that White society, White tradition, and White background are never held up to justify White brutality.⁹⁹ When contemplating the motivations of a Black criminal, we appear like only the motives are racialised.

This acknowledgement is significant since it cries out at the prevalence of comparable threats in today's culture such as the war on narcotics, and the intense focus of police and monitoring by persons of colour are dangerous, yet they should be seen as part of a broader mechanism focused upon the devaluation of people of colour in both rich and poor countries.¹⁰⁰ Wide systemic structures and ideological focus on particularised behaviour occurring in the present day, encompassed by facilities for late-term abortion, significantly justify the prevalence of slavery in the economy, since the slavery is situated in the legal and structural structure of the community.¹⁰¹ It is seen as a metaphysical path in essential race research, but usually, it is contextualised around a particular historical history. Such as, Philips argues black safety is contextualised through speaking of slavery and applied to modern black movements, which is a movement that is its own, independent object.¹⁰² Given the time and place that this workshop is being conducted and the fact that it was based on crucial viewpoints on one of the topics at the time, it is interesting to explore how the workshop centred on that topic and whether the scholars have varying views on the same issue over their span of research. Philips points out a type of black protectionism called the history of the group of African Americans at the heart of the problem at hand but is still substantively contextualised within the current mutual experiential space and sense of justice that characterises collective Black consciousness today.¹⁰³

⁹⁴ Ibid

⁹⁵ Ibid

⁹⁶ Ibid

⁹⁷ Jason P. Smith and David M. Merolla, 'Black, Blue, And Blow: The Effect Of Race And Criminal History On Perceptions Of Police Violence' (2019) 89 *Sociological Inquiry*

⁹⁸ Ibid

⁹⁹ Ibid

¹⁰⁰ Ali Meghji, 'Just What Is Critical Race Theory, And What Is It Doing In British Sociology? From "Britcrit" To The Racialized Social System Approach' [2020] *The British Journal of Sociology*

¹⁰¹ Ibid

¹⁰² Coretta Phillips and others, 'Dear British Criminology: Where Has All The Race And Racism Gone?' (2019) 24 *Theoretical Criminology*

¹⁰³ Ibid

Not only are manifestations of discrimination often occurring when persons and entities discriminate against citizens of certain groups, but informal structures, such as those produced by the slave masters, still operate.¹⁰⁴ Although it can be claimed that connections to one another may be described as a consequence of living under toil, relying on a "slavery hypothesis" may be questioned because it takes in the context that a community of citizens who lived under "terrible conditions" traditionally carry with them into a cultural legacy of "a predisposition toward" such "social behaviour"—before the emergence of modern slavery, societal norms, and other such occurrences.¹⁰⁵ This orientation frames the community as rather chaotic. In a more functional contemporary environment, the group will work better.¹⁰⁶ Discursively, it implies the collective itself is the root of the troubles they face contemporarily and may not clarify – rather than by this cultural deficiency notion – how modern socioeconomic arrangements and behaviours contextualise the Black experience today. The 'history is the past' frame, when viewed in a simplified debate, will discursively transform into other, culture-based reasons for racial disparity. Critical race historians track the roots of white supremacy theory and the staying force of this ideology through a set of prevailing societal values starting with theological distinction, then progressing through biological and cultural theories to attempt to justify the racial order.¹⁰⁷ In the situations where the biological theories have collapsed, we can turn to cultural explanations in order to assert the distinction.¹⁰⁸ This exceptionalism around crime rates, for example, applied to the actions of Blacks, indicates that a systemic pathology, and therefore a society of poverty and the associated culture of aggression mechanisms have long been used to describe racial patterns.¹⁰⁹ This kinds of reasons for why race-based disparities in income are due to causes other than individual variation in hard work and desire for education fell into the category of oppositional culture-types of theories that considers people of colour exhibiting resistance to White supremacy by opposing factors of social achievement such as educational attainment.¹¹⁰ According to Glover, several studies indirectly hold up "pathological" minority classes to the yardstick of the mythical middle-class value that inner-city minorities maintain their own circumstances through self-defeating cultural values and behaviours.¹¹¹

Conclusion

Criminology never lacks the debates on race and racism. However, data-driven criminology research largely relies on the quality and accuracy of the data. Biased and incomplete data led to incomplete and biased research results. As such, criminology studies tend to reinforce the stereotypes among minority communities. To better understand race and racism in the field of criminology, it is vital to include the context and develop a perspective of the minority while assessing the causes of the crime.

¹⁰⁴ W. Michael Schuster and others, 'An Empirical Study Of Patent Grant Rates As A Function Of Race And Gender' (2020) 57 *American Business Law Journal*

¹⁰⁵ *Ibid*

¹⁰⁶ *Ibid*

¹⁰⁷ Kaitlin M. Boyle and Kimberly B. Rogers, 'Beyond The Rape "Victim"-“Survivor” Binary: How Race, Gender, And Identity Processes Interact To Shape Distress' (2020) 35 *Sociological Forum*

¹⁰⁸ *Ibid*

¹⁰⁹ Fae Chubin and Manuel A. Ramirez, 'Securing Racial Borders: A Comparative Study Of Settler-Racial Ideology And State Border Violence' [2020] *Sociological Inquiry*

¹¹⁰ *Ibid*

¹¹¹ Karen S. Glover, 'Identifying Racialized Knowledge Through A Critical Race Studies Lens: Theory And Principles For The Criminology Textbook Realm' (2019) 22 *Contemporary Justice Review*

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