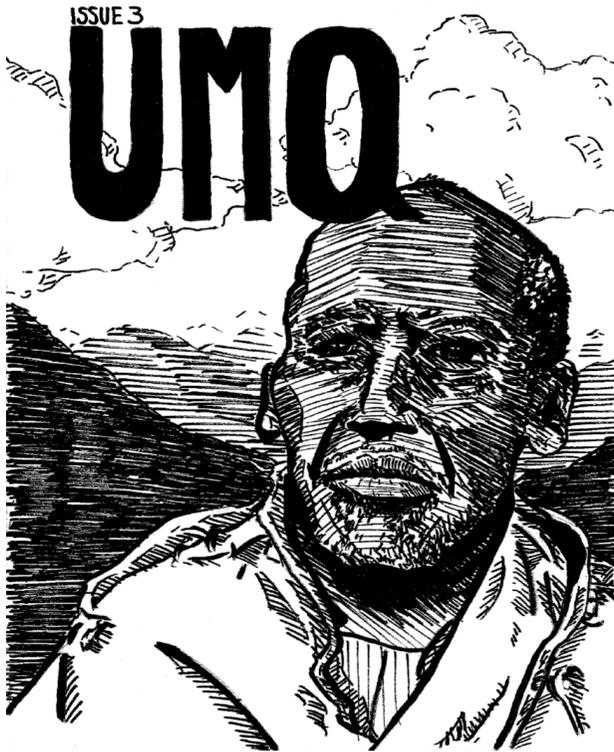




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For the UA Little Rock Philosophy Department

“Don’t wake me for the end of the world unless it has very good  
special effects.”

- Roger Zelazny, Prince of Chaos

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*Why Are We Still Letting  
This Happen?*

Rhodes Houser

When racism is clearly exemplified through examples of men with pitchforks and tiki torches marching for white supremacy in Charlottesville, it can be easy to separate ourselves from them. This can be true when our questionable jokes seemingly pale in comparison to what happens in places like Charlottesville. We tell ourselves things like, “Those are what racists look like and I am not a racist because I would never do those things.” With the evolution of *call-out culture*, it can be difficult to acknowledge and to admit our wrongdoings and faults out of fear that our place in this world will be challenged. There seems to be a “racist” or “not racist” dichotomy that has emerged, where one act defines whether one is a racist, where the fear of being labeled a racist is greater than the fear of one’s action being racist. Because we have these extremes and because we harbor this fear, it can be easy for us to comfortably separate ourselves from “racists” and deny responsibility, enabling us to blindly maintain a system that perpetuates violence against people of color. But then who is responsible?

I am responsible. I am a decent person and I am racist. These two labels are not mutually exclusive. I believe I have good intentions. I also harbor prejudices and biases that stem from the racism that I have chosen to actively work against instead of denying. However, the fact of the matter is I am a fallible human and I don’t win every battle I wage. Every battle I do lose, I fail people of color and contribute to a system that perpetuates violence against people of color through the whitening of public spaces.

This does not mean that I am calling the police on people of color walking in my neighborhood. It doesn’t mean that I intentionally hate or discriminate against people of color, much less support police brutality. It is much subtler than that. It means that I do not always stop my friends from saying the n-word. It means I have failed to engage in discussions with my friends who express racist feelings. It means that I don’t always give people of color the benefit of the doubt. It means I sometimes let this doubt get the best of me. It means I have laughed at racist jokes and have been unable to separate myself from a system that bases my advantages on the disadvantages of people of color. I have participated in and been complacent with this violence despite my best intentions and continue to do so. I am responsible. How did we get here?

