Critical Perspectives on Police, Policing, and Mass Incarceration

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INTRODUCTION

Public clamor over police–community relations began in the mid-1990s and has now started to reach fever pitch.\(^1\) It is unlikely to subside soon for a number of reasons. The minority community is concerned about the large number of its youth who end up in the criminal justice system, often for minor offenses such as possession of small amounts of marijuana, driving with a burned-out taillight, or jaywalking.\(^2\) Their encounters with police can turn deadly, especially when the officer is white and concerned more with asserting authority than de-escalating conflict.\(^3\) When a police–citizen interaction turns violent, bystanders often record it and post the video on the Internet.\(^4\) The combination of a large and vocal minority community, an intractable police force, and a system of social media that widely broadcasts encounters ensures that the current turmoil is apt to continue, if not worsen, in the immediate future.

Imprisonment has also begun to draw attention.\(^5\) The United States not only arrests, charges, and convicts a larger percentage of its population than does

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1. See infra notes 99–112 and accompanying text.
2. See infra notes 29–30 and accompanying text.
almost any other nation, it also sentences them to longer terms. Consequently, many prisons are severely overcrowded, with some states spending more on incarceration than on public education—a disparity so glaring that both Republicans and Democrats have taken note of it. A disproportionate number of minority families have a member ensnared in the criminal justice system or struggling to rejoin society following a prison term. These families lose a primary wage-earner, and communities are deprived of workers. But the costs are not merely economic. Families also suffer the loss of loved ones, including fathers, sons, brothers, and sisters, while their communities lose potential voters and role models.

Journalists and community activists first called attention to these problems. In the past decade, a new generation of scholars began analyzing them closely. This Article reviews some of this body of writing, noting undertheorized areas


See, e.g., Racial Disparity, The Sentencing Project: Research & Advocacy for Reform, http://www.sentencingproject.org/template/page.cfm?id=122 [https://perma.cc/X6F4-G2DC] (noting that over sixty percent of prisoners are racial and ethnic minorities); Rakoff, supra note 6 (noting that African-American males make up forty percent of the population of U.S. prisons).


See id.

See infra Part I; infra note 23.

and opportunities for reform. Addressing these areas and opportunities is likely to continue well into the future. The minority community will soon stand at fifty percent of the U.S. population, yet most police forces are predominantly white. The two groups often find themselves at cross-purposes: minorities want the police to be more flexible and respectful, while the police want more weaponry and a greater degree of discretion. With violent crime at record lows, many citizens of color see little reason for the latter view, yet the police often believe that criminals only understand force. The two groups, then, not only have different objectives, they also see and interpret the problem of crime and its management differently.

Part I of this Article considers recent writing about police and policing, beginning with a modern classic, Michelle Alexander’s *The New Jim Crow*, still one of the best scholarly treatments of the subject. Using her text as a point of departure, we put forward in Part II three main points. First, we live, in many respects, in a police state that uses forcible relocation to manage many discontent groups, not just blacks. Next, reforming this system will require those groups to take united and coordinated action. Finally, society will always require some form of policing—the question is which kind best suits ours. We outline one such approach and explain why it would be superior to the current one.

Part III examines recent scholarship on imprisonment. Part IV proposes a simple change in our approach to punishment that can mitigate some of the
flaws in the current one. To conclude, we explain why change and reform are eminently possible despite current political and social divisions.

I. The New Jim Crow on Police and Policing

Even before the recent outbreak of highly publicized police shootings, journalists and scholars examined styles of policing and their suitability for a diverse society such as ours, a body of scholarship that burgeoned beginning around 2000. As the nation’s war on drugs caused the prison population to swell, writing on the subject of incarceration increased in volume and sophistication as well.

Alexander’s The New Jim Crow remains the leading work on policing and its discontents. She examines policing in light of the nation’s war on drugs, which she believes has produced a cascade of adverse consequences, including use of drug laws to disproportionately target black and Latino men. She also highlights the dismal prospects of a convicted offender, even one who has served his term and emerged resolved to lead a better life. Replete with statistics on the war’s social and economic costs, The New Jim Crow builds a powerful case against these laws and the aggressive techniques required to enforce them.

22. See supra note 3.
24. See Alexander, supra note 20, at 5, 48–53 (describing how the war on drugs began and rose to fever pitch during the early years of the Reagan Administration); see also Baker, supra note 8 (discussing President Obama’s call to reduce the mass incarceration of the past two decades in part by reducing or eliminating mandatory minimum sentences for drug offenders).
26. See Alexander, supra note 20, at 58–136. Journalists and public officials have also noted adverse consequences. See, e.g., Berman, supra note 5; Matthew Pulver, Why America’s Prison Problem is So Much Worse than Barack Obama Wants to Let On, Salon (July 19, 2015, 3:59 PM), http://www.salon.com/2015/07/19/why_americas_prison_problem_is_so_much_worse_than_even_barack_obama_wants_to_let_on/ [https://perma.cc/2A4K-8SKY].
The New Jim Crow also shows how judicial leniency toward common police practices stokes resentment, particularly among black youths harassed on sidewalks when merely out for a walk with friends. Police surveillance and profiling increase the anxiety and risk of driving, walking, or standing while black, but do little to improve the conviction rate for law enforcement authorities. Judicial tolerance of these practices makes it difficult for attorneys suing on behalf of minorities who have suffered the indignity of an unjustified search or arrest. This judicial intransigence makes reform difficult even for the best-intentioned attorneys and legislators.

Alexander explains how heavy-handed policing and onerous conditions of imprisonment have precedents in Jim Crow and slavery and reviews social-science teachings about race, implicit bias, and eyewitness identification. She concludes by encouraging the civil rights community to end its obsession with university affirmative action, which she considers a distraction from reform of drug laws.

The New Jim Crow makes a notable contribution to public discourse, shedding light on how society became trapped in the current web of overzealous punishment and then pointing the way out. Still, one could wish for the deeper insights that a critical angle of vision, focused on broad social patterns and motivations over an extended period, might have produced.

II. IMPRISONED IN A BLACK–WHITE PARADIGM OF RACE: RECENT SCHOLARSHIP THAT FAILS TO TAKE ACCOUNT OF A POLICE STATE

Teachers of critical theory often encourage students to look for patterns of historical treatment extending beyond just one or two groups. This is not merely a matter of theoretical interest or a means of showing solidarity. Rather, seeing the interplay between the forces that keep one group down and buoy another up can lead to understanding phenomena on a broader scale, which allows for the framing of an intelligent response.

