

The Brazen Daylight Police Murder of George Floyd and The Racist Origin of American Policing

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George Floyd, a 42-year-old African American man, and resident of Minneapolis, Minnesota, was apprehended on 25 May 2020 by four uniformed Minneapolis police for allegedly trying to make a purchase in a local store with a fake \$20 bill. The police arrived, ostensibly after having been called by the store owner, as Mr. Floyd was about to drive away. A bystander caught the officers on video as they dragged Mr. Floyd from his car, handcuffed him, and threw him to the ground. At no point did Mr. Floyd offer any resistance. Of the four officers present, one proceeded to put his knee on the neck of Mr. Floyd while two of the other officers dug their knees into Mr. Floyd's back. The fourth officer stood guard to hold off the crowd that had gathered.

For the next 8 minutes and 46 seconds, the first officer, Derek Chauvin, dug his knee into Mr. Floyd's neck as Mr. Floyd repeatedly said he could not breathe. At one point, Mr. Floyd was so desperate that he called out for his mother, who was already deceased. Several of the bystanders pleaded with the officer to remove his knee, but to no avail.

After some 6 minutes or so, it was clear that Mr. Floyd was dead, but the officer kept his knee on Mr. Floyd's neck for another two minutes. People saw on social media across the world was the senseless suffering and pain of a man due to his skin color, a clear violation of fundamental human rights as enshrined in the United Nations' Universal Declaration of Human Rights. Mr. Floyd had been brazenly murdered in broad daylight by Officer Derek Chauvin, and his three accomplices. Their wanton murder of a defenseless Black man resulted in the manifestation of a martyr.

Through the global network of Black Lives Matters (BLM), an anti-racist movement on behalf of the martyred George Floyd was launched worldwide!

George Floyd: A Global Martyr around Whom the World has mobilized

Of course, the video of the daylight murder incident went viral on social media. The result was a virtual spontaneous global outcry and protest movement against racism that no one could have foreseen or imagined. It exploded across the globe like an uncontrollable wildfire! In several cities, large and small, in Australia, France, Germany, Kenya, South Africa, South Korea, Tunisia,

the United Kingdom, the United States, and in cities in more than 50 other countries, crowds of protestors gathered to protest the murder of George Floyd, masses mobilized mainly by the international BLM movement.

In addition to its global spontaneity, the Black Lives Matters Movement manifested self-generating sustainability lasting for more than six months, from late May well into November. The spontaneity and self-sustainability factors exposed a third interesting factor to consider: This movement was primarily a youthful one where a significant number of white youths participated. The various media brought us protest gathering videos in different parts of the United States and the world where the white youth clearly outnumbered the non-white participants.

A fourth factor was most astounding to me: This movement took place amid the global coronavirus pandemic--more often referred to as COVID-19. This pandemic still ravages the world, as I wrote in December 2019. After breaking out as an infectious disease in the Wuhan province of China in December of 2019, it quickly spread across the globe, officially declared a pandemic by the World Health Organization on 11 March 2020. In December 2020, nearly 73 million cases of the virus were confirmed globally, resulting in almost 2 million deaths globally.

And yet, when global health officials repeatedly called for the world's populace to practice social distancing and stay indoors as much as possible to avoid contracting the disease, the

young protestors disregarded this advice for safe behavior. They bravely gathered together across the globe daily to speak out against the racist murder of George Floyd in particular and racial injustice in general.

Global Outcry against Imperialism, Colonialism, and Slavery

The global BLM anti-racist outcry was not only against racism by way of police brutality. It sprung into an outcry against the historical evils of imperialism, colonialism, and slavery, as all of these institutions are inextricably connected to racism. As a result, statues commemorating these institutions' icons were torn down or desecrated in many parts of the United States and other parts of the world.

In the United States, the statues of General Robert E. Lee, the former military leader of the southern Confederate states, were desecrated or torn down in many southern states. The southern Confederate states seceded from the American union and then went to war to protect their economic investment in slavery.

