



The Extent of Racial Discrimination of the Police Against Black Londoners: Highlights of Racial Profiling and Injustices

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Abstract

It is very difficult to find police officers to do their work for a safer community without displaying some elements of prejudice, stereotypes, and biases. First, this paper aims to explore the extent of racial discrimination and racism found within the London Metropolitan Police Service. Second, to highlight the disproportionate statistical reports of police stopping and search on black Londoners. Third, it critically explores the contentious issue of black deaths in police custody over the years. This is a qualitative study and some of the findings are: it has proven very difficult to find a solution to racial discrimination and racism over the years as the racism in the wider British society has not been dealt with effectively enough to accommodate the constructed alien other. The author calls for police culture to be outlawed in the police service and to make racism become a dismissible unlawful act in the police.

Keywords: *Racial Profiling, Racism; Racial Discrimination; Prejudice; Race; Policing; Police*

Introduction

London is one of the world's most vibrant cosmopolitan cities. It has a diverse population that comprises over 100 nationalities and over 150 languages spoken. It has a population of over 8.2 million (Census 2011) and with a recent estimated population of 9.7 million (world population review (2024). London is the largest city in the United Kingdom with over 32000 serving police officers. Black Londoners have complained over the years that they were been over-policed and harassed by police officers. The history of such contentious encounters between the members of the black community and the police service dates to the 1970s, an era that was characterised by the implementation of the 'Suspicion Laws' popularly referred to as the 'Sus Laws' which emanated from the legislation of the Vagrancy Act of 1824. It was an era most black people would prefer not to talk about due to the level of injustices melted on them by the police. To have a clear insight into the modus operandi of the London Metropolitan Police concerning the treatment of black police officers. There has been a problematic and complex relationship between black Londoners and the police in some instances resulting in public riots

(Brixton Riots 1981, Broadwater farm riots 1985). This article is divided into four parts. The first part is the introductory part. The second part deals with understanding the definitional concepts as follows: racial profiling, racism, racial discrimination, prejudice, race, and policing. The third part of the article investigates the disproportionate stop and search reports over time. And the final part investigates a more contentious issue, the deaths of blacks in police custody.

Background of Study

People whose skins are not white have typically been seen as a problem for the social order in the United Kingdom, their very presence giving cause for concern. A line of argument made earlier by Gilroy, (1987, 2013). also supports the view of the unnecessary moral panic associated with being black and living in Britain. He convincingly argues that:

‘Blacks have been identified as the dangerous classes whose criminal culture erupts periodically, affecting the healthy Britishness of the working-class communities they once invaded. The popular conceptions of their criminality embodied in the mugger, the Rasta, and, latterly, the rioter have been defined and amplified by the police ...grounded in commonsense knowledge of alienness in authoritarian legality’.

1.The Aim of the Research

The aim of the research is to highlight the historical injustices suffered by black Londoners at the hands of the police over the years.

Objectives of the Research

- To highlight the impact of the disproportionate use of police stop and search powers in London United Kingdom, as means to criminalize black Londoners.
- To highlight the unacceptably high death rates of blacks in police custody.
- To find a long-term solution to the contentious police/black relationship in London exacerbated by unlawful police killings.

Definitional Concepts

a.Racial Profiling

Racial profiling refers to the discriminatory practice by law enforcement officials of targeting individuals for suspicion of crime based on the individual's race, ethnicity, religion, or national origins. Racial profiling is sometimes determined which drivers to stop for minor traffic violations. The police use of discretionary powers enables racial profiling to go unabated. www.aclu.org. Racial profiling also refers to instances when law enforcement refuses to act to prevent crimes solely based on race. For example, police fail to respond to a domestic violence incidence. Racial profiling negatively impacts the community in several ways. First, it confirms community feelings of racism and the fear of those who are different. Second, victims of racial profiling feel that they are disempowered. Third, racial profiling erodes public confidence in the police. Racial profiling is a challenge to human dignity as many of its victims also suffer emotional, psychological, and mental illnesses (Bluman, 2018).

b. Racism

Racism is the treatment of others in a less favourable manner because of their skin colour, race, nationality, or ethnic origins. A racist society promotes societal inequality and discrimination (Yesufu,