We, as whites, live in a society that is dominated by whiteness, that produces whiteness. We, as whites, have never had a distinct sense of racial identity because whiteness has always been the standard to which we compare any deviation. In the stories we tell our friends, in the books we read, when race is not mentioned our default is to assume whiteness. When a white man walks into the room he fades into the background. Whiteness is not thought about, nor is it called into question. As such, the spaces we inhabit are expected to be white, an invisible background shaped by our invisible identities. We only become aware of this when our comfort is disrupted by those who do not meet our expectations, labeling the disruption as violent. When the homogeneous niches we have inherited and continue to maintain become imbalanced, the solution to this discomfort is never to challenge the expectation, but rather to quickly restore “peace”. The answer is always to protect our comfort, to reproduce our invisible whiteness.

This protection manifests itself in many ways, but results in the same conclusion: violence towards people of color, a violence that encompasses much more than bloody faces and dead bodies. A person of color enters a shopping mall to window shop. Eyes follow this person around each store, focusing in on her handbag to ensure it is the same size as when she entered. Questions follow. What are you doing? Why are you here? Are you here alone? All of this restricts the movement of this person through this space. One “wrong” movement and she is being accused of stealing. A glance in the “wrong” direction or a misunderstood tone of voice and she is causing trouble. An instinct to defend her presence in this public place and she is resisting arrest. When we question, follow, stop, restrict, accuse, detain, arrest, beat, and murder people of color we force them to defend their right to exist as a black body in white spaces. We effectively reduce their actions to ones that are inherently violent because they disrupt a normal we choose to instill, justifying our violence as a reaction to such. We attack their rights in an attempt to maintain our own comfortability.

Our complaints to the manager about a suspicious woman walking around the shopping mall are not just complaints. They are the phone calls to the police, the shut off body cameras, and the bullets that take the lives of so many. Our clutched handbags are the signs that say, “whites only” and “get out.” Our suspicious stares combined with the rest

of the uncomfortable gazes transform us into a body of hostility and accusations, justified externally by concerns for safety but internally rooted in the desire to protect our spaces from anything we deem abnormal, unexpected. We do everything possible to not give people of color the benefit of the doubt because they are people of color. We do everything in our power to threaten the place of people of color in this world in this world in an attempt to selfishly protect our own. We perpetuate this violence.

Now I want to be clear, I am not accusing you of being the one to call the police on the children in Texas for having a lemonade stand without a proper business license. Nor am I accusing you of being the type of person who would arrest two black men waiting for a friend in Starbucks.<sup>1</sup> I truly believe that the majority of people are not actively intending to perpetuate this violence, brandishing white hoods and burning crosses, although we have seen some who still do.

Now I want to be clearer, I am accusing you of failing people of color in the same way I do. I am calling you a racist and asking us all to look inward. It does not matter how many black friends you have, how many rappers you listen to, how little you think color affects you. It does not matter that you would never say that in front of a black person. What matters is how we choose to move forward, admitting to the roles we take in this violence allow us the opportunity to challenge them. It allows us the chance to fight back against something we have been an integral part of, while it allows others the opportunity to correct our violent behavior without fear of violence in return. There is no shame in admitting to our faults, to our racism, and there is no shame in asking how to work against it. The only shame would be to deny it existed in the first place.

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<sup>1</sup> This paper was developed by way of reading at least three texts: Yancy's "Dear White America," Ahmed's "Phenomenology of Whiteness" and Fanon's *Wretched of the Earth*.

# *Stability vs. Change*

Derrick Floyd

The debate about stability vs. change is a lopsided conversation. *Change* is inevitable; a situation that is unavoidable. Our environment impacts our lives in its own way, influencing change. Overcoming something such as an addiction is change. How stable is your personality? There's something about all of us that has changed over time. This topic is important to us as human beings because it's something we cannot escape. There are times of change and there are times of stability throughout everyone's life. The question of this debate is, which is more dominant; I think that's pretty easy to see. What does stability vs. change deal with? It deals with whether or not personality traits are present during infancy and endure throughout the lifespan.