Although The New Jim Crow is an excellent example of a certain type of investigation—one that looks at the experience of a single group through a

29. See id. at 58, 95–136.
33. See id. at 7; 44–46, 103–05, 122, 133, 179, 222–23.
34. See id. at 9–10, 233–36.
microscope—this narrow focus limits its impact. It addresses the African-American experience; other groups, such as Latinos, Native Americans, Asian-Americans, Muslims, and ethnic whites are almost entirely missing.\footnote{36} Many recent books on policing styles exhibit this same oversight. For example, three otherwise exemplary books recently reviewed in an annual law review issue devoted to books on law focused almost exclusively on problems between the police and the black community.\footnote{37} Even James Q. Wilson’s groundbreaking work on broken-windows policing exhibits the same focus on the black community and its offenders.\footnote{38}

A. MANY JIM CROWS: CONSIDERING THE EXPERIENCE OF NONBLACK MINORITY GROUPS

Identifying parallels in the experience of nonblack groups would have been fairly simple and would have repaid these authors’ efforts. For example, consider spatial relocation as a control device. Imprisonment removes African-Americans—particularly young men, often for drug offenses—from the street, the voting rolls, and the job market, thus reducing competition with whites over jobs, political power, and the distribution of genes in the next generation.\footnote{39} Police stops and arrests of black males are, of course, a means of increasing their incarceration rate.\footnote{40}

An even greater percentage of the U.S. population (17.4 versus 13.2 percent for African-Americans in 2014),\footnote{41} Latinos are also marginalized and disadvantaged, although in ways different from those haunting blacks. Statistics show that Latinos have low average family income, school completion rates, and

\begin{itemize}
  \item \footnote{36} Alexander, supra note 20, at 15–16 (“[L]ittle is said here about the unique experience of women, Latinos, and immigrants in the criminal justice system, though these groups are particularly vulnerable to the worst abuses and suffer in ways that are important and distinct. This book focuses on the experience of African American men in the new caste system.”).
  \item \footnote{37} See Delgado, supra note 13. \textit{See generally} Steve Herbert, Citizens, Cops, and Power: Recognizing the Limits of Community (2006) (mentioning Latinos and Asian-Americans in passing, without covering many matters, such as immigration searches and dragnets, that are of great concern to those communities); Ronald Weitzer & Steven A. Tuch, Race and Policing in America: Conflict and Reform (2006) (same); Police Innovation: Contrasting Perspectives (David Weisburd & Anthony A. Braga eds., 2006) (same).
  \item \footnote{38} See James Q. Wilson & George L. Kelling, Broken Windows: The Police and Neighborhood Safety, ATLANTIC (Mar. 1982), https://www.theatlantic.com/past/docs/politics/crime/windows.htm [https://perma.cc/XA97-PXWR] (explaining that broken-windows policing focuses on areas suffering urban blight, where criminals feel comfortable, congregate on street corners, and endanger the well-being of everyone who lives or works there).
  \item \footnote{39} See Alexander, supra note 20, at 1, 49–50, 139, 145–50, 153–56, 184, 187–88.
  \item \footnote{41} QuickFacts, U.S. CENSUS BUREAU, http://www.census.gov/quickfacts/table/RHI125214/00 [https://perma.cc/MMT2-B4Q2].
\end{itemize}
access to health care. They are, however, by and large a law-abiding group, whose percentage of the U.S. prison population (just over fifteen) is slightly lower than their share of the overall population. Many are undocumented and hail from small villages that are socially cohesive; they are thus strongly motivated to avoid coming to the attention of the authorities while working hard to support themselves and their families and to send a little money to relatives back home. The criminal justice system is therefore not a ready avenue for controlling their numbers and patterns of settlement. Instead, our system employs immigration quotas, detention, and deportation to achieve these ends.

Imprisonment, then, removes blacks from the American mainstream, whereas deportations and their specter accomplish the same for Latinos. Even the resulting numbers are similar for both mechanisms. That these two mechanisms determine the fates of two large groups of near-equal size suggests that they have much the same social purpose—namely, control.


45. See generally Rodolfo F. Acuña, Corridors of Migration: The Odyssey of Mexican Laborers, 1600–1933 (2008) (noting that Mexican immigrants from a given village or family tend to follow the same pattern of migration in succeeding waves of migration).


48. The high deportation rate blights the lives even of Latinos who are here legally. They fear being stopped and questioned. And they fear that friends, neighbors, and relatives who are undocumented, but law-abiding and responsible, may be deported, leaving a hole in their lives. Stephen Dinan, Latinos Say Deportation a Top Concern, Wash. Times (Mar. 25, 2015), http://www.washingtontimes.com/news/2015/mar/25/latinos-say-deportation-a-top-concern/ [https://perma.cc/F5GX-V6V8].

49. See Barack Obama, Deporter-in-Chief, supra note 47 (noting that the Obama Administration had deported about two million illegal immigrants as of February 2014, five years into his presidency). The number of African-Americans incarcerated at a given time is about 37% of a total prison population of over 1.5 million. See Carson, supra note 44. The numbers, then, are comparable, at least in their drastic effects on the respective communities.
History reveals a similar pattern for Native Americans. The Discovery Doctrine\(^{50}\) and, a few decades later, the Trail of Tears,\(^ {51}\) the Dawes Act,\(^ {52}\) and relocation to reservations\(^ {53}\) removed them from land and opportunities that whites coveted. For Asians, Chinese Exclusion,\(^ {54}\) alien land laws,\(^ {55}\) and wartime removal of Japanese-Americans\(^ {56}\) achieved much the same. For Muslims and Middle Eastern people, close surveillance, profiling, and demands for immigration restriction send the message that they are unwelcome.\(^ {57}\) History, then, discloses five groups—blacks, Latinos, Native Americans, Asians, and Muslims—removed from the principal arenas of American life: one to large prisons, a second to foreign countries, a third to reservations located far from where their ancestors were buried, a fourth to wartime concentration camps, and a fifth barred entirely, but each dispossessed of heritage, freedom of movement, and opportunity to participate in American life.

Sometimes, examining the experience of a single group through a microscope enables one to discern important patterns. Alexander shows how society employed slavery, the Black Codes, Jim Crow, and imprisonment to control blacks as the needs of the majority group shifted.\(^ {58}\) At other times, however, looking at matters through a wider lens—a telescope rather than a microscope—brings broader patterns into view. Reviewing similarities among the experiences of each of the major groups of color could have brought to light common features calling for redress on a broader scale.

B. RESPONDING TO OPPRESSION: NOTICING ALIGNMENTS, CRAFTING COALITIONS, AND STRIKING WHILE THE IRON IS HOT

With a broader framework in place, policymakers and activists can better anticipate future developments and begin to alleviate some of the worst consequences for communities living under oppressive conditions. For example, a look through Alexander’s microscope shows that conservatives in high places put in place punitive drug laws beginning around 1982 just as the civil rights

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50. See Johnson v. M’Intosh, 21 U.S. 543, 567–68, 572–73 (1823) (declaring that European colonizers divided up the new lands and, to minimize conflict, tacitly agreed to a policy of granting control to those who arrived in a region first).
52. See id. at 223–25, 852, 1051–53.
53. See id. at 243–45.
54. See id. at 395–400.
revolution of the ’60s and ’70s was losing ground and the nation was returning to business as usual. That is true so far as it goes. But a more encompassing study might have disclosed that the criminalization of drugs such as marijuana started much earlier, around 1920, when policymakers noticed that Mexicans living in the southwest used it recreationally and that its use was catching on with black musicians.

Criminalization of recreational drugs emerged, then, not only as a means of controlling musically inclined black youth, but as a way of keeping tabs on Mexicans as well. Appreciating this aspect of the drug laws might have enabled reformers to begin countering them nearly a century ago and not now, when the jails are bulging with African-American men and women. For example, black musicians might have made common cause with Mexicans when the authorities first cracked down on them. Later, when authorities began targeting Native Americans for ingesting peyote during religious ceremonies, other minority groups might have rallied to their defense more strongly than they did.

Moreover, once one recognizes that social, as well as spatial, control is the ultimate prize, one is in a position to see how society sometimes treats one group—say, blacks—poorly in order to curry favor with another—say, working-class whites. This was a principal tool of Richard Nixon’s “southern strategy” and of southern slave-owners before him. It is reviving, as we shall see, in a new form today.

Other times, society will single out one group—for example, Latinos—for harsh treatment because it wants to teach that group’s members a lesson, perhaps that they must not make common cause with another group that society has decided it wants to oppress. Occasionally, society will promote one group, deeming them honorary whites, in order to discourage its members from entering into a coalition with another group. On still other occasions, society will bring in a group—say black Buffalo Soldiers—to oppress another, such as the Indians. All these measures naturally interfere with outgroups perceiving

59. See Alexander, supra note 20, at 5–6, 48–54 (discussing the development of the war on drugs during the conservative administrations of Ronald Reagan and George H. W. Bush).


61. See Emp’t Div., Dep’t of Human Res. of Or. v. Smith, 494 U.S. 872, 874, 889 (1990) (upholding Oregon law prohibiting peyote use, even for Native American Church sacramental purposes).


63. See id.; infra notes 125–27 and accompanying text.

64. See infra Section II.C.3.


interests that they have in common, organizing, and presenting a common front.\(^{68}\)

If one sees that the unstated goal is social control, one can be a more effective advocate for reform. Because relocation is perhaps the ultimate form of social control, recognizing its historical role can enable reformers to appreciate its significance more readily today. One can then target excess imprisonment for blacks, while remaining aware of the forcible relocations of different kinds that await other groups\(^{69}\)—one day, perhaps, even one’s own.

C. ANTICIPATING THE FUTURE: INTEREST CONVERGENCE AND ALIGNMENT OF FORCES

By the same token, if incarceration, especially for drug offenses, did emerge as a tool of social control, then one might ask what will happen when society grows weary of the drug laws and begins repealing them, as have a few states, or putting them on the back burner, as have many cities and local police forces.\(^{70}\) Drug laws, after all, interfere with white lives, careers, recreation, and liberty, too, even if the extent of that interference is somewhat lesser than it is for blacks.\(^{71}\)

Restrictions on gay marriage ended swiftly.\(^{72}\) Drug laws, at least for marijuana, may well follow suit.\(^{73}\) What will replace them as means of social management once they are gone? We hazard that empowered groups will

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69. See supra Section II.A.

70. The District of Columbia and Colorado have legalized private use and possession of small quantities of marijuana, and many jurisdictions do not prosecute the offense vigorously. See States That Have Decriminalized, NORML, http://norml.org/aboutmarijuana/item/states-that-have-decriminalized [https://perma.cc/LK55-4SAD].


deploy two new tools—police brutality of the type we have seen in Baltimore, Ferguson, Cleveland, and the streets of Chicago and New York, and an updated southern strategy that pits Latinos against blacks and poor whites. We discuss the latter strategy in recent and upcoming articles and merely outline it here.\footnote{Richard Delgado & Jean Stefancic, \textit{Southern Dreams and a New Theory of First Amendment Legal Realism}, 65 EMORY L.J. 303 (2015) [hereinafter Delgado & Stefancic, \textit{Southern Dreams}]; Richard Delgado & Jean Stefancic, \textit{Strict Scrutiny and Majoritarian Oppression in an Age of Multi-Group Politics}, 104 CALIF. L. REV. (forthcoming 2016); infra Section II.C.3.}

In this Article, we consider social control through hyperaggressive policing and how its harbingers have already arrived.

1. The New Hyperaggressive Policing

Hyperaggressive policing is a key issue because if marijuana laws end, at least some authorities are apt to search, reflexively, for new ways of controlling black men. As mentioned, the drug laws are essentially a means of managing populations that the police regard as sources of potential disorder.\footnote{See supra notes 39–40, 59 and accompanying text.} Social control is the end game, with drug arrests and imprisonment simply a means to that end, at least until now. Accordingly, as marijuana prohibitions fade,\footnote{See supra notes 70–71 and accompanying text.} a different tool—police violence—has come to the fore with a sharp rise in police shootings and beatings of unarmed black men.\footnote{See D. Watkins, Opinion, \textit{In Baltimore, We’re All Freddie Gray}, N.Y. TIMES (Apr. 28, 2015), http://www.nytimes.com/2015/04/29/opinion/in-baltimore-were-all-freddie-gray.html [http://perma.cc/54XD-C4FK] (“To us, the Baltimore Police Department is a group of terrorists, funded by our tax dollars, who beat on people in our community daily, almost never having to explain or pay for their actions.”); supra notes 3–4.}

We believe that this is not entirely accidental. If drug arrests have been merely a convenient means of keeping poor black people in check, we should expect new methods to arise once states repeal the legislation—namely, the drug laws—that formerly enabled the authorities to crack down on them. To put it simply, some police, deprived of the opportunity to make large numbers of stops and arrests, would compensate by making a smaller number much more painful for those singled out. A rise in harsh police tactics—like lynching a century ago\footnote{See, e.g., ALEXANDER, supra note 20, at 30, 37; PEREA ET AL., supra note 51, at 149–52; Shaun King, \textit{Five Ugly and Uncanny Parallels Between Lynchings and Police Killings in America}, DAILY KOS (Nov. 13, 2014, 5:42 PM), http://www.dailykos.com/story/2014/11/13/1344670-5-ugly-and-uncanny-parallels-between-lynchings-and-police-killings-in-America [https://perma.cc/X8AL-U3BS].}—would remind black men not to step out of line merely because these laws were no longer in force. Denied the ability to arrest black men and send them to prison for medium-length sentences, some police forces would compensate by imposing on-the-spot, severe, and highly visible punishment on those who mouth off, cross the street at the wrong place, or just act carefree or

\footnote{2016 wanted to ease mandatory minimum sentences, and several Republican candidates wanted to expand drug treatment as an alternative to prison).}
defiant. The new tool is as unacceptable as its predecessor. The starting point is to realize how and why this approach might be attractive to some of the police. One reason is simple demography. Police officers, like anyone else, realize that the country is rapidly becoming more multicultural and interracial and that by 2044, half the population will be of color. Because many police officers see themselves as defenders of the current order—meaning white values, well-being, safety, and privilege—this troubles them, shadowing their daily interactions with young men of color.