This episode was known in American history as the American Civil War of 1861 to 1865. The Confederate states were ultimately defeated, and by 19 June 1865, the last of African slaves held in bondage were freed. Also, statues of Christopher Columbus came under attack because of his genocidal attacks on Indigenous populations in the Caribbean. In the southern American state of Virginia, a statue of Christopher Columbus was torn down, set on fire, and rolled into a nearby lake by anti-racist protestors.

In the American nation's capital, Washington, DC, Confederate General Albert Pike's statue was torn down and set afire by anti-racist protestors on 19 June 2020. Then, on 22 June, anti-racist protestors attempted to tear down the statue of one the most notorious racists in American history. This is none other than the statue of US President Andrew Jackson (served from 1829 – 1837) that stands in Lafayette Square, right across the street from the White House. In addition to owning several African slaves, Andrew Jackson signed the Indian Removal Act in 1830 in his capacity as the seventh president of the United States. Under this act, some 60,000 individuals of the Cherokee, Muskogee, and other Indigenous nations were removed from their lands in Alabama, Florida, Georgia, North Carolina, and Tennessee and forcibly marched several hundred miles to reservations in Oklahoma. Over the next several years, this series of forced marches conducted by the American army saw several thousand individuals die of whooping cough, typhus, dysentery, cholera, and starvation. This series of forced marches became known as the "Trail of Tears." The attempt to tear down the Andrew Jackson statue in Lafayette Park was unsuccessful as a police contingent moved in to force the anti-racist protestors away from the statue.

Not even statues of the so-called US government Founding Fathers were spared. A statue of Thomas Jefferson was torn down in Portland, Oregon, on 14 June 2020. Jefferson was a wealthy plantation slaveholder who signed the Declaration of Independence and the US Constitution, became the third president of the United States. Then on 18 June, a statue of George Washington, the slave-holding first president of the United

States and a signer of America's founding documents, was also torn down by anti-racist protestors in Portland.

Statue removals became a world phenomenon. In Bristol's United Kingdom town, a statue of the slave trader Edward Colston was torn down by angry anti-racist protesters and rolled into nearby Bristol Harbor. In Belgium, a statue of the imperialist and colonial oppressor King Leopold II was removed by officials in Antwerp after being defaced by anti-racist protestors. In the Caribbean country of Barbados, anti-racist activists signed a petition to have the statue of Admiral Horatio Nelson removed from its capital, calling it an egregious affront to the Black population.

Philonise Floyd Goes Before UN Human Rights Council

Philonise Floyd, the brother of George Floyd, appeared before the United Nations Human Rights Council by way of a pre-recorded message on 17 June 2020, delivering a message to the Council's Urgent Debate on Racism. Mr. Philonise Floyd said, in part, the following:

The officers showed no mercy, no humanity and tortured my brother to death in the middle of the street in Minneapolis with a crowd of witnesses watching and begging them to stop, showing us black people the same lesson yet again: black lives do not matter in the United States of America.... You watched my brother die. That could have been me. I am my brother's keeper. You in the United Nations are your brothers' and sisters' keepers in America, and you have the power to help us get

justice for my brother George Floyd. I am asking you to help him. I am asking you to help me. I am asking you to help us: Black people in America.

The Urgent Debate, only the fifth to take place since the Council began its work in 2006, was initiated by the Council's African Group, after a call from more than 600 rights groups to investigate alleged police violence resulting from George Floyd's death.¹

Economic Fallout: Racist Logos Bite the Dust

Many producers of consumer items that have for decades carried racist logos on their products are running scared due to the BLM anti-racist movement. On 17 June, The Quaker Oats Company, makers of the Aunt Jemima brand of pancake mix, announced that it was retiring this 130-year-old brand and logo. They did so since the logo is a negative stereotypical depiction of a Black woman, Aunt Jemima, who appears to look like she might have been a house slave who was a cook in the kitchen of a white southern plantation owner. Of course, the fear here was that the Quaker Oats Company might become the target of the protests spawned by anti-racist activists. Better to get rid of Aunt Jemima's logo before this happens!