Any environment can have an impact on our life, more so for children in the gullible state of our childhood. You could easily be the new kid in the neighborhood and just want to fit in. Yet to fit in, you must change. The kids of that neighborhood may have their own customs of having fun; which may very much differ from your old neighborhood gang of kids' customs of having fun. Yet you want to try something new, so you decide to engage in their customs to see what they're like, requiring *change*. Novelist and playwright Charles Morgan once said, "the art of living does not consist in preserving and clinging to a particular mood of happiness, but in allowing happiness to change its form without being disappointed by the change, for happiness, like a child, must be allowed to grow up." You cannot grow without change. Change is growth. We've all grown up at some point in our lives.

Songwriter Rosanne Cash wrote, "the key to change is to let go of fear". The truth is a lot of people are afraid of change, such as drug addicts. If a drug addict had a family full of supporters who want them off drugs, then the drug addict would want nothing more than to get off of the drugs. Yet the biggest reason why they usually don't or take so long to do so is because they're afraid that they won't be able to live without it in their system. That drug is their lifestyle and breaking or changing a lifestyle is eerie for anyone. You don't know what to expect. In order to make such a change, you must let go of fear.

How stable is personality? Do our early personalities persist through life or do we become different persons as we age? I believe personality is the most unstable characteristic of us as people, unless you're

someone with *borderline personality disorder*, which is a condition characterized by rapid mood shift, impulsiveness, hostility and chaotic social relationships. Other than that, your personality is in constant change; over your span of life that is. Growing from a young adolescent to an adult, for your personality to remain stable would be completely uncanny. A Roman Emperor once said, "loss is nothing else but change, and change is nature's delight." Growing up over your lifetime, you never really lose anything. Naturally, it is only change for the best through nature. In other words, personality is not very stable.

The U.S. military four-year program West Point has a motto, which is "stability through equilibrium." We as human beings cannot remain at that equilibrium. Our emotions take us to the valleys and hill tops of our persons in which change is indefinite. We change throughout emotion. As we are angered, we are in a state of displeasure, impatience, umbrage, exasperation, antagonism and so on. In a state of joyfulness, we are happy, giddy, excited, and bliss. A woman of inspiration Maya Angelou made known, "if you don't like something, change it. If you can't change it, change your attitude. Don't complain." Of course, you'll change something you don't like, especially when it's something about yourself. Even if you can't for some reason change, think about it from another perspective. All of this requires change. Despite how you look at this topic, change is inevitable. We live an ever-changing world, an ever-changing universe.

Regardless of any topic of conversation or two-sided debate people will always favor one side rather than the other, even if their side is proven wrong many times over. John Stuart Mill stated that "in all intellectual debates, both sides tend to be correct in what they affirm, and wrong in what they deny". To me this simply means that whenever someone feels strongly about their side of an argument, they are always right in the eyes of themselves, and whatever they may disagree with is unfailingly wrong no matter the evidence.

It is clear that, stability vs. change is a lopsided debate with change be-ing the victor. If things do not change how can you grow? If we as people don't change, how can our species grow? Change isn't only inevitable; it's also something that is greatly needed. Change is how we maintain.

*Mind Trump Matters*  

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*Mine Trump Matters*

Harold Moses

Mastering the science of physics takes accepting that matter can neither be created nor destroyed, thus making real change theoretically impossible. But for me, mastering the art of rhetoric takes grasping “pieces of eight” and making real change.

Claiming that Aristotle’s metaphysical argument about motion resolves Zeno’s ancient motion problem<sup>1</sup>, literally stopping it dead in its tracks, noted philosopher Reginald Allen advances the argument that, from a metaphysical standpoint, philosophy is finally beginning to appreciate what the Physics has brought to bear on our current understanding of the contrasting relations<sup>2</sup> between ancient mathematics and science and modern mathematics and science<sup>3</sup> but that there’s still much hard work to be done. I concur with Allen. There’s still so much to be known--and said--these days about physical explanations of motion<sup>4</sup>, especially in the realm of the American presidency. There are anomalies that defy the laws of physics and that only the arcane can explain.