Critical race theorists often incur criticism for being negative and not offering solutions to the problems they highlight. Thus, before outlining the second social management tool (a renewed southern strategy), we take a few paragraphs to posit a new approach to policing—namely, cops as guardians or even friends. What we sketch below is only the end game, a new regime that should replace the current one. The idea is that it is easier to choose one’s strategy if one knows in advance where one would like to end up. Here is where the two of us would like to wind up, and why.

2. A Replacement Style of Policing: Police Officers as Friends

a. The End Game. Suppose you and I are friends, and one day you start doing something out-of-character. Ordinarily, you are socially conscious and law-abiding, but what you are doing now is not only illegal, it is immoral, frightening, and likely to harm innocent people.

What would I do? I would certainly try to talk you out of it. I would physically restrain you if I had to. But I would try not to hurt you because I hope that you will come to your senses and stop doing the thing that is alarming me and others. I would want you to do the same for me if I went off the deep end one day.

79. See supra notes 2, 3; see also Jonathan M. Smith, Police Unions Must Not Block Reform, N.Y. Times (May 29, 2015), http://www.nytimes.com/2015/05/30/opinion/police-unions-must-not-block-reform.html (noting that, in U.S. Department of Justice investigations of over twenty police departments from 2010 to 2015, “force was much more likely to be used against African-Americans than against whites”).


81. See Seth Stoughton, How Police Training Contributes to Avoidable Deaths, ATLANTIC (Dec. 12, 2014), http://www.theatlantic.com/national/archive/2014/12/police-gun-shooting-training-ferguson/383681/ (“Because officers use more force when they perceive a greater threat, unconscious bias can lead officers to react more aggressively when confronting black men than they would when confronting others in otherwise identical situations.”).

Something like that is the model of policing we have in mind. White parents are fond of telling their children that the police are their friends, that if they are lost or in trouble they can approach a police officer and ask for help. Minority parents rarely do this, but it would be a good model for everyone, including the police. They should act like they are our friends—not enemies—at least when interacting with members of the community they are policing. Some departments do, in fact, adopt this model. More should.

Students of police theory and practice will realize that this proposal is a close relative of community policing. In our version, the police would communicate with the people in the community—not just the opinion makers and solid citizens, but all of them. The officers would get out of their cars and walk

83. E.g., Mark Buschena, Police Officers Are Your Friends! (2013) (conveying this very message, with a cover showing a police officer kneeling next to and smiling at a young blond girl).
84. When the police are not interacting with the members of the community that they are policing, but with an alien outsider force (such as foreign terrorists) or a violent outside group (such as a skinhead gang), they should adopt a more familiar model, namely that of righteous defender. Then they may act much as a member of the armed forces would—deploy force to repel or disable the invader. See U.S. Army, Foundations of Leadership: MSL II 138–49 (2008) (describing an overarching commitment to a “warrior ethos” and courage even under pressure in defense of mission and country).
87. See Delgado, supra note 13, at 1195–203 (discussing this and other models of policing); Editorial, Mayor de Blasio’s Reversal on More Police, N.Y. Times (June 25, 2015), http://www.nytimes.com/2015/06/25/opinion/mayor-de-blasio’s-reversal-on-more-police.html [https://perma.cc/3LA3-996P] (boosting this form of policing); Baker, Visiting Scotland, supra note 85 (same). Community policing is the polar opposite of broken windows policing, in which the cops crack down on even minor violations such as loitering, panhandling, writing graffiti on walls, or urinating in alleyways. See Delgado, supra note 13, at 1202. If one cleans up signs of neglect and disorder, the theory holds, the real criminals will leave and go somewhere else. See id.
88. See Baker, Visiting Scotland, supra note 85 (discussing how Scottish police often opt to “take a step back and talk to people, because it works”); see also Charleston’s Mayor on Confronting Racism
around. As in the standard approach, they would make a point of getting to know the responsible members of the neighborhood—the minister, postal carrier, teacher’s aide, and the retired lady who keeps watch from her window and knows everything that goes on outside. They would hold regular meetings at a neighborhood school, community center, or church to hear the community’s concerns. Perhaps an abandoned building is starting to turn into a crack house. Perhaps a small group of teenagers has been congregating on a certain corner, and the lady at the window knows they are up to no good.

They would befriend the little kids, as well. They would invite the young children into their patrol cars and let them turn on the siren and flashing lights. They would take pains to get to know the teenagers who hang out on porches or street corners and talk to them by name: “Hey, Marvin, how’s that hook shot of yours?” “Keyshawn, it’s almost eight o’clock. Are you going to make it to school on time today? Your mom is going to kill you if you don’t.” They would operate out of small, decentralized offices located in every neighborhood, not out of a large, imposing building three miles away. If the community desires establishment of a citizen review board, they would not oppose it.

This form of policing is more expensive than one in which the cops cruise in their cars waiting for calls from the dispatcher and then rush in hoping to make an arrest. But some big-city departments practice and swear by it. Even tough-minded officers concede that a suspect who is not angry is easier to control than one who is. The same is true for communities. It is much easier to police a community that is not constantly up in arms over mistreatment of innocent youth and men, that reports crime willingly, that warns police officers of dangerous situations and persons, and that views the police as allies, not enemies.
Currently, a we–they attitude prevails in which the police believe civilians simply do not understand what things are like on those mean streets. They believe the bad guys only understand force.

Over time, this mindset can become self-reinforcing, attracting certain personality types to police jobs—those who relish law and order, are highly moralistic, see things in black and white, and welcome the opportunity to stamp out behavior that they think threatens majoritarian values. Once in uniform, such authoritarian personality types can be walking time bombs, just waiting for the opportunity to unleash deadly force against someone. But one should want police officers who have the opposite inclination. One wants someone who, like a friend with a buddy who has gone haywire, will do the least amount of damage consistent with restoring the situation to one everyone can live with.

95. See David A. Harris, Failed Evidence: Why Law Enforcement Resists Science 105–08 (2012) (describing “an unfortunate feeling among police that ‘it’s us’ (our fellow police officers) ‘versus them’ (the public, the bosses—really, everyone else’”); Sunil Dutta, I’m a Cop: If You Don’t Want to Get Hurt, Don’t Challenge Me., WASH. POST (Aug. 19, 2014), http://www.washingtonpost.com/posteverything/wp/2014/08/19/im-a-cop-if-you-dont-want-to-get-hurt-dont-challenge-me/ [https://perma.cc/C35N-7G7F] (“An average person cannot comprehend the risks and has no true understanding of a cop’s job.”); Julie Hirschfeld Davis & Michael D. Shear, Obama Puts Focus on Police Success in Struggling City in New Jersey, N.Y. TIMES (May 18, 2015), http://www.nytimes.com/2015/05/19/us/politics/obama-to-limit-military-style-equipment-for-police-forces.html [https://perma.cc/7NWJ-LY86] (quoting a sheriff stating that academic elites “did not understand the world that many police officers operate in daily” and “what goes on at ground level in these often difficult situations”).

96. See Apuzzo, supra note 86 (noting that the typical police cadet receives fifty-eight hours of training on how to use a gun and forty-nine hours on defensive tactics, but only eight hours learning to calm situations before force is needed); Spencer Kimball, Violence, Poverty and Militarized Police in America, DEUTSCHE WELLE (May 24, 2014), http://www.dw.com/en/violence-poverty-and-militarized-police-in-america/a-18462473 [https://perma.cc/4Q3L-T5XG] ("[M]any law enforcement agencies have increasingly adopted a ‘warrior’ mentality as they’ve acquired military equipment, viewing the people they serve and protect as potential enemies."); see also Dutta, supra note 95 (noting the hair-trigger reaction of many cops to the slightest hint of noncompliance).


Currently, police culture emphasizes control. Defiance is a cardinal sin warranting immediate punishment. But in the black community, disrespect is an even greater sin, so many police encounters are apt to end badly. Imagine the cop approaches a black youth and says something like “Hey, you, come over here. I want to talk to you.” The youth says, “Hey, man. What you hassling me for? I was just out for a walk with my friends.” Things go downhill from there. Or in an encounter with a Latino youth, the officer says, “Hey kid, get over here. Do you speak English?” The kid says, “Of course I speak English. What’s up?” And things go downhill from there.

No one talks with a friend like that. We need to begin moving toward a different concept of policing. For example, not every policeman or woman needs a gun, at least not all the time. Some police can be, essentially, watchmen, who stand by, offer aid, and intervene only if trouble erupts. All of them can be friends of the communities they serve. In many developed countries, such as Norway and Denmark, police killings are rare, in part because they are trained and expected to act in this fashion—as friends, not enemies of ordinary citizens, even ones with faces or surnames that differ from the norm. And relatively few people kill their friends. The New York Times reported recently that England has not had a fatal shooting by a police officer in two years. During that same period, no officer in that country died from a weapon attack either.

Fear-based policing may be a little less expensive than the kind we have been describing. If you and I are friends, and I want you to do something, I will have to talk to you about it, remind you that it is expected, and give you reasons why you really should do it. If I am not your friend but have a badge and a gun, I can simply order you to do it, and most times you will. The cost of this second approach is lower, and I can soon go on to bully the next person. But people treated in this fashion will eventually respond in ways that increase the cost of

99. See Apuzzo, supra note 86 (quoting Dallas police chief on how some of his officers “feel like... they can’t back down when someone is running from them, no matter how minor the underlying crime is”); Baker, Visiting Scotland, supra note 85 (quoting a police chief who questioned whether she could implement tactical withdrawal in confrontations, because if she did, “they’re going to say, ‘What happened to Terry Shortell?’”).

100. See Dutta, supra note 95 (noting how challenging a police officer’s authority, especially in a direct fashion, can bring down harsh on-the-spot punishment).


102. English police follow this practice. See, e.g., Apuzzo, supra note 86.

103. See Paul Hirschfield, Why American Cops Kill so Many Compared to European Cops, Huffington Post (Nov. 30, 2015, 7:16 PM), http://www.huffingtonpost.com/entry/american-cops-lethal_us_565cde59e4b079b28188870 [https://perma.cc/7FSF-Y8XD]. One reason for the lower rate of police violence in Europe and Scandinavia may be that the civilian population in those societies owns fewer guns. See id.

104. See Apuzzo, supra note 86.

105. Id.

106. See Goff, supra note 91.
disrespectful policing\textsuperscript{107}: subversion of the law,\textsuperscript{108} anti-snitching campaigns,\textsuperscript{109} rioting,\textsuperscript{110} jury nullification,\textsuperscript{111} and cop-watching,\textsuperscript{112} among others. People living in poor communities are not stupid. They will not trust a police department they see as an invading army that devalues them and believes that they are either thugs or thugs-in-waiting.\textsuperscript{113}

In international relations, it is well known that one way to enjoy peaceful relations with another country is to increase trade and student exchanges.\textsuperscript{114} The same holds true of policing. The police should, if possible, live in the communities where they work and let their neighbors see them as they go about their lives.\textsuperscript{115} They should park their police cruisers outside their homes at night in

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\textsuperscript{109} See Watkins, supra note 77 (“We are all starting to believe that holding hands, following pastors and peaceful protests are pointless. The only option is to rise up and force [the authorities] to make what should be an easy choice: Stop protecting the livelihoods of the cops who killed Freddie Gray, or watch Baltimore burn to the ground.”).
\textsuperscript{110} See Butler, supra note 101, at 1011–13 (discussing, illustrating, and defending jury nullification, which occurs when a juror, often a black person, refuses to vote to convict a young black man if the juror believes that the man would be more valuable to the community free than behind bars, or believes that the prosecution was tinged by bias).
\textsuperscript{111} See Jocelyn Simonson, Copwatching, 104 Cal. L. Rev. (forthcoming 2016) (discussing citizen patrols that keep an eye on the police and deeming this a form of “bottom-up” accountability and a vital form of community participation).
\textsuperscript{112} Imagine that a police officer is arresting a suspect named Rashid in front of twenty-five bystanders. If the bystanders trust that the officer probably knows what he is doing, the bystanders are apt to think and say, “There goes Rashid. He’s at it again, always getting into trouble.” If the officer (or the entire department) has a poor reputation, the bystanders are apt to think and say, “There goes that cop again. He’s always hassling people like Rashid.” See Mark Landler, Obama Offers New Standards on Police Gear in Wake of Ferguson Protests, N.Y. Times (Dec. 1, 2014), http://www.nytimes.com/2014/12/02/us/politics/obama-to-toughen-standards-on-police-use-of-military-gear.html [http://perma.cc/SKV8-BTNE] (quoting President Obama’s comment that there is a “simmering distrust that exists between too many police departments and too many communities of color”).
\textsuperscript{114} See Watkins, supra note 77 (explaining that a primary reason for police-community conflict in Baltimore “is that many Baltimore police officers don’t live in Baltimore City” so they “don’t know or care about the citizens of the communities they police”). This pattern is fairly common. In Los Angeles, for example, many police live in middle-income, largely white communities like Simi Valley. See Orith Goldberg, Home? Not L.A. for Cops—80 Percent of LAPD Officers Reside Outside Los Angeles, Daily News L.A., June 24, 2001, at N1. Many San Francisco police officers live outside that city, in blue-collar Pacifica or similar towns in San Mateo County. See Heather Knight, Guess Where Most S.F. Police Officers and Firefighters Live? Hint: Not Here., SFGate (Apr. 24, 2011, 9:12 AM), http://blog.
full view. They should send their kids to school in the neighborhood where they live, buy their groceries at local stores, and play basketball and work out at the local gym.\footnote{116}