2013). Racism is sometimes rooted in our belief systems, inherent in our socialization processes. For example, racism may be found within the family, schools, peers, workplace, and the wider society (Yesufu, 2017).

c. Institutional Racism

The Lord Macpherson Report (1999) not only labeled the London Metropolitan Police as an institutionally racist organisation but also provided a good definition of institutional racism. Institutional racism according to this report was defined as:

‘The collective failure of an organisation to provide an appropriate and professional service to people because of their colour, culture, or ethnic origin. It can be seen or detected in processes, attitudes, and behaviour which amount to discrimination through unwitting prejudice, ignorance, thoughtlessness, and racial stereotyping which disadvantage minority ethnic people’ (Macpherson, 1999: 28).

One study carried out by the Institute of Race Relations (1987) entitled *Policing Against Black People* identified eight factors that have led to a contentious relationship between the police and members of the black community in London. They are: (a) black people are often given no reason for being stopped and searched; (b) unnecessary violence is used to arrest blacks; (c) juveniles are particularly subject to harassment; (d) the assertion of one’s right would seem to lead to arrest; (e) witnesses or bystanders may also be at risk; (f) repeated arrest is used to persecute individuals; (g) black home and premises are entered at will; and (h) both ‘Suspicion Laws’ and immigration laws were used indiscriminately and without evidence (Institute of Race Relations 1987).

d. Racial Discrimination

According to the Race Relations Act 1976, it is unlawful “to treat any person less favourably on racial grounds than another person would or be treated in the same or similar circumstances.” There are two types of racial discrimination identified under the Act: direct and indirect discrimination. Direct discrimination means when a person is treated less favourably because of his/her race, sex, age, ethnic origins, or nationality. Indirect discrimination means when an employer applies a general provision, criterion, or practice that causes or places the employee at a particular disadvantage as a result. There is ample evidence to suggest that the British Metropolitan Police Service is a racist organization due to several incidences of discriminatory use of stop and search powers over the years. (See Scarman Report 1981; Small 1983; Macpherson Report 1999; Whitfield 2004; Rowe 2004).

e. Prejudice

Yesufu (2017) defines prejudice as opinions held by members of one group about another. It involves holding a preconceived view about an individual or group, often based on hearsay rather than direct evidence. While Kleg (1993: 114) defines prejudice as ‘readiness to act, stemming from a negative feeling, often predicated upon a fixed over generalisation or false belief and directed towards a group or individual members of that group’. The author is opined that because the police in London are driven by a prejudice mindset, most of them tend to see black people as criminals who do not always conform to the rules of society. Robert Reiner argued that “the crucial source of police prejudice is societal racism, which places ethnic minorities disproportionately in those strata and situations from which the police derive their property and that this structural feature of police -ethnic -minority relations bolster any prior prejudice police officers have” (Reiner, 2000).

f. Race

Lawrence Blum (2002) provided us with a more compelling meaning of the concept of race. In one of his works titled “I am not a racist but...The moral quandary of Race”, he argued that there is a

blurred distinction between race and ethnicity as both words have often been misinterpreted by social scientists as having a similar or the same meaning. Blum in exploring race further, divided racism into three separate headings for a better understanding as follows: personal racism, the social racism, and institutional racism. According to Blum, the term racism was first used by European social scientists in the 1930s to characterize and condemn the Nazi belief system, which posited the superiority of the “Aryan race over an elaborate ranking of allegedly lesser races” Personal racism consists of racist acts, beliefs, attitudes, and behaviour on the part of individual persons. Socio-cultural racism comprises racist beliefs, attitudes, and stereotypes widely shared within a given population and expressed in cultural and social modes such as religion, popular entertainment, and other media. Institutional racism refers to racial interiorizing or antipathy perpetrated by specific social institutions such as schools, hospitals, corporations, or the criminal justice system. Practice implementation has a disproportionately negative effect on subordinate racial groups (Blum 2002: 9&22).