It goes without saying as any sentient human being should full-well know that there’s a starkness in the way that President Trump moves and shakes the institution of the American presidency when contrasted with his predecessors. Trump has arguably been successful with his base, prior to and even during his presidency. After all, what presidential hopeful would have the [g]all[s] to brag that they could commit cold-blooded, premeditated murder (a fatal political *faux pas*<sup>5</sup>), not lose any voters, and still move forward and be elected? And while he comes across as being extremely consistent and immovable in some policy areas<sup>6</sup> in his presidency so far, during the campaign he took five different positions on abortion in three days. On other issues, his policy preferences have been clear as mud: “I don’t want to have guns in classrooms, although in some cases, teachers should have guns in classrooms, frankly,” he told Fox News in 2016. He’s quick to engage in public feuds with members of his own party. Although he ran for president on the Republican ticket, and more so than any president in memory, he lacks a consistent political ideology. He’s frequently

rebuked his own attorney general, and has shown willingness to work with Democratic leaders Nancy Pelosi and Chuck Schumer on legislation to protect undocumented immigrants who came to the country as children while most recently he's been pushing back, perhaps trying to create a *stonewall*. And all the while, Trump is already making plans to run again in 2020.

In conclusion, it doesn't take a rocket scientist to figure out the rest. I've done the science and, given the gravity of this trumpian *situation*<sup>7</sup>, I make a motion. I think it best that you, the reader, do the math.

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1 "You will never reach point B from point A as you must always get half-way there, and half of the half, and half of that half, and so on." According to Aristotle, actual infinities cannot exist because they are paradoxical. It is impossible to say that you can always "take another step" or "add another member" in a completed set with a beginning and end, unlike a potential infinite. It is ultimately Aristotle's rejection of the actual infinite that allowed him to refute Zeno's paradox.

2 A contrast relation is an interpropositional relation which expresses that a difference between one proposition and another is relevant. For example, "People using intact ocular vision see with their eyes; whereas, blind people see with their ears". Some uses of the following words/conjunctions signify a contrast relation: however, on the other hand, and but.

3 See the Preface of his third revised and expanded edition of *Greek Philosophy: Thales to Aristotle* VIII 263A 4- B 8, pp. vii and 437-438 in particular.

4 Motion is used here to mean the action or process of moving or being moved.

5 Etymology: Borrowed from French faux pas ("faux pas, misstep, false step"), from faux ("false, wrong") and pas ("step").

6 He's made policies that make it harder for people who live in

Muslim-majority nations to enter the United States, he shares Republican desires to end Obamacare, and he has reduced the role of the Environmental Protection Agency and other federal agencies.

7 Attachment theory holds that attachment is a deep and enduring emotional bond that connects one person to another across time and space (Ainsworth, 1973; Bowlby, 1969). Attachment does not have to be reciprocal. In a trumpian situation, colloquially speaking, “Don, he B making his point without A single attachment”. Or, “Don definitely B A tripping.”

*The Politics of  
Philosophy in a Southern  
University*

Nathaniel Naomi Simmons-Thorne

On Wednesday, February 13th, 2019 I sat isolated in a single-study room deep in the bowels of my university library. I often think about the way in which this physical structure of white supremacy and epistemological violence is situated to function as the state's penultimate center of learning and knowledge. Carefully named in tribute to the famed proslavery pamphleteer and philosopher Thomas Cooper, it is in the face of such threats nonetheless, where I often come to do my work. That day, I sat with a copy of Audre Lorde's *Sister Outsider* within arm's reach, mouth agape, as research into the thought of my department chair led me to uncover his use of philosophy as a tool for rationalizing public injustices. A philosophy steeped in Christian- right, prolife, gender essentialism. I, a Black, queer, non- binary/transfeminine undergraduate student, knew I had to drop the pretense despite my yearning that any amount of feigned professionalism or promised political-neutrality could protect me, much less nurture me, in that department as it was. I felt a single emotion rise up as a single force began to push down. Anger and silence—as they often travel in pairs. I heard the pages of *Sister Outsider* calling out to me: “The Uses of Anger: Women Responding to Racism” and “The Transformation of Silence into Language and Action,” acting like my sista-girl, telling me what I had to do and why it needed to be done. I had to be heard, although I couldn't ensure that I'd be listened to. I wrote this letter that day, and I taped it to the department bulletin board for all, including him, to see. As of today, I have not been reprimanded, but if or when I am, I do pray that my devout department chair can understand, that on that day, I was simply disallowing my fear of speaking to silence or devour me any longer. In short, I was using my rage and transforming my silence into language and action. I was doing the Lorde's work.

