

U.S. and GLOBAL RACISM
BREEDS POLICE TERRORISM

WHAT AFRICAN-AMERICANS
and all BLACK PEOPLE DESERVE
for GLOBAL CORRUPTION

THE (AARS) GLOBAL
BLACK REPARATIONS PLAN

::: Police Brutality (The Story of a Grandmother)

Police Brutality is on the rise and the victims are African-Americans. It has been going on far too long and must be addressed now. This has forced Blacks to defend themselves by forming groups such as the Deacons for Defense, the FOI, the Spear of the Nation, and the Black Panthers. African-Americans could find peace and opportunities to progress living in civil societies in their own repatriated and sovereign cities.



“WATCH OUT YOUR GRANDMOTHER COULD BE NEXT”!

Information sheet on the January 19th 2002 Long Beach Police Shooting of Marcella Byrd and others, “We believe this shooting was justified.” Statement made by Long Beach City Atty. Robert Shannon. John E. Sweeney, the Byrd family attorney characterized the shooting as “a summary execution.”

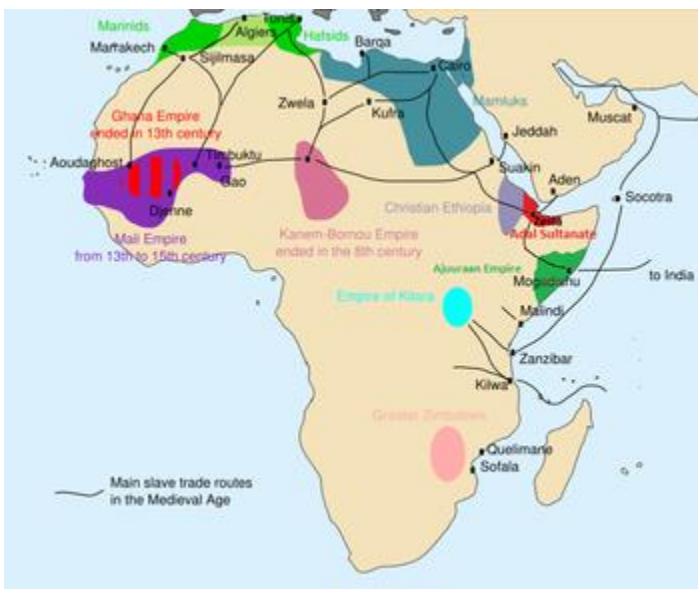
On Saturday, January 19th 2002 Mrs. Marcella Byrd, a 57-year-old, 277-pound Black woman was shot and killed by three rookie Long Beach Police Officers. Mrs. Byrd, a former vocational nurse and a member of St. Luke Holy Baptist Church in North Long Beach, had been suffering from schizophrenia for 20 years. Making a routine grocery trip to Top Value, Mrs. Byrd acquired \$155 worth of groceries where it is alleged that she attempted to pass the checkout counter without paying. It is reported that several store employees wrestled the shopping cart away from Mrs. Byrd. At some point it is alleged that Mrs. Byrd pulled out an unweighted kitchen knife, it is not true Top Value employees called the police. Mrs. Byrd left the store on foot and was pursued by police who allegedly requested she drop the weapon. Claiming Mrs. Byrd did not respond to requests, Sergeant Tim O'Donnell shot Mrs. Byrd with 2 rounds of beanbags from a shotgun. Officers claim Mrs. Byrd still did not respond. Four officers formed a “front line” to corner her. Witnesses say they were within 10-15 feet of Mrs. Byrd. Three more officers stood behind the first four. Three rookies eventually shot Mrs. Byrd alleging she raised the weapon to throw it at them. They claimed they feared for their safety. Mrs. Byrd was taken to a local hospital where she died after surgery. It is reported that four minutes lapsed from the time the police first made contact with Mrs. Byrd to the time she lay bleeding on the ground.

HOW IS THIS JUSTIFIED?

1. Paramedics dispatched to the scene found Mrs. Byrd handcuffed and on her stomach lying in the street. (**The police handcuffed Mrs. Byrd after she had been shot.**) Witnesses report that Mrs. Byrd was groaning and rocking back and forth. (**Long Beach Telegram Online 2/3/2002**)
2. The three rookie officers and the Sergeant remain on duty and on the streets.
3. Chief Jerome Lance stated at a local community forum that he sees no reason why the rookie officers or the Sergeant who shot Mrs. Byrd should be removed or suspended from their jobs pending all completed investigations.

4. The three officers who shot Mrs. Byrd were rookies: Reginald Vega, a 1998 graduate of the Long Beach Police Academy; Greg Woodruff, a February 2000 graduate of the Long Beach Police Academy; and Eduardo De La Torre, a September 2000 graduate of the Long Beach Police Academy.
5. There are currently investigations underway by the Los Angeles District Attorney Office, and the Los Angeles County Coroners office. The Long Beach Police Department has completed their investigation and claim they are withholding their findings until others are complete.
6. Chief Jerome Lance, in a meeting with the NAACP, said that if Mrs. Byrd had been his mother she would have been gunned down too.
7. Days after the Byrd shooting on February 7th, Guanda Denise Turner, another Black woman apprehended by Long Beach police, was placed in a chokehold. Turner slipped into a coma as a result of the restraint and died days later. Officers Joel Camrin and Steve Smock, two nine-year veterans of the LBPD, say she was combative and may have choked on rock cocaine she was trying to conceal. The autopsy report has not yet confirmed the cause of death; it has been over two months.
8. **In June 2001, 100 pound Glenda Lee Reymer, 49, died after being shot in the chest with a “beanbag gun by a Long Beach police officer. She allegedly had a knife in her possession.**

This article is about historical slavery in Africa. For modern slavery in Africa, see [Slavery in contemporary Africa](#). It is an emotional strain, and a dog gone shame to know slavery still exists in Africa. So, there is no need to ask if police brutality is rampant in Africa, America, and globally. It is a known fact, so reparations are required for justice.



The main slave routes in medieval Africa



A [Zanj](#) slave gang in [Zanzibar](#) (1889)

Slavery and police terrorism have historically been widespread in [Africa](#). Systems of cruelty and brutality, and abusive [slavery](#) were common in parts of Africa in ancient times, as they were in much of the rest of the [ancient world](#).^[1] When the [trans-Saharan slave trade](#), [Indian Ocean slave trade](#) and [Atlantic slave trade](#) (which

started in the 16th century) began, many of the pre-existing local African slave systems began supplying captives for [slave markets](#) outside Africa.^{[2][3]} [Slavery in contemporary Africa](#) is still practiced despite it being illegal.

In the relevant literature African slavery is categorized into indigenous slavery and export slavery, depