

are incidents of pickpocketing or pursesnatching. Every year about 0.66 percent of all cars in the US. are stolen, or about one in every 150.

The Sourcebook also reports crime-related attitude surveys carried out by private organizations. There has been a steady increase in support for the death penalty. In 1965—perhaps the height of the society-is-to-blame era—only 38 percent of Americans supported the death penalty, but by 1997 that figure had grown to 75 percent. There are substantial racial differences, with 80 percent of whites in favor of capital punishment but only 46 percent of blacks. Seventy-two percent of Hispanics support it.

There are considerable racial differences in *reported* gun ownership, with 47 percent of whites, 17 percent of blacks, and 37 percent of Hispanics saying they have a gun in the house.

Religion does not seem to have a great influence on attitudes to crime and law enforcement except in the case of Jews. They are most likely to favor stricter gun control, least likely to own a gun, most likely to favor legalization of marijuana, and most likely to want to liberalize pornography laws.

In a rather surprising finding, *Sourcebook* reports that American attitudes toward legalization of homosexual acts between consenting adults have hardly

changed in 20 years. In 1977, 43 percent favored legalization, 43 percent were opposed, and 14 percent couldn't make up their minds. In 1996, 44 percent favored legalization, 47 percent were opposed, and only nine percent were unsure. Public opinion has been remarkably impervious to constant pro-homosexual propaganda.

The Department of Justice's *Sourcebook of Criminal Justice Statistics* is probably the single most informative crime document published by the US government, and can be ordered by calling (800) 732-2377. **W**

The Great Hate Crimes Hoax

Much ado about not much.

by Jared Taylor

The idea of "hate" crimes and the increased penalties attached to them are a radical departure from traditional criminal justice in that they punish certain motivations more than others. Increased penalties are justified by pointing out that the law has always taken a criminal's state of mind into account: Was the killing deliberate or an accident? Was it planned in cold blood or done in the heat of the moment? However, these are questions of *intent*, and intent is, indeed, a factor in determining guilt. "Hate" crimes break new ground by considering *motive*. Traditionally the law does not care about motive. You are just as guilty of murder whether you kill a man because he stole your wife, blackmailed you, or stepped on your toe.

Hate crime laws require that the courts search for certain motives and add extra penalties if they find them. Therefore, if you punch a man in the nose because he took your parking spot or because he was unbearably ugly or because you just felt like punching someone that day, you are guilty of assault. If you say "nigger" and punch a black man you are guilty of a hate crime and are punished more severely. Like almost all recent innovations in morals, what started with race has expanded to "sexual orientation" and even disabilities like blindness or feeble-mindedness.

Ever since 1990, when Congress passed the Hate Crime Statistics Act, the

FBI has been charged with collecting national statistics on criminal acts "motivated, in whole or in part, by bias." The law does not force local police departments to supply this information but most do. In 1997, the most recent year for which data are available, the FBI



received "hate crime" information from 11,211 local agencies serving more than 83 percent of the United States population.

That year, there was a total of 9,861 "hate crimes," of which 6,981 were based on race or ethnic origin. The rest were for reasons of religion (1,493, of which 1,159 were anti-Jewish), sexual orientation (1,375, of which 14 were anti-heterosexual), or disability (12).

The FBI reports 8,474 suspected offenders whose race was known—5,344 were white and 1,629 were black. Their crimes can be divided into violent and

nonviolent offenses, and by calculating rates we find that blacks were 1.99 times more likely than whites to commit hate crimes in general and 2.24 times more likely to commit violent hate crimes. This overrepresentation of blacks in hate crimes, not just in race bias cases but in all categories, runs counter to the common impression that whites are the virtually exclusive perpetrators of hate crimes and are certainly more likely to commit them than blacks.

The real significance of "hate" crimes, however, is their small number. Of the 6,981 offenses based on race or ethnicity, only 4,105 were violent, involving murder, rape, robbery, or assault. The rest were such things as vandalism and intimidation. These numbers are almost insignificant compared to the 1,766,000 interracial crimes of violence (combining both single- and multiple-offender offenses) reported in the Department of Justice survey for 1994.

How important is the distinction between interracial crimes that are officially designated as hate crimes and those that are not? For a crime to be considered a hate crime, the perpetrator must make his motive clear, usually by saying something nasty. It is not hard to imagine that of the nearly two million interracial crimes committed in 1994, some—perhaps even a great many—were "motivated, in whole or in part, by bias" but the perpetrators didn't bother to say so.

Given the realities of race in the United States, would it be unreasonable for someone attacked by a criminal of a

different race to wonder whether race had something to do with the attack, even if his assailant said nothing? Such suspicions are even more likely in the case of the 490,266 acts of *group* violence that crossed racial lines in 1994. A white woman gang-raped by blacks or a black man cornered and beaten by whites will think he was singled out at least in part because of race, even if the attackers said nothing.