How does a singular *subaltern* voice, testify either to, or perhaps against, an institutionalized community of professional academics? When seas of unimaginable distance separate our epistemologies, phenomenological experiences, and teleologies to the *thing* we are dually identifying as philosophy?

The university has historically devised mechanisms for quietly resolving these contradictions, but philosophy departments, it seems, have mastered these tools in earnest. It is undeniable that fear, a deep-seated, historically constituted fear, is in operation when silence is expected or even worse, delivered without resistance. This fear is the inheritance we accept uncritically from our patriarchal philosophical fathers. The sagacious old white men from Europe who continue to inscribe their mark, who struggled each successive generation to maintain the purity of philosophy and keep the barbarians and others, like myself, out.

This legacy of deep-rooted fear is rarely held consciously, but it is also rare that it ought to be, as this fear is deeply embedded. It is not required that a professor of philosophy must be in fear of me—that they must lock their door to keep me as a person of color outside of their classroom. But I do know that this is the implication and desired effect, when a professor of philosophy ensures that people who look like me, know like me, and think like me remain outside of their syllabus. This symptom of fear belongs to the disease of the imperial-white supremacist-capitalist-patriarchy in the various forms and manifestations in which it constitutes itself.

Philosophy, in its most institutional and professional practice, has traditionally feared, and has therefore discouraged, dissent. It fears that if more space is opened up for struggle and resistance, that one day, *pure philosophy*—eurocentricly constituted—may perhaps be overrun by the barbarians, like me.

For this reason, and no other, philosophy has sought to perfect the use of the *master's tools*. As the discipline remains over 95% white, it is obvious that these tools are operating both internally and externally to the university. They are the tools that confer positions and stagnate careers. They can be subtle, and they can also be coercive.

As a subaltern undergraduate student, I have come to a kind of understanding. I have come to recognize that the sea of distance between the department, and the subaltern barbaric place from which I do philosophy is not intended to be negotiated through philosophical struggle, Socratic method, or Hegelian dialectic. It is painstakingly clear that this distance is to be forcefully abridged, through continued exposure and assimilation into “traditional” philosophy on the part of me, the subaltern speaker and knower. Scores and rankings, withheld letters of recommendation, and the old fashion threat of *not being taken seriously* all function to maintain the silence—the price paid for which the professional tenured-track philosopher can do *his* work (masculinity implied). And in this department in particular, it is indeed silent. Dead silent. The master's tools have performed their service.

But this atmosphere of equanimity and non-conflict is illusory. It is a thinly-plated coating constructed over hushed murmurs and the systemic marginalizing of subaltern knowledge and knowers. Silence is eerie in this way because it can suggest overall contentment and satisfaction, or it can be the prelude to the eruption of emotions like rage, quietly bubbling, searching for a place to relocate. Well the rage of this barbarian has in deed erupted. And with it, it is my hope that it breaks the legacy of silence in this department, bringing to its halls the beautiful symphony of screams, laughter, and wisdoms offered by thinkers of color, and other barbarians, who would otherwise go unrecognized within the walls of our classrooms.