The author argues that the London Metropolitan Police as an organization exhibits all three types of racism identified by Blum. First, personal racism occurs in street-level policing evidenced by discriminatory police stop and search on black people, and the use of discretion to determine who is arrested (Rowe, 2004, Reiner, 2010). Second, racism is orchestrated by the moral panic of the wider society portraying blacks as “muggers” as members of the dangerous class with the potential to do harm to others. Third, ‘institutional racism’ derived from the civil rights struggle of the 1960s in the United States of America. A concept adopted and used often by Stokely Carmichael who argued that racism was pervasive in America because racism permeates society on both individual and institutional levels, covertly and overtly.

g. Policing

Policing means to control, regulate, or keep in order. To prevent violations of rules and regulations. It involves the maintenance of law and order, law enforcement without fear or favour, arresting offenders, and bringing offenders to justice by assisting in the gathering of evidence for the prosecution of offenders in the court of law. Policing is carried out in a hierarchical formation where power is devolved from top to bottom. In some countries, policing can be more militaristic than having a democratic outlook.

Research Problem

The author argues that, over the years, black people have claimed that the deaths of blacks in police custody have been characterized by certain racial elements. They have also argued that those police officers responsible for the deaths are not charged or brought to justice (Fitzgerald and Sibbitt, 1997). They both claimed that this illustrates the low-value society has placed on a black person’s life. The author explores some of the work of Inquest in this research. Inquest is a British non-governmental organisation set up to provide support for bereaved families and friends of those who have died in police custody. It also provides free legal service to bereaved families. Inquest aims to raise awareness about controversial deaths and to campaign for change to improve investigative processes, increase the accountability of state officials and avert future deaths (Inquest 1998: 2). According to (Bethan Loftus, 2009), ‘racism has been identified as one of the most central and problematic features of police culture. Black and minority ethnic officers working within white-dominated organisations have articulated their experiences of isolation and discrimination within policing organisations’ and Blummer and Solomos, 1999). Robert Reiner argues that racial disparity within the British criminal justice system is rife. The data on the disproportionate black representation in the criminal justice process constitutes the bedrock of information around which the flourishing debate about race and criminal justice has come to be constituted.

Methods

This is a qualitative study that involves the use of secondary data to support the author's arguments. Secondary data is a process of carrying out a systematic review of previous literature as it relates to the research topic. It relieves the researcher of the burden of participation with research participants, whom to identify, access to, and the limited time frame available to conduct the research. Secondary data in the context of this study is limited to the following: data collected from previous qualitative studies; data collected may be shaped by the researcher's socio-cultural, political norms, and biases. The author's main task was to ensure that the data analysed is not subject to any form of misinterpretation. In doing so, the author can rely on critical and reflective constant comparisons of previous and present secondary data collected to arrive at an objective conclusion.

Literature Review

Black people living in Britain have complained that the ways and methods of the police in deploying stop and search towards them are unfair, unjust, and discriminatory. They have complained of harassment and over-policing which have not been taken seriously or properly investigated to their satisfaction. It is a common notion within the black community in London that the Metropolitan Police deliberately target them daily. This has led to a breakdown of the relationship between black people and the police service. The breakdown and antagonism between the police and black London have sometimes led to race riots. The Brixton riots in 1981 and Broadwater Farm riots in 1985 where there was the loss of lives and millions of worth of properties destroyed. remind us of what to expect when there is a complete breakdown of community relations. (Yesufu, 2013). The author presents some recent facts and figures in relation to the discriminatory use of police stop and search powers used against black people as follows:

- Between April 2019 and March 2020, there were 563,837 stops and searches in England and Wales (excluding vehicle searches)
- There were 11 stop and searches for every 1,000 people, down from 25 per 1,000 people in the year ending March 2010
- There were 6 stop and searches for every 1,000 White people, compared with 54 for every 1,000 Black people.
- Stop and search rates have fallen for every ethnic group since 2009.
- Almost half of all stops and searches took place in the Metropolitan Police force area in London.
- There were 34 stops and searches for every 1,000 people in London, the highest rate out of all police force areas.
- London had the highest stop and search rates for all ethnic groups except for the Other ethnic group (where it was highest in Kent) and the White ethnic group (Merseyside)

(www.ethnicity-facts-figures.services.gov.uk/crime-justice-andthelaw/policing/stop-and-search/latest).

John Rex (1970) traces the phenomenon of racism to the historical process of the colonial expansion of Europeans and explains the persistent subordinate position of blacks concerning the ownership of the means of production. Frantz Fanon (1959) warned that 'colonialism is not satisfied merely with holding a people in its grip and emptying native's brain of all form and content. By a kind of perverted logic, it turns to the past of the oppressed people and distorts and destroys it'. Fanon (1967) argued that "everywhere the Negro turns in Europe, he is dehumanised by white folks...The white man is

convinced that the Negro is a beast' One can understand the reasons for police brutality directed towards black Londoners. Some white officers believe that black people are sub-human beings, and they should be treated as such.

Frantz Fanon differs from the early theories because of his passion to decolonize the African continent. He was not just a theorist but took an active part in the Algerian revolution against France's imperialism. Fanon was concerned about the exploitative tendencies of the European colonialists who visited Africa under cover of a civilized mission. Fanon warned that "colonialism is not satisfied merely with holding a people in its grip and emptying the native's brain of all form and content. By a kind of perverted logic, it turns to the past of the oppressed people and distorts, disfigures, and destroys it" (Fanon, 1959).

Reiner (2010) wading into the stereotypical view of blacks in the United Kingdom argues that 'the crucial source of police prejudice is societal racism which places ethnic minorities disproportionately in those strata and situations from which the police derive their property. The structural feature of police-ethnic minority relations bolsters any prior prejudice police officers have'. Reiner's argument is built on the premise that police racism is partly societal racism and partly pervasive in police canteen culture. Chan (1997) argues that police prejudice 'can easily lead to harassment and community resentment evidenced by hostility from members of minority communities.

Gordon (1983) took it a step further, he argues that 'there can be no doubt that police officers are racist but the British state-defined black people as a problem, both through immigration laws to keep them out, and through measures of 'integration' designed to manage the 'problem' already here. In this management of the 'black problem,' the police have played a key role...They have not acted as mere servants of the state, doing what was asked of them. They offered their definition of black people as a policing problem, a definition which both reflected the institutionalized racism of the state and society at large and reinforced it' (Hall, 1978; Gilroy, 1997).

One can clearly understand why police officers on patrol lookout for a certain kind of person (black and suspicious) might who fits the description of 'police property'. The use of discretion is cleverly used as a shield to cover up police deviant and racist behaviour sometimes deployed during stop and search; in some circumstances, reasonable grounds for carrying out such stops may never have existed and, thus, were unjustified. (Yesufu, 2013 and 2017).

Death of Blacks in Police Custody

The loss of life is not what anyone would want or expect to happen to their loved ones. It becomes even more shocking when it occurs in tragic and unexpected circumstances under the watchful eyes of the police. The inferiorisation of the black race is contextualized from the three unfortunate accidents of history, found in these trio eras: Slavery; colonization, and apartheid. An era where black people were treated as sub-human beings, depicted, caricatured, lampooned, and seen as bastardized species on earth. . The Police and Criminal Evidence Act (PACE) 1984 set out the rules and procedures for dealing with detained persons in custody in England and Wales. Rules for the detention of suspects in police custody are set out in the Police and Criminal Evidence Act 1984. Code C of the Act deals specifically with the detention, treatment, and questioning of people by the police. The London Metropolitan Police Service has over 76 custody suites, designated under PACE for the reception of detainees. During the arrest of suspects, police officers usually make use of restraint measures on suspects to physically bring them under control. These methods are designed to be used during confrontations or volatile situations. Reasonable force may be used when necessary. For example, in a situation where officers are facing immediate danger and potential risk to their lives, the use of minimum force under the Criminal Law Act 1967 becomes justified. Police officers are allowed to use reasonable force, which restrains a person, during arrest or detention (under section 117 PACE 1984). A high number of people who die in police custody or specifically following the use of restraint are from minority ethnic groups;

this inevitably leads to allegations of racism (PCA, 2002). A closer look at some of my case studies is presented in this article, for example, the murder of the following persons of African origin namely: Ibrahima Sey, Shiji Lapite and Frank Ogboru. First, the author presents the circumstances, surrounding the death of Ibrahima Sey, suggesting that there are some elements of police racism in all these deaths.

Case Studies of Black's Deaths in Police Custody

Ibrahima Sey's death in police custody Ibrahima Sey, a Gambian asylum seeker, was killed in the early hours of 16 March 1996 after having been taken from his home to the Ilford Police Station in East London. He was suffering from a mental illness, the effects of which have been described variously by the labels "excited Social Sciences delirium" or "acute exhaustive mania." The police arrived at his home in response to a call for help from his wife, Amie, because of his strange behavior, which alarmed her to the extent that she jumped out of a window, leaving the two infant children behind with him. He came out of the house to be conveyed to the Ilford Police Station without any struggle on his part. At the police station, Mr Sey's refused to enter the custody suite while handcuffed, he was forcibly restrained by up to nine police officers and sprayed with CS until he collapsed in a corridor. In the custody suite, some four to six officers continued to hold him down by his head, arms, and legs – including two officers with their feet on his legs – for the next 15 minutes or more. It was while being held in this position that he suddenly became relaxed and, after being checked, was found not to be breathing. In consequence, an ambulance was called, and the ambulance crew described their surprise and shock to find Mr Sey still on the floor of the custody area with his hands still handcuffed behind his back even though he was showing no signs of life. They took him to the hospital where he was pronounced dead. The inquest jury decided that Mr Sey had been unlawfully killed. The Crown Prosecution Service made a preliminary decision not to prosecute the officers, involved in Mr Sey's death, before the inquest. The Metropolitan Police had already announced that no disciplinary action was being taken against the officers involved.

Analysis of Ibrahima Sey's Death in Police Custody

Several factors persuaded the author to conclude that racism played a contributory factor to Mr Sey's death. First, he was handcuffed, forcibly restrained by up to nine police officers, and sprayed with CS spray. Do we need nine police officers to restrain one individual who is handcuffed? This is where the myth of black people possessing extraordinary strength comes into play. The police officers, involved in this murder, choked the life out of Mr Sey because physical confrontation during arrest provided them the opportunity to do so. The author believes that the police officers, involved in the incident, acted unlawfully and no doubt acted in violation of Ibrahima Sey's rights to life. Next, the author looks at the circumstances, surrounding the death of Shiji Lapite.

Shiji Lapite's death in police custody Shiji Lapite died after being stopped by Stoke Newington police officers for "acting suspiciously." The cause of death was asphyxia from compression of the neck, consistent with the application of a neck hold. At the inquest, officers admitted kicking Mr Lapite in the head, biting him, and placing him in a neck hold. Pathologists' evidence and postmortem reports revealed bruise and abrasions to his body, showing that he had suffered between 36 and 45 separate injuries and that his larynx and neck were bruised and the cartilage in his voice box was fractured. Police officers could not explain the disparity in injuries, received by Mr Lapite and themselves, as was apparent from the evidence available. Officers said there was a violent struggle, during which Mr Lapite had attempted to strangle one of them. A Home Office pathologist said that serious doubt must be thrown into this allegation, given the absence of any marks on the officer's neck. The inquest jury returned a unanimous verdict that Mr Lapite had been unlawfully killed, demonstrating that they did not believe the police version of events. However, in August 1996 the Crown Prosecution Service (CPS) announced their decision not to prosecute the officers, involved in the case, although, on the first occasion that a jury heard evidence about their conduct, the inquest jury unanimously decided they had 'unlawfully killed' him.

Analysis of Shiji Lapite's death in police custody. The author believes that the death of Lapite was not justified and that the force, used against him, did not fall under the remit of the Criminal Law Act 1967. The discovery of between 36 and 45 separate injuries to the victim's body during the postmortem examination is sickening enough to suggest to me that the police had not used minimum force. It can be argued that the use of disproportionate force by the police causes members of the black community to suspect that nothing else, but police racism is responsible for such deaths and these callous, extrajudicial murders are not being brought to justice.

Next, the author looked at the death of Mr Frank Ogboru, a black detained person of African origin. Frank Ogboru's death in police custody on 26 September 2006, a Nigerian man, Mr Frank Ogboru died after being arrested by police officers in Plumsted London. CS spray was used, and he was restrained by at least four officers before he became unwell and stopped breathing. Attempts were made to resuscitate him; the London Ambulance Service was called, and he was taken to Queen Elizabeth Hospital where he was pronounced dead. The Independent Police Complaints Commission (IPCC) then sent a file to the Metropolitan Police Service for their recommendation as to whether any disciplinary action was proposed. A Crown Prosecution Service (CPS) (2008) press release made it clear that the CPS would not prosecute any of the police officers, involved in Mr Ogboru's death, because of insufficient "the arrest itself was lawful...

Analysis of Frank Ogboru's Death in Police Custody

We have been informed that four officers were involved in the arrest process of Frank Ogboru and that a physical struggle ensued between the police and the victim. It was also mentioned, that during the arrest, the four police officers refused to release the hold on him until he died. In Britain, the law of cruelty to animals does not allow putting a dog to sleep in this inhumane way, and yet what we see sometimes done by police officers to members of the black community, lives, wasted in the glare of the eyes of the public, is very shocking! The author argued that this incident is like what happened with George Floyd in the Minneapolis United States on May 25th, 2020. Even when he pleaded to a police officer Derek Chauvin, he still would not allow him to breathe. Many black people who died in police custody have suffered the same fate as George Floyd, but their voices were never heard. They died in silence and their killers walked scot-free. charges of professional negligence, brought against the officers concerned. Next, the author looks at the unlawful death of Brian Douglas at the hands of the police.

Brian Douglas's Death in Police Custody

Brian Douglas was arrested in Clapham in South London not long after midnight on May 3rd, 1995. During the arrest, he was hit on the head with an issued American-style long-handled baton. The two police officers who arrested him claimed to have been acting in self-defense because Mr. Douglas had allegedly been carrying a CS gas canister and a knife. This was contradicted by eyewitnesses who gave evidence at the inquest. The officers also claimed that Mr. Douglas had struck a blow to his upper arm, which went over his shoulder and hit his neck. Mr. Douglas was not taken to the hospital until more than 12 hours after he was injured. No disciplinary action was taken against either officer after a fully supervised Police Complaints Authority (PCA) investigation and no charges were brought by the Crown Prosecution Service.

Analysis of Brian Douglas's Death in Police Custody

First, the hitting of Brian Douglas's head with the American Styled baton needs to be assessed against two factors to establish whether such force was justified or not. Did Mr Douglas possess a threat to the lives of the officers concerned? Was the plea of self-defense justified in this circumstance? From the above-given scenario, without being judgmental, the author believes that Mr Douglas did not pose a threat to police officers, not in the plea of self-defense, justified by police officers concerned under the prevailing circumstances of the arrest, explained above. Even if he did pose a threat, Mr Douglas should

not have been denied access to medical attention as far as the author is concerned. It is the rationale behind such denial that encourages members of the black community to conclude that racism is responsible for such callous acts by police officers. Mr Douglas, as we are informed, was placed in the cell after he was hit on his head with a police baton. He vomited in his cell and after 12 hours had elapsed before he was taken to the hospital. Was this time delay justified? What do the Police and Criminal Evidence Act 1984 (PACE) say about the treatment of detained people? Was PACE followed concerning this incident? The author is not convinced that PACE procedures were properly followed on this occasion. PACE does not suggest that a detained person who has been struck in the head with a police baton, vomits in custody, or is denied access to medical attention for over 12 hours. This is where the allegation of police racism by the families of bereaved becomes understandable and justified.

Joy Gardner's Death in Police Custody

Ms Joy Gardner was a Jamaican mature student, living in Crouch end London United Kingdom. Ms Gardner was detained after a police and immigration raid on her home in 1993. She was restrained with handcuffs and leather straps and gagged with a 13 foot length of adhesive tape, wrapped around her neck. Unable to breathe, she collapsed and suffered brain damage due to asphyxia. She was placed on life support but died following a cardiac arrest four days later. In 1995, the three police officers (John Burrell, Colin Whitby, and Sergeant Linda Evans), responsible for Ms Gardner's, faced trial and were all acquitted.

Analysis of Joy Gardner's Death in Police Custody

It is very difficult for blacks who die in police custody to get justice in the United Kingdom. British police have enjoyed immunity from prosecution for decades. It is high time such unlawful and inhumane immunity be discarded with. Police officers who deliberately kill black or white citizens must face the full wrath of the law. The author argued that police officers who killed Ms Joy Gardner have not yet evaded justice because the ultimate verdict rests in the eternal court of our creator.

The author argues that police officers are not impervious to the prejudicial treatment, stereotyping, and labeling of Black Minority Ethnic communities as deviants by the members of the wider British society. The police are a microcosm of society, and the police culture of machismo is a part of the police canteen culture. This is a culture that is deeply rooted in male chauvinist beliefs, for example, that women are unsuited to the job, as indeed are black people. The police culture of machismo does not allow them to back down when their authority is challenged by members of the Black Minority Ethnic community. They may resort to violence to establish their position of power and control. The level of strain suffered by members of Black Minority Ethnic communities living in Britain due to social deprivation and marginalization, makes them easy targets for the police to stop and search. When police officers stop members of Black Minority Ethnic communities, they are more likely to be doing so because of their colour rather than their class. Colour takes precedence over a person's class. Class becomes a secondary issue. The class factor only comes into play after a black person has been stopped by the police. The police can determine, via communication, to which class the person belongs. It is difficult to tell which class a person belongs to without interaction. We cannot rely on a person's appearance alone to draw these conclusions.

Results and Discussions

Based on the extensive literature review conducted by the author. The author recommends the following points to reduce police racism to the barest minimum as follows:

- a. Rigorous background and criminal checks for police new intakes.
- b. Race and diversity modules should be made a compulsory part of the police training manual.

- c. Psychometric tests deter entrants with racist supremacist views.
- d. Rigorous personality tests like the Myer Briggs Type personality test must be administered for recruits.
- e. The establishment of effective police complaints and disciplinary units.
- f. An effective judiciary that defends and propagates equality and the rule of law.
- g. A whistleblower protection scheme must be put in place.
- h. History of black culture, migration explaining how and why black people came to live in the diaspora should become part of the school's curriculum.
- i. Police officers found guilty of racism or acted in a discriminatory way towards any person of colour should be punished.
- j. Tough sentences for police officers found guilty of racism and discriminatory practices.
- k. All stops and searches by the police must be recorded showing grounds and justification for such searches.

Conclusion

Racism is the treatment of others in a less favourable manner because of their skin colour, race, nationality or ethnic origins. A racist society promotes inequality rooted sometimes in our belief system. A belief that one race is superior to the other. The abuse of police stops and search powers and deaths of blacks in police custody has put a serious strain between black Londoners and the police. In some instances, members of the black community have resorted to violence as reaction to years of police brutality and oppression. The Brixton uprising of 1981, the Broad Water Farm protests in Tottenham in 1983, and the failure to timeously investigate the murdered teenager Stephen Lawrence all unfortunate bitter experiences. The British media has been a vehicle for caricaturing and lampooning black people in London over the years, the reference to Olympic champion Linford Christie's 'Lunch Box' representing what Fanon described above as a derogatory reference to black people as 'bacchanals of delirious sexual sensation'. The author concurs with Fanon and added that black people need to be appraised more for other sterling human talented and intellectual qualities rather than be evaluated for physical characteristics measured by sexual prowess that may or not even exist. Black Londoners continue to be held in suspicion and members of the dangerous classes suffered potential harm. It is this fear factor by the police and the wider society that has led to perpetual discriminatory treatment against black Londoners.

Dedication

To my dearest members of my family. Melbourne Yesufu, Earl Yesufu, Chelsy Yesufu, Brooklyn Yesufu. Thank you for all the love you gave me without conditions. Inspired me into the belief that I can do more with the stroke of the pen and academic vision, making the world a fairer and just society for human race.

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