Even a professional sports logo was caught up in this fear because of economic reasons. The Washington Redskins, an 87-year-old member of the National Football League, is the winner of five national championships. A storied team that has produced several great players who have gone

on to be elected to the National Football League's Hall of Fame is nevertheless a team that has been dogged by protests. In recent years protests were organized in opposition to the team's name of "Redskins" and the logo depicting an Indigenous warrior. From the Indigenous perspective, the word "redskins" has its origin in the genocidal effort of white colonial settlers to eradicate Indigenous peoples to steal their land. In the 1600s, colonial officials began offering rewards to white settlers who killed Indigenous people. Once killed, the settler cut off the dead individual's scalp and took it to the colonial officials for a monetary reward.

This process was a kind of incentivized, freelance killing of Indigenous people by any white settler looking to make extra money. The avaricious settlers gave a name to the mutilated and bloody corpses they left in the wake of these notorious scalp-hunts: redskins.²

Now, Daniel Snyder, the owner of the Washington Redskins, had said for years that he would not change the team's racist name despite continual protests from Indigenous activists and their supporters.

Abruptly, Mr. Snyder was approached by his corporate sponsors, who were apparently sensitive to the BLM anti-racist movement. They put pressure on Mr. Snyder to change

¹ Editorial Staff, Race Demographics Statistics on Alcoholism & Treatment, alcohol.org (July. 30, 2019, 4:50 pm), <https://www.alcohol.org/alcoholism-and-race/>.

² See: An Indigenous Peoples' History of The United States by Roxanne Dunbar-Ortiz, p. 65.

the name, or else they would withdraw their sponsorship. As a result, Snyder announced a “review of the name” that by 13 July 2020 led to the official announcement that the team’s offensive name and logo would be dropped. Since then, the football franchise has been called “the Washington Football Team.”

A Bit of History: African Slavery and Indigenous Peoples’ Land Theft are the Original Manifestations of Racism in America

El-Hajj Malik El-Shabazz—Malcolm X—often said, “Of all our studies, history is best qualified to reward our research.” Thus, a look at the modern American police department’s historical origin starts in the 17th century with the English slave trade with the importation of African slaves onto the colonial American mainland.

European settlers, mostly from the British Isles, had begun to establish colonies on America’s eastern seaboard in the early 1600s.

These mainly English settlers also began importing African slaves from indigenous African Kingdoms and states—principally from the coastal regions of West Africa—to do the hard labor in these nascent colonies. At virtually the same time of forced enslavement of indigenous peoples from Africa, these same settlers were appropriating land, mostly by force, from the Indigenous communities they came in contact with. (Foot Note on Indian Slavery)

This forceful appropriation meant removing the Indigenous communities to make space for the

continuous arrival of new settlers from the British Isles and Western Europe. This expansion would evolve into the so-called original 13 colonies.

For the next 125 years, both the importation of African slaves and the forced appropriation of Indigenous lands continued until the dawn of the American Revolution in 1775.

Now, while the white colonial settlers were perpetrating their naked aggression against the Indigenous peoples and intensifying the oppression of African slaves, the colonial settlers themselves were experiencing, in turn, the economic coercion by their colonial masters, the imperialists representing the British monarchy. In due course, there began the rumblings of revolt by the burgeoning white settler population against their colonial master’s economic oppression. By 1775—the same year the settlers revolted against the British Empire, thus precipitating the American Revolution—the colonial population of the 13 colonies had grown to an estimated 2.5 million inhabitants. Approximately 460,000 were African slaves. Concomitantly, this population of 2.5 million had expanded over some 375,000 square miles of Indigenous land, land forcibly taken from the people of the Indigenous nations who would eventually become known as “American Indians.”

The Slave Patrols and The Militias

It is vital to understand that several decades before the American Republic’s formal founding, the colonial slaveholders formed armed slave patrols to hunt down and round up African slaves who had managed to escape from colonial

plantations. Simultaneously, the colonists formed armed militias to force Indigenous peoples off their land that would be confiscated by the colony. It would be these slave patrols and militias that would be the foundations of the modern police departments. Dr. Roxanne Dunbar-Ortiz, writing in her book titled *Loaded: A Disarming History of the Second Amendment*, informs us of this relationship:

*“Following the Rodney King riots in Los Angeles [29 April to 4 May 1992] and the development of Cop Watch groups in cities around the United States, along with the widespread incarceration of Black men in the 1990s, what had long been known by scholars, but rarely acknowledged in media or history texts, became increasingly clear on a national level: **The origins of policing in the United States were rooted in slave patrols.... Black people escaping to freedom were hunted down to prevent labor loss to their white slavers, and also to send a message to those enslaved who might be strategizing to lose their chains through rebellion or insurrection**” (Bold emphasis added; p. 59, *A Disarming History of the Second Amendment* by Dr. Roxanne Dunbar-Ortiz).*

Dr. Dunbar-Ortiz goes on to offer insight into the anti-Indigenous militias and their interface with slave patrols:

*By 1704, the **South Carolina colonial government had codified slave patrols and embedded them within the already existing volunteer***

militias, whose principle [sic] role was to repel Native Americans whose land they had appropriated. Members of slave patrols were drawn from militia rolls in every locale. The South Carolina structure of slave patrols was adopted in other colonies by the mid-eighteenth century and would remain relatively unchanged until the Civil War.

Following U.S. independence, this structure and practice was applied to what became the Cotton Kingdom, following the U.S. wars against the Muskogee peoples that ended in their forced relocation to Indian Territory.

*Virginia was the first of the thirteen English settler colonies in North America, but there were fewer enslaved Africans there, and they were more widely dispersed than in [other settler colonies such as] South Carolina, as Virginia settlements were long surrounded by resistant Native communities. **The Virginia militia was founded for one purpose: to kill Indians, take their land, drive them out, wipe them out. [White] European settlers were required by law to own and carry firearms, and all adult male settlers were required to serve in the militia...** [After establishing militias several years earlier,] **in 1705, the Virginia colony enacted its first slave code and established slave patrols... In 1727, the Virginia colony enacted a***

law requiring militias to create slave patrols, imposing stiff fines on white people who refused to serve.³

Abuses Meted out by the Slave Patrols and the Militias

*Dr. Dunbar-Ortiz, quoting from an 1860 book titled *The Practice at Law in North Carolina*, informs us of the activities of the slave patrols that had been and continued to be standard across early America:*

*“The patrol shall visit the negro houses in their respective districts as often as may be necessary, **and may inflict a punishment, not exceeding fifteen lashes, on all slaves they may find off their owner’s plantations, without a proper permit or pass, designating the place or places, to which the slaves have leave to go...** The patrol shall also visit all suspected places, and suppress all unlawful collections of slaves, shall be diligent in apprehending all runaway negroes in their respective districts; shall be vigilant and endeavor to detect all thefts, and bring the perpetrators to justice, and also all persons guilty of trading with slaves; **and if, upon taking up a slave and chastising him, as herein directed, he shall behave insolently, they may inflict further punishment for his misconduct, not exceeding thirty-nine lashes.**”*⁴

The preceding practices were basic, standard punishment. Repeated attempts to escape the plantation by the same slave might have ultimately resulted in the amputation of part of the slave’s foot, such as a toe, to significantly reduce the slave’s ability to run away.

The militias had their own brand of brutality against Indigenous nations. For example, one Indigenous nation, the Tuscarora, were dealt with in the following manner by white settlers:

“During the first three decades of Virginia settler incursion, the colony’s militia was used solely to attack and burn down Tuscarora towns, incinerate their crops, and slaughter the families who resided there. By 1722, the embattled Tuscarora joined [other Indigenous nations in] the Haudenosaunee (Iroquois Confederacy) and migrated north for protection from settler terrorists, while some communities remained in severely deteriorating conditions” (bold emphasis added; pp. 61-62).