It is clear to me that this department cannot continue business as usual without structural transformation and the self-reflexivity on which philosophy calls us. This department, to my knowledge, lacks a single professor of color. Women and feminine bodies often do not speak or engage in our classrooms. Why? Why am I the only one speaking and why am I the only one who appears concerned? If I am discontented, and there is nothing superhuman about me, it stands to reason that this discontentment is likely shared among others who are struggling and alternatively knowing in silence. Perhaps some are too afraid to speak, perhaps others are more comfortable getting through the curriculum until they can do what suits them elsewhere. Or perhaps, which is the only fear that I possess, maybe more have simply accepted that this is what philosophy encompasses—that glancing into the rosy faces of white professors and consuming white ideas is the natural order of things. I tend to vacillate between these three poles, but I have henceforth chosen to speak.

My words might be misinterpreted, reprimanded, or ignored, and with the exception of considered, I do believe that these are all the possibilities. But if I didn't speak, I would not be doing a service to myself nor anyone else who is currently struggling or who will come to struggle after me. And for this barbarian, it is necessary that I bear that cross, if even marginally or alone, because from my subaltern place of knowledge, that is the true vocation of the philosopher.

# Lock 'Em Up: American Prison System I AM

*Adrian Miller*

# The Chain Game

The United States is by far, the world leader in prison facilities and prisoners. The mass incarceration movement that is ravishing our country began in the 1970s. Since the 1970s America has experienced an increase in prison populations, which most refer to as a “prison boom” (Hattery). In 1970, the number of prisoners in U.S. county and state jails and prisons was 280,000 (CorrectionsProject.com). Estimates by the Sentencing Project forecasted that number to be 2.4 million by Dec. 31, 2013. We will examine the “real” cost of our economic, social, political, and industrial systems in relation to our overly imprisoned nation and present the case for why our current penal/prison system needs to be reformed.

In an article presented by the Prison Policy Initiative, Peter Wagner and Wendy Sawyer report that as of 2017, “The American criminal justice system holds almost 2.3 million people in 1,719 state prisons, 102 federal prisons, 1,852 juvenile correctional facilities, 3,163 local jails, and 80 Indian Country jails as well as in military prisons, immigration detention facilities, civil commitment centers, state psychiatric hospitals, and prisons in the U.S. territories.” Sawyer and Wagner go on to include that there are around 5,000 youths, young men and women under the age of 18, that are in adult state and county jails throughout the U.S. The juvenile justice system, the introduction to our incarceration system for most hardened criminals, is where the mass incarceration system begins. The Office of Juvenile Justice and Delinquency Prevention (OJJDP), states, “In 2010, approximately 70,800 juveniles were incarcerated in youth detention facilities alone. Approximately 500,000 youth are brought to detention centers in a given year.”

## The Costs

According to the Vera Institute of Justice, “Incarceration costs an average of more than \$31,000 per inmate, per year, nationwide. In some states, it’s as much as \$60,000”. That’s just on the state level. Information from the federal register says, “The fee to cover the average cost of incarceration for Federal inmates in Fiscal Year 2015 was \$31,977.65

(\$87.61 per day). The average annual cost to confine an inmate in a Residential Re-entry Center for Fiscal Year 2015 was \$26,082.90 (\$71.46 per day).”

Table 1-1 gives us around-about estimates of these costs: State totals from 2017, Federal totals from 2015. Private totals from 2018.

Correctional Facility	Number of Inmates	Cost of Inmate per year	Annual Cost
State Prison/ County Jail	1,931,000	\$45,500	\$87,860,500,000
Federal Facility	225,000	\$31,977.65	\$7,194,971,250
Private Facility	128,063	\$10,880.65	\$1,393,408,680.95
Total	2,284,063	\$88,358.30	\$201,815,923,772.90

Taking the totals from Table 1-1, it costs over \$200 billion annually for the care taking of our inmates. Talk about a reason why the deficit is so high. These numbers are amazingly outrageous and force us to examine the core of our value systems.