Hate crime laws assume that special harm is done to society when people are attacked because of race. But which does more damage to society: the few thousand violent acts officially labeled as hate crimes or the *millions* of ordinary interracial crimes of violence—90 percent of which are committed by blacks against whites? If race relations are so fragile they must be protected with laws that add extra penalties to race-related crimes, why not automatically add extra penalties to *any* interracial crime, on the assumption that it harmed race relations? The problem, of course, is that most of the people slapped with heavier penalties would be black.

Hispanics

Official thinking about “hate crimes” suffers from another crushing defect. As Joseph Fallon, who has written for AR has noted, the FBI reports hate crimes *against* Hispanics but not *by* Hispanics. In the forms the FBI has local police departments fill out, Hispanics are clearly indicated as a victim category but they are not an option as a perpetrator category when the FBI asks for “Suspected Race of Offender.” The FBI therefore forces local police departments to categorize most Hispanics as “white” (see p. 4). Official figures for 1997 reflect this. The total number of “hate crimes” for that year—9,861—includes 636 crimes of anti-Hispanic bias, but not one of the 8,474 known offenders is “Hispanic” because the FBI’s data collection method doesn’t permit such a designation.

If someone goes after a Mexican because he doesn’t like Mexicans it is an anti-Hispanic crime. If the same Mexican commits a “hate crime” against a white, both the victim *and* the perpetrator are considered white. And, in fact, the 1997 FBI figures duly record 214 “white” offenders who committed anti-white hate crimes! The offenders were

undoubtedly Hispanic, but the report doesn’t say so. Some of the “whites” who are reported to have committed hate crimes against blacks and homosexuals are almost certainly Hispanic, but there is no way to be sure.

Hispanic perpetrators show up only if you investigate specific “hate” crimes. The FBI lists five cases of racially-motivated murder for 1997—three “anti-black” and two “anti-white.” The report says nothing about the perpetrators or the circumstances of the killings, so AR got the details from the local police departments.

Two of the anti-black killings took place in the same town, a mostly-Hispanic suburb of Los Angeles called Hawaiian Gardens. Hawaiian Gardens has a history of black-Hispanic tension that is so bad many blacks have cleared out. In one of the 1997 murders, a 24-year-old black man was beaten to death by a mob of 10 to 14 Hispanics who took turns smashing his head with a baseball

Hispanics are a “hate crime” victim category but not a perpetrator category. A Mexican who commits a “hate crime” is classified as white.

bat. In the other, a Hispanic gang member challenged a 29-year-old black man’s right to be in the neighborhood. A few minutes later he came back and shot the man in the chest. In both cases, the victims and killers did not know each other and the motivation appears to have been purely racial. These crimes are typical of what we think of as hate-crime murders, but because no Hispanics are identified as perpetrators in the FBI report, the killers were classified as white.

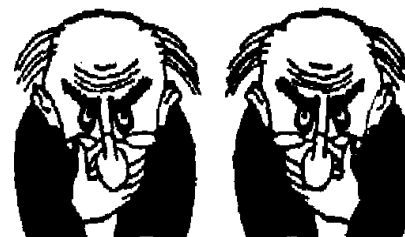
The third anti-black killing took place in Anchorage, Alaska. A white man, Brett Maness, killed his neighbor, a black man, Delbert White, after a brief struggle. Mr. Maness, who was growing marijuana in his apartment and kept an arsenal of weapons, had been shooting a pellet gun at Mr. White’s house, and the black came over to complain. Interestingly, a jury found that Mr. Maness killed Mr. White in self defense. The incident—which sounds rather ambiguous—was classified as a hate crime because Mr. Maness had shouted racial

slurs at Mr. White in the past and because “racist” literature was found in his apartment.

The remaining two killings were classified as anti-white, but only one fits the usual idea of these crimes. Four white men were walking on a street in Palm Beach, Florida, when a car came to a stop not far from them. Two black men got out with their hands behind their backs and one said “What are you crack-ers looking at?” One of the white men replied, “Not you, nigger,” whereupon one of the blacks brought a gun from behind his back and fired several times, killing one white and wounding another. Attackers and victims did not know each other, and the motivation appears to have been purely racial. The other anti-white killing involved a Texas businessman from India, Sri Punjabi, who shot his Mexican daughter-in-law because his son had divorced an Indian wife to marry her. Mr. Punjabi was furious because his son married someone who was not Indian. (Presumably, this crime could have been classified as anti-Hispanic rather than anti-white.)

These five “hate crime” murders reported for 1997 do not exactly fit the media image of whites brutalizing non-whites. In fact, only one perpetrator, the Alaskan, was “white” in the usually accepted sense. What was the nature of the thousands of other officially-reported hate crimes? Without examining all 9,861 of them it is impossible to say.