Thus, the extreme brutality against African slaves and Indigenous peoples was unconscionable. This institution of immoral behavior and brutality has been passed down from generation to generation as the slave patrols and militias morphed into modern American police departments. This is what is meant by the institutionalized racism of American policing!

The Texas Rangers

One of the most celebrated and glorified police departments in America today is the Texas Rangers. The Texas Rangers as an institution was glorified in a TV show titled “Walker, Texas Ranger,” starring Chuck Norris. The show originally ran for 8 years, from 1993 to 2001, on the CBS network.

³ Bold emphasis added; pp. 60-61 of Loaded.

⁴ Bold emphasis added; p. 63 of Loaded.

It now can be seen in reruns on various secondary TV stations. Underneath this veneer of celebration and glorification is a very dark history: “Like slave patrols in the Deep South, the Texas Rangers—formed primarily to kill Comanches, eliminate Native communities, and control colonized Mexicans to take their land—also hunted down enslaved Africans escaping to freedom. They [the Texas Rangers] began to operate in the 1820s” (bold emphasis added; pp. 65-66 of *Loaded* by Roxanne Dunbar-Ortiz). Thus, the Texas Rangers was a super militia and slave patrol organization, established initially to suppress and oppress all non-white individuals in the early Texas territory that would eventually become the 28th state in 1845.

The American Declaration of Independence and the American Constitution

In reading the original American Declaration of Independence of 1776, one will find that Indigenous peoples, more commonly called “American Indians,” are called “savages.” In the original American Constitution of 1787—Section 2 of Article 1—African slaves are referred to as 3/5th of a person. In other words, the seeds of racism are enshrined in the very documents that patriotic Americans regard as the epitome of human rights and justice.

Critics may say that the context in which these references are found to Indigenous people and African slaves does not necessarily imply racist attitudes. For me, the context is irrelevant; the moment you define a person as a savage or

as a fractional being, you are relegating those individuals to a subhuman status. Consequently, you have taken a racist attitude toward these individuals.

While the lofty language generally of the Declaration of Independence and the Constitution may encourage one to regard these documents as great examples of human rights and justice, historically, these documents are nevertheless human rights failures. The Declaration of Independence and the American Constitution are human rights failures because these documents were intended only for white men! And here I mean “white men” quite literally, for even white women did not enjoy equality with their white male counterparts. This circumstance existed because they did not enjoy the right to vote until 1920, approximately 133 years after the original Constitution of 1787 was penned! That right was enshrined in the 19th Amendment to the Constitution.

Section 8 of Article 1 and the Second Amendment of the American Constitution

Section 8 of Article 1 of the American Constitution outlines several powers of Congress, among them the power of calling forth anti-Indigenous militias from which, as we have seen, the slave patrols were often selected:

“The Congress shall have Power... To provide for calling forth the Militia to execute the Laws of the Union, suppress Insurrections and repel Invasions; To provide for organizing, arming, and disciplining, the Militia, and for governing such

Part of them as may be employed in the Service of the United States, reserving to the States respectively, the Appointment of the Officers, and the Authority of training the Militia according to the discipline prescribed by Congress.” Then, four years later in 1791, the Second Amendment, which ensured the continuation of the militias by allowing their formation without an act of Congress, was added to the Constitution: “A well-regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed.”

Notice how the original constitutional statement’s lofty language and the subsequent Amendment hides the militias’ original racist purposes. Dr. Dunbar-Ortiz clarifies this point as follows: “Although the U.S. Constitution formally instituted ‘militias’ as state-controlled bodies that were subsequently deployed to wage wars against Native Americans [i.e., Indigenous nations], the voluntary militias described in the Second Amendment entitled settlers, as individuals and families, to the right to combat Native Americans on their own....**Slave patrols comprise... [the other part of] the story in the Second Amendment;...and slave patrols seamlessly evolved into modern police forces,...[and] have normalized racialized violence and affinity for firearms in U.S. society** (bold emphasis added; pp. 53 and 71 of Loaded).