## The Machine

BBC news did a report on the world’s prison population. In that report they found that the United States prison population is 2,193,798. The proportion of the U.S. prison population per 100,000 residents is 737. What these numbers are explaining is that for every 100,000 American citizens, 737 of them are behind bars. The closest country to America in total prison population is China, with 1,548,498. China has an estimated 1.34 billion residents, America has an estimated 311.1 million residents as of 2011. This means that China’s population is 4 times the size of America’s, yet we house almost 700,000 more people in prisons.

These numbers are alarming on paper, and they bait the question of why? Understanding the capitalist nature of America, then we know there must be a financial reason for the prison industry. The 13th amendment states, “Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction (US Constitution).” Our penal system is literally modern-day slavery.

Inmates are paid cents on the dollar over the course of their sentences for manual labor. The types of labor include industrial, agricultural, governmental, and so on. It is a means to pay very low wages for very high rewards. Companies who outsource their work to state and federal prisons reap great benefits from prison labor (Slavo).

Political proponents of our mass incarceration prison system see the industry as a viable way to keep America’s streets safe. Opponents of the penal industry declare that this system is creating more criminals rather than deterring people from crime. They look at countries like Norway that have very little crime, especially crimes with a deadly weapon. America on the other hands enforces the 2nd Amendment, which produces an overload of deadly weapons in our society. Homicide, robbery, assault and battery, burglary, etc., are the primary charges that lead to this mass incarceration system. But it really just reflects the violent nature of America. The reason Norway doesn’t have high crime rates is because they don’t promote the use of weapons that go hand-to-hand with crime (Sterbenz).

## The MEAT

In an article from the Pew Research Center, it was reported that, “In 2010, the incarceration rate for white men under local, state, and federal jurisdiction was 678 inmates per 100,000 white US residents; for black men, it was 4,347.” The hyper-criminalization of the black man is the backbone of America’s spineless penal system.

It is estimated that one in every three black males will be incarcerated in their lifetime. Since the 1960’s, black males have been disproportionately incarcerated compared to white males. Pew Research

states, “In 1960, the white male incarceration rate was 262 per 100,000 white U.S. residents, and the black male rate was 1,313, meaning that black men were five times as likely as white men to be incarcerated.” The article further states that according to the Bureau of Justice Statistics, “Black men were more than six times as likely as white men to be incarcerated as of 2010” (Drake). That means there is six black males for every lone white male that is incarcerated. The devastating part is that black males are usually apprehended for lesser or equivalent type of crimes as their white counterparts.



Although those numbers are staggering to stomach, let us really get to the meat. Statistics provided by the NAACP Criminal Justice fact sheet state:

- In 2014, African Americans constituted 2.3 million, or 34%, of the total 6.8 million correctional population (keep in mind, African Americans only made up 12% of the entire U.S. population in 2014).
- The imprisonment rate for African American women is twice that of white women.
- Nationwide, African American children represent 32% of children who are arrested, 42 % of children who are detained, and 52% of children whose cases are judicially waived to criminal court.
- If African Americans and Hispanics were incarcerated at the same rates as whites, prison and jail population would decline by almost 40%. (naacp.org)

# The Truth

America's prison system needs a moral makeover. Our nation incarcerates more of its per capita population than any other country in the world, our prison rates are completely disproportionate with most of industrialized countries. Changes need to and should be made to correct this terrible system of "justice" that our nation now relies on. Statistics from 2010 state that a half-million youth enter our juvenile justice system annually. The cost of our prison system is in the \$200 billion, which is in comparison with Fortune 500 companies. The system promotes, rather than deters criminality in our country, and there are plenty profiting off our modern-day slavery system. Black males are the cattle of this grievous industry. One in every three black males born today will sit behind jail bars. The outspoken artist and world-renowned country music artist, Steve Earle, said it best, "America's criminal justice system isn't known for rehabilitation. I'm not sure that, as a society, we are even interested in that concept anymore."

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