\textit{b. How Would We Get There? The Problem of Means.} One would begin moving in this direction by changing police recruitment, training, and reward systems. One would look for a different personality type and profile—for mature, conflict-averse pragmatists—and screen out the type of recruit who could easily turn into a “rogue cop.”\footnote{117} One would hire more women and minorities.\footnote{118} After hiring carefully vetted individuals, one would train them in many approaches for dealing with antisocial behavior, not just one.\footnote{119} The reward system would not place a premium on making the largest possible number of arrests, but the smallest, consistent, of course, with maintaining public safety. One would deploy cop-watching, mass protests, jury nullification, negotiation, and other forms of influence (including friends in high places) in order to persuade the authorities to move in this direction.\footnote{120}

These measures might not solve many of the structural problems that give rise to unpleasant encounters between citizens and the police, especially in poor communities.\footnote{121} But in combination with efforts to end structural racism and class-based disadvantage, they may allow us to begin discussing problems in an

\footnote{116. This may expose officers to risk of harm from citizens looking for revenge—but only if the officer has earned the enmity of the community. If the officer has earned its respect and gratitude, the risk should be no greater than it is for judges, prosecutors, and teachers, many of whom go about their daily lives with no great burden of fear.}


\footnote{120. See supra notes 107–11 and accompanying text.}

\footnote{121. For example, poverty, inadequate child care and nutrition, and inadequately funded schools will continue to concentrate crime in poor neighborhoods until society tackles the underlying problems.}
atmosphere less fraught with hatred and suspicion. Advocating such a course would be a more fitting end to a book like The New Jim Crow, which currently ends with a denunciation of university-level affirmative action. 122 A more satisfying conclusion also would have considered incarceration and conservatives’ manipulation of relations between Latinos and blacks. 123

3. The New Southern Strategy

Earlier, we mentioned that oppression of one group will often turn out to be so closely linked to that of another that relief requires responding broadly to both. 124 In the early 1960s, for example, Nixon’s Republican Party devised what is now known as the southern strategy in an effort to counter the influence of the civil rights movement, which had found a political home in the Democratic Party. 125 By championing this movement, the Democrats had secured the loyalty of most minorities and many white liberals. In response, the Republicans circulated the myth that gains for blacks came at the expense of working-class whites, many of whom until then had reliably voted Democratic because of that party’s longstanding support of labor and workers’ rights. 126 The maneuver was successful. Nixon won the election in 1968, and many southern states, which had previously maintained Democratic majorities, became solidly Republican and have remained so to this day. 127 It has only been comparatively recently that the Democratic Party has made renewed efforts to back consumer protection, college loan relief, national health insurance, and other measures close to the heart of the middle and working classes. 128

Fifty years later, the conservative wing of the Republican Party faces a slightly different, but equally acute, predicament stemming from the growth of minority groups, especially Latinos, whose numbers have grown rapidly and now surpass those of blacks. 129

122. See supra note 33 and accompanying text.
123. See infra Part III and Section II.C.3.
124. See supra Section II.B.
126. See ALEXANDER, supra note 20, at 45; see also Haney-López, supra note 125 (explaining that this effort marked the rise of “dog whistle politics”).
129. See COLBY & ORTMAN, supra note 14, at 9.
If Latinos, who reliably vote Democratic, continue to increase in numbers and form an alliance with blacks, the future prospects of the Republican Party—as currently constituted—will dim. Accordingly, Republicans are quietly putting into effect a new version of the southern strategy, urging aggressive enforcement of immigration laws while intimating to African-Americans that Latino gains come at their expense. This is generally not true, but it has a superficial plausibility that lends it a false air of credibility.

Republican elites have a second objective, however, which they keep hidden: to eliminate the social safety net—including food stamps, Medicare, Medicaid, and welfare—particularly for blacks, whom many consider undeserving. They would like to force these blacks back to work, especially at jobs that they currently find unattractive, such as performing domestic labor. For this to be feasible, however, conservatives must first reduce the number of Latinos, many of whom are eager to fill these jobs.

Reduction of Latino numbers, then, will serve two purposes: it will reduce the number of Democratic voters, while enabling conservatives to cut welfare for blacks, thus pleasing some of their white supporters. This new southern strategy is currently in its early stages. If blacks and their supporters fail to recognize it and mistakenly deem Latinos their competitors and enemies, they will find that once this group is dispatched, their own fate will be far worse than before.


132. See Delgado & Stefancic, *Southern Dreams*, supra note 74, at 339–40. Latino immigrants take relatively few “black jobs” because they have different skills and credentials than do African-Americans and are looking for different kinds of work. See Roger Lowenstein, *The Immigration Equation*, N.Y. TIMES (July 9, 2006), http://www.nytimes.com/2006/07/09/magazine/09IMM.html [https://perma.cc/ZR2X-PU87]. The principle of complementarity holds that the arrival of a large number of immigrants with few years of formal education in a community generally creates jobs for working-class whites and African-Americans because “a surplus in one part of the production scheme raises the demand for every other one.” Id.


134. See Delgado & Stefancic, *Southern Dreams*, supra note 74, at 342 (noting that these jobs are unattractive because they are associated with slavery).

135. See id. at 341–43.

136. That is, welfare, low-income health clinics, and family income supports will be cut; to avoid destitution, African-American poor will have to perform hard, low-status labor of a type that Latinos largely now carry out, such as construction, crop picking, or meat processing—jobs that are unattractive to blacks inasmuch as they carry connotations of slavery and Jim Crow. See id.
III. MASS INCARCERATION ON TRIAL: THE PROBLEM OF EXCESS IMPRISONMENT

In addition to heavy-handed policing, excessive imprisonment is a source of misery for African-Americans and other minorities. Alexander addresses this subject only briefly in *The New Jim Crow*. A different body of writing addresses it head-on.137 The American system of mass incarceration, Jonathan Simon writes in *Mass Incarceration on Trial*, is urgently in need of reform.138 Our prisons house over two million inmates, a much larger percentage of the population than that of any other country.139 Overcrowded and lacking in the most basic necessities—including treatment for obvious physical and mental disorders140—the nation’s prisons are a calamity and a disgrace.141 They are also costly, nearly bankrupting several states.142 Inadequately staffed and monitored, the prisons are dens of violence, brutality, and rape.143 The real authorities are gangs.144

Simon echoes many of the same themes as Alexander, but focuses on a later point in the penal process, namely what happens after arrest and conviction. For instance, as with certain police practices,145 prisons, particularly private ones, are profitable, giving rise to an industry with a reward system and momentum of


139. See Rakoff, supra note 6 (putting the number at 2.2 million); see also Editorial, Too Many Behind Bars, WASH. POST (Oct. 25, 2015), https://www.washingtonpost.com/opinions/too-many-behind-bars/2015/10/25/74330486-687e-11e5-9223-70cb36460919_story.html [https://perma.cc/3VM3-74LL] (noting that the United States would still have the highest per capita incarceration rate in the world even if all drug offenders were released); Marc Mauer & David Cole, Opinion, How to Lock up Fewer People, N.Y. TIMES (May 23, 2015), http://www.nytimes.com/2015/05/24/opinion/sunday/how-to-lock-up-fewer-people.html [http://perma.cc/BRK5-KRJ4] (noting that the United States would still have 1.7 million prisoners even if those imprisoned for drugs were released).

140. SIMON, supra note 27, at 6–7.


142. See Mauer & Cole, supra note 139; see also ALEXANDER, supra note 20, at 14 (“Many of the states that have reconsidered their harsh sentencing schemes have done so... out of concern for bursting state budgets in a time of economic recession.”); Rakoff, supra note 6 (noting that “it costs more than $80 billion a year to run our jails”).

143. See SIMON, supra note 27, at 4, 60–62.

144. Id. at 50–57 & 181 n.11, 182 n.19.

145. E.g., Joseph Shapiro, In Ferguson, Court Fines and Fees Fuel Anger, NPR (Aug. 25, 2014, 5:56 PM), http://www.npr.org/2014/08/25/343143937/in-ferguson-court-fines-and-fees-fuel-anger [https://perma.cc/D93K-NCSA]. Recent investments by local law enforcement in paramilitary equipment such as armored vehicles and helicopters are also profitable for those in the business of supplying such
its own. Unlike Alexander, Simon concludes on a hopeful note by discussing prison reform cases that promise to mitigate some of the worst abuses. With exposure and attention, society can temper the rush to punish and find better ways of dealing with poverty and other deep-seated social ills.

Alexander may have set the stage for Simon. After *The New Jim Crow* appeared in print, several states began reconsidering mass incarceration. Simon’s book can only accelerate that trend. It shows how society gets little for its lock-up money; indeed, most inmates emerge angrier and more hardened than when they entered. The system also debases human dignity, setting the stage for atrocities by other social institutions such as the military.

California’s prison system, for example, was so overcrowded that the U.S. Supreme Court ordered the state to take remedial action. Earlier, a federal district court had ordered it to bring prison medical services up to a decent level. Simon sees in these and other cases a ray of hope. Although many proceed under the Eighth Amendment clause prohibiting cruel and unusual equipment. See Apuzzo, supra note 16 (noting the rise in cities’ use of federal grant money to purchase heavy material).


147. See Simon, supra note 27, at 170–72. Alexander’s book ends less cheerily, but does note, citing Martin Luther King Jr., that “the arc of history... bends toward justice.” Alexander, supra note 20, at 247.


149. See Mauer & Cole, supra note 139. The police and prison reform movements exhibit parallels because of the common forces—including antiminority animus and the desire to control dissent—that create the need for them. See Alexander, supra note 20, at 3–4.

150. See Coates, supra note 10. Or, if not angry, then the inmates emerge devoid of hope. See Simon, supra note 27, at 124–26 & 190–91 n.24, 165 (discussing recidivism); Mauer & Cole, supra note 139 (noting that many prisoners re-offend within three years).

151. See Simon, supra note 27, at 133–54.

152. See id. at 21–22, 60–61 (linking unpopular wars with public disgust over crime and drawing a comparison between U.S. prison conditions and those that prevail at Guantanamo Bay and other sites of human torture).

153. See Brown v. Plata, 563 U.S. 493, 543–45 (2011). California had instituted mass incarceration based on the conviction that crime was out of control and that only total incapacitation could counter it. See Simon, supra note 27, at 17–46.

punishment, Simon believes that a new, more general prohibition is emerging against treating offenders in a manner that degrades their fundamental humanity. If so, prison conditions such as lack of medical treatment, solitary confinement, inadequate opportunities for learning and recreation, and pervasive rape and violence would become violations of fundamental human rights—rights inherent in human dignity.

Such an approach, Simon writes, would reject the reasoning of earlier judicial rulings that denied relief merely because punishment was a state prerogative or because releasing felons into society after a short term would be too risky. It would prohibit treating mentally ill inmates with physical restraints, high doses of psychiatric medication, and solitary confinement merely because if allowed to mingle with the other inmates, some of them might cause trouble or require extra attention from the staff.

In close cases, the approach would draw on decisions establishing a right against cruel and unusual punishment or look to international human rights law and the experience of other nations for guidance. It would evoke “empathy, a feeling of ‘There but for the grace of God go I.’” It would make “the visible suffering of people the focus and rationale for political arguments and legal institutions.” As Simon explains: “Mass imprisonment must end. It endangers human dignity. It is a violation of human rights . . . . It does not protect public safety. The human dignity of prisoners . . . provides our best guide going forward as we reimagine criminal justice . . . .” This new approach to punishment would be less pessimistic and would feature smaller, more specialized prisons, shorter sentences, and more opportunities for

156. See Brown, 563 U.S. at 510–11 (“Prisoners retain the essence of human dignity . . . . A prison that deprives prisoners of basic sustenance, including adequate medical care, is incompatible with the concept of human dignity and has no place in civilized society.”); see also Simon, supra note 27, at 165–67 (noting “the ascendance of dignity as a constitutional value within the legal system” and that “we must examine the crisis of mass incarceration for what dignity might mean as a legal value today”). Simon describes some of these conditions in horrifying detail. See Simon, supra note 27, at 109–32. Recently, editorial boards and national leaders have been speaking out against practices such as solitary confinement. See, e.g., Editorial, President Obama Speaks Out on Solitary, N.Y. Times (Feb. 2, 2016), http://www.nytimes.com/2016/02/02/opinion/president-obama-speaks-out-on-solitary.html [https://perma.cc/82SP-NK3D].
159. See, e.g., Furman v. Georgia, 408 U.S. 238, 239 (1972); Trop v. Dulles, 356 U.S. 86, 103 (1958); see also Simon, supra note 27, at 137–40, 171.
160. See Simon, supra note 27, at 137, 140–41, 166.
161. Id. at 149.
162. Id.
163. Id. at 172.
164. See id. at 156.
165. Id. at 161.
166. Id.