Chief Justice Thurgood Marshall and The United States Constitution

No less a personage than the great Thurgood

Marshall, the first African American to be appointed Chief Justice on the United States Supreme Court, realized that the American Constitution was originally for white men. In 1987, he turned down an invitation to attend a celebration marking the 200th anniversary of the Constitution’s publication. In an article titled “Marshall on Constitution: ‘Defective from Start’” written by David G. Savage, we learn the reasons why Chief Justice Thurgood Marshall refused to accept that invitation:

Distancing himself from the ‘flag-waving fervor’ and the spirit of celebration that has accompanied this year’s 200th birthday of the U.S. Constitution, Supreme Court Justice Thurgood Marshall said [to a reporter] that the original government plan [i.e., the Constitution] was “defective from the start” and required “two turbulent centuries” to correct. “The true miracle was not the birth of the Constitution, but its life,” Marshall, the first black to sit on the high court, said in a speech delivered to a legal convention in Maui, Hawaii. He pointed out that in 1787, the Constitution’s framers left out a majority of Americans--women and blacks--when they wrote the phrase, ‘We the People.’

“[Marshall goes on to point out that] it took the Civil War and the three constitutional amendments that followed it--the 13th, 14th and 15th--to abolish slavery and give all citizens’ equal protection of the laws,’ ...[while]...the 19th Amendment, ratified in 1920, gave women the right to vote...”

“Marshall said he hopes that this year’s bicentennial celebration [of 1987] will not be a ‘blind pilgrimage to the shrine of the original document,’ **but rather will inspire “a sensitive understanding of the Constitution’s inherent defects, and its promising evolution through 200 years of history.”**⁵

Even though working in a major center of power as the Supreme Court, Chief Justice Thurgood Marshal was not mesmerized by an initially defective document he had been sworn to uphold. For him, the Constitution was only meaningful due to “its promising evolution through 200 years of history.” And that evolution has not ended as the fight for freedom and justice continues in America to this very day.

Stolen Labor and Stolen Land: The Foundation of American Capitalism

A strong argument can be made that the cotton produced by African slaves was an essential pillar of the foundation of American capitalism. By 1803—62 years before the signing of the Emancipation Proclamation that ended de jure slavery in America—cotton was the leading American export. In fact, cotton would remain the top American export until 1937 under the de facto form of slavery known as sharecropping. During that time, Great Britain, the most powerful country in the world, imported 70 to 80 percent of its cotton from the cotton-producing slave plantations of America. This cotton powered British textile mills. Overall, slave-grown cotton counted for more than half of America’s export earnings. On the global level,

African slavery in America produced 60 percent of the world’s cotton. **“Thus, slavery paid for a substantial share of the capital, iron, and manufactured goods that laid the basis for American economic growth.”**⁶

Obviously, as slave cotton expanded, more land was required. Thus, there remained an ongoing thrust to forcibly divest Indigenous populations and nations of their lands by any means necessary.

By the 1850s, most native peoples in the south and southeast—the Cherokee, the Muskogee, the Choctaw, the Chickasaw, the Shawnee, and so many others—had been driven off their original homelands to small plots of land east of the Mississippi River to an area mostly located in what is now the state Oklahoma. Indeed, this area became known as “Indian Country,” not to become part of the American Republic. The south and southeast lands were especially suited to raising cotton and, therefore, much coveted by slave masters and land speculators.

The slave patrols and the militias ensured that stolen labor and stolen land maintained their centrality in America’s growth under capitalism.

⁵ Bold emphasis added; italicized excerpt taken from “Marshall on Constitution: ‘Defective from Start’” by David G. Savage, online at <https://www.latimes.com/archives/la-xpm-1987-05-07-mn-4540-story.html>.

⁶ Bold emphasis added; the quotation is taken from “Historical Context: Was Slavery the Engine of American Economic Growth?” by Steve Mintz at <https://www.gilderlehrman.org/history-resources/teaching-resource/historical-context-was-slavery-engine-american-economic-growth>; also see “Why Was Cotton King?” by Henry Louis Gates, Jr., at <https://www.pbs.org/wnet/african-americans-many-rivers-to-cross/history/why-was-cotton-king/>.