It is clear, though, that the FBI report gives a false impression of what is going on. It inflates the number of hate crimes committed by “whites” by calling Hispanics white, and suggests that Hispanics never commit “hate crimes.” Every year, the press duly reports this nonsense. No one, apparently, ever bothers to ask why hundreds of whites are reported to be committing hate crimes against other whites. By leaving out Hispanics and blaming their crimes on whites, the FBI report paints so distorted a picture of race relations in America that it is worse than useless. **W**



The Future of an Illusion

Leonard Steinhorn and Barbara Diggs-Brown, *By the Color of our Skin: The Illusion of Integration and the Reality of Race*, Dutton, 1999, 299 pp., \$23.95.

Never give up trying to achieve the impossible.

reviewed by Thomas Jackson

This book has one of the most promising subtitles to appear in years: *The Illusion of Integration and the Reality of Race*. Has American publishing actually produced a realistic, hard-headed book about race? Not yet. The subtitle is only a tease.

Leonard Steinhorn is white and Barbara Diggs-Brown is black and both teach at American University in Washington, DC. They recognize that despite much hypocritical blather, blacks and whites have not integrated and are not likely to. And in the early part of the book, they write as if they are prepared to draw serious conclusions from this:

"We ask whether our national devotion to the integration ideal hinders or helps race relations . . ."

"[W]e . . . believe it is best for America to face the truth and cease pretending that the integration myth has anything to do with the racial reality."

"The sooner we acknowledge the permanence of the color line . . . the sooner we can begin an honest accounting of our racial divide and develop an alternative vision of our collective future."

"The races do not have to hate each other to be divided, and indeed we can be very cordial about it."

These are sound sentiments and could have been the basis for a genuinely thoughtful book, but the authors quickly veer into conventional liberalism. Much of the book is devoted to disapproving examples of the unwillingness of whites to mix with blacks. Whites move when blacks buy the house next door, they send their children to private schools, they socialize only with whites, etc. "Integration," as the authors put it "exists only in the time span between the first black family moving in and the last white family moving out." They quote a student about campus race relations: "I don't remember any overt racial hostilities. You need a certain amount of

contact to have hostilities." America, they argue is scarcely any more integrated than it was 30 or 40 years ago.

The authors note that this is especially remarkable given that whites almost invariably claim to support integration and even to practice it. According to polls, 60 to 90 percent of whites say they have at least one close friend who is black.

Given the difference in numbers between blacks and whites, this means that all blacks—including the most degenerate criminals and ghetto bums—must have five or six close white friends. Whites tell silly lies like this because they have so thoroughly absorbed the prevailing fear of "racism." To have no black friends might be a sign of "bigotry."

Profs. Steinhorn and Diggs-Brown give another example of the extent to which whites have absorbed the correct attitudes. After the O.J. Simpson murder trial, 62 percent of whites had an unfavorable opinion of the murderer, but 88 percent had an unfavorable opinion of Mark Furman, the white detective who lied about using the word "nigger." William Clinton says that integration and racial tolerance are the most important moral ideas he grew up with, and many others would probably agree—at least in public. The authors are right to call this hypocrisy: "most whites don't want to be integrated with blacks but also don't want to be seen as unwilling to integrate with blacks."

Many whites do not even know their real feelings about blacks, partly because they can't tell the difference between real integration and what the authors call "virtual integration." Profs. Steinhorn and Diggs-Brown suggest that whites who may have no meaningful contact with blacks nevertheless think they are intimate with them because they see them often on television. Whites become so familiar with the faces and mannerisms of black TV personalities that they may come to think of them as part of their lives. Whites who have never shaken a black hand talk about "Oprah," as if they knew her. Sports fans have passionate attachments to black athletes. It is hard to know just how much this

sort of thing tricks whites into thinking they spend time in the company of blacks, but it is a provocative idea. "Virtual integration" proves itself an illusion as soon as whites come face to face with the real thing.

Why don't whites want to mix with blacks? Today, the most common reason whites give is fear of crime. The authors point out that this may be an excuse for something deeper, because even in the 1940s and 1950s, before crime rates shot up, whites would not integrate. So what is it about blacks that repels whites even after decades of integration propaganda that has been so successful almost all whites claim to believe it? The authors suspect whites feel a kind of physical revulsion for blacks, and wonder if this has something to do with opposition to miscegenation. Naturally, they think miscegenation is fine. The only reason they can think of why whites might oppose marrying blacks is that they fear they might appear to lose social status. They at least pretend not to realize that it is natural and healthy for people to want their descendants to look like their ancestors, to be part of the same culture, and to hold the same ideals. For the authors to profess bafflement at opposition to miscegenation—something neither practices—is as suspect as the claims most whites make about having black friends.

Daily Indignities

A tiresome number of pages is devoted to accounts of the racial indignities blacks reportedly suffer at the hands of whites. The authors love to talk about black executives tailed by store detectives, basketball players arrested driving swanky cars, law partners mistaken for janitors, executives who can't catch a cab. They report that middle-class blacks have to spend a stupendous amount of emotional energy suppressing anti-white anger. They write of one successful executive who says it is all he can do to keep from bringing an AK-47 to work and going on a rampage.

Whites have heard so many stories like this they have no more patience for them. It is entirely rational to judge