Simon’s proposals would begin to bring U.S. penal practice in line with enlightened practice in the rest of the world. They would reduce the impact of incarceration on minority communities, help former felons reintegrate into the public world, and save money that society needs for other purposes. Whether lawmakers will heed his call in the face of popular tough-on-crime sentiment, however, remains to be seen.

\section*{IV. Litigating the Rights of the Confined: A Guideline for Courts and Reformers}

Like Alexander’s book, \textit{Mass Incarceration on Trial} issues a call for reform that most reasonable readers would agree is in order. If it has a flaw, it is that it is overly sanguine about the role that courts are likely to play in revising a system with which the majority of the public has little quarrel.\footnote{\textit{See Simon, supra} note 27, at 163–64: (“The \textit{Brown v. Plata} three-judge court’s recommendations . . . [are] a tool kit for this reinvention; it’s already being used in California[] . . . and can be employed elsewhere. . . . Today . . . a degree of optimism about crime prevention runs across the system.”).} For many citizens, law and order is a more pressing concern than humane treatment for offenders.\footnote{\textit{See Alexander, supra} note 20, at 54–55 (discussing the popularity of “law and order” and “tough on crime” slogans that have enjoyed broad support); \textit{Simon, supra} note 27, at 11 & 175 n.23, 21–25, 82–83, 156–57 (same).} Judges are thus unlikely to order sweeping relief, and even when they do, penal authorities might not follow their lead wholeheartedly.\footnote{\textit{See Chemerinsky, supra} note 31 (noting that the Supreme Court has favored the law enforcement position even if it entailed protecting bad cops); Rakoff, \textit{supra} note 6 (“It is probably too much to ask state judges in the thirty-seven states where judges are elected to adopt a position that could be characterized as ‘soft on crime.’”). \textit{See generally Gerald N. Rosenberg, The Hollow Hope: Can Courts Bring About Social Change?} (2d. ed. 2008) (discussing how judicial decrees encounter difficulties in effecting social change).} Litigation works best when accompanied by a powerful social movement, which is currently absent.\footnote{A recent example of such a movement would be Black Lives Matter. \textit{See, e.g.,} Editorial, \textit{The Truth of ‘Black Lives Matter’}, \textit{N.Y. Times} (Sept. 3, 2015), \url{http://www.nytimes.com/2015/09/04/opinion/the-truth-of-black-lives-matter.html} [http://perma.cc/7LR2-KDM8].}

Developing a simple, easily understood guideline, rather than advocating change under an amorphous principle such as human dignity, might be a good start. We propose that no one convicted of an offense be made to suffer more
than the degree of suffering he has created in acting as he did. This principle would be attractive even to cautious judges attuned to public opinion. And it would be relatively simple to apply. For example, a taxpayer who underreported his income to the tune of $250 should not be fined $50,000, even to send a message to others who might be thinking of doing the same.172 An inmate who has been rowdy in the mess hall or disrespectful to guards should not be confined in solitary conditions for several years. The disintegration of the human personality that accompanies long periods in isolation with no human contact or reading material exceeds in severity the misbehavior that prompted the reassignment.173

In addition to imposing shorter, more carefully calibrated sentences—and eliminating them entirely for most nonviolent crimes—policymakers should pay attention to the conditions of confinement. For example, prison education reduces recidivism and should be liberally available to any inmate interested in it, even those who are imprisoned for short terms.174 Long term solitary confinement produces profound losses akin to those seen in connection with human torture and should be abolished.175 Even President Obama and one member of the Supreme Court have weighed in against it recently, noting that it does not make society safer to treat inmates in this fashion.176 States should reduce the number of those incarcerated for nonviolent offenses and rely on noncarceral alternatives whenever possible—some are doing this already.177 They should reduce the number of harsh collateral consequences that follow a

172. General deterrence—the theory that severe punishment of the occasional criminal caught in the act is justifiable to inspire fear in others who might be tempted to do the same thing—violates the principle of respect for persons by treating offenders as a means to an end, rather than as ends themselves. See generally Robert Johnson, Kant’s Moral Philosophy, STANFORD ENCYCLOPEDIA OF PHILOSOPHY (Apr. 6, 2008), http://plato.stanford.edu/entries/kant-moral/ [https://perma.cc/3RGR-BZZ6] (discussing Immanuel Kant’s categorical imperative).

173. See, e.g., Editorial, supra note 156.


released felon and blight his or her chances in subsequent life, including unreasonable conditions of parole and probation.178

CONCLUSION

Policing and punishment respond to basic human drives (for safety and retribution, respectively) and social imperatives. They need to be considered together and on a large scale; neither is exceptional, warranting treatment under principles intrinsic to it alone. We should start with basic principles of human interaction, including respect and friendship. Books like those we discussed in this Article are good starting points—among the best of those emerging from the current crisis. But scholars and policymakers should take into account how society treats all minority groups; how reform litigation needs to proceed in tandem with public mobilization; and how both litigation and popular advocacy require simple, easily grasped benchmarks such as proportionality in punishment. Society treats many of its members inhumanely—we operate many prison systems, not just one. Each form of Jim Crow requires separate, careful treatment. These works are merely a start in a long campaign.179

178. See Jain, supra note 40 (listing deportation, eviction, loss of a professional license, and loss of custody as potential consequences); Berman, supra note 5 (“There are certain states where you cannot become a barber if you have a criminal record. We are creating a situation where people have nowhere to go but a life of crime.”); Shaila Dewan, Probation May Sound Light, but Punishments Can Land Hard, N.Y. TIMES (Aug. 2, 2015), http://www.nytimes.com/2015/08/03/us/probation-sounding-light-can-land-hard.html [http://perma.cc/2LGC-CUS9] (“[E]ven a supposedly light punishment like probation can severely disrupt a working-class life and weigh heavily on its prospects.”).

179. See Simon, supra note 27, at 1 (noting that rates of imprisonment have slightly declined and that society may be poised for change); see also Thabiti Anyabwile, A Call for Hope in the Age of Mass Incarceration, ATLANTIC (Sept. 15, 2015), http://www.theatlantic.com/politics/archive/2015/09/why-there-needs-to-be-more-hope/404977/ [https://perma.cc/48Y7-AG8C] (encouraging scholars who write about racial problems to offer solutions, not just bleak analysis of current predicaments).