After the American Civil War, though legal slavery had ended, it was replaced by sharecropping, an economic relationship between former slave master and former slave very close to actual slavery.

Meanwhile, the militias, often assisted by the American Army, continued to forcibly appropriate native lands west of the Mississippi River, pushing Indigenous peoples onto relatively smaller tracts of land called reservations until the Pacific Ocean was reached. This is because these lands west of the Mississippi, though not necessarily suitable for growing cotton, were, nevertheless, found to be rich in gold, silver, oil, and other resources.

Clearly, American capitalism is founded on the stolen labor of African slaves and the stolen land of the Indigenous nations. The slave patrols and the anti-Indigenous militias helped to maintain the institutions of stolen labor and stolen land. The slave patrols and anti-Indigenous militias themselves became institutions whose racist ideologies were passed down to our modern police departments. As a result of the heinous historical activities of the slave patrols and militias, America as a nation is guilty of crimes against humanity ranging from enslavement, physical mutilation, and rape all the way to the genocide of its non-white inhabitants for most of its history!

In Summary

In the preceding presentation, I have attempted to shed some light on three crucial points:

First of all, the institution of policing in America is based on the institutions of the African slave patrols and anti-Indigenous militias.

Secondly, the African slave patrols were designed to ensure the ongoing theft of African labor. The anti-Indigenous militias were designed to ensure the Indigenous nations' land's ongoing theft, forcibly removing Indigenous peoples from their lands, lands stretching from the Atlantic to Pacific Oceans.

Thirdly, stolen African labor and stolen Indigenous land were the two primary pillars of the American imperial project that established the American nation as we know it today.

The American imperial project is, in turn, the foundation of American corporate wealth. This fact will help to understand why modern policing instinctively protects American corporate property while oppressing non-white communities.

Finally, American corporate wealth as the foundation of English capitalism supports and drives the global American imperial project through the American military-industrial-commercial complex.

This is why America is guilty internationally of egregious and destabilizing activities. An example of such activity is the present-day military support by the United States of Saudi Arabia in its indiscriminate war in Yemen since the initial 2015 bombing of the Yemeni people. Also, the American foreign wars projecting the drone bombing program that has taken

thousands of innocent lives in Afghanistan, East Africa, and Yemen to pursue alleged terrorists. To launch its imperial power worldwide, America maintains some 800 military bases in more than 70 countries around the world. By comparison, Britain, France, and Russia combined have only 30 foreign installations globally.⁷

As We Look to The Future

As I have watched The Black Lives Matter anti-racist movement unfold, I have observed two things. First of all, some young activists have voiced the opinion that if the current peaceful protests do not work, a more militant approach may have to be taken. Secondly, it has been mentioned by some activists that they are very well aware of the fact that some police departments have been actively recruiting white nationalists. These individuals believe in white supremacy's primacy in the corridors of political and economic power in America. Thus, there are some very ominous signs lurking in the background.

If systematic racism in the American policing system is going to be tackled effectively, some

dismantling and defunding of police departments must occur. This will be the only way to tackle the deeply embedded institutionalized racism that now prevails. However, this will require a sensible, workable plan to rebuild these dismantled, defunded institutions into new institutions where racist practices are minimized. They must be rebuilt in such a way as to handle legitimate policing activity that significantly reduces the occurrence, even the possibility of racist abuse of the non-white populace. In my opinion, this will go a long way to defuse the tension between both sides—the uniform police and the non-white public that they are supposed to be serving. Otherwise, the hardening of attitudes I mentioned above may lead to civil disturbances based on armed conflict, especially in the urban areas.

Dismantling and defunding police departments and replacing them with entirely new institutions meant to serve non-white communities, not abuse them, may be the last hope in America to peacefully bring about change in America's police institutions. May we all pray for and work for peaceful solutions.

⁷ See "Where in the World is the U.S. Military?" by David Vine at <https://www.politico.com/magazine/story/2015/06/us-military-bases-around-the-world-119321>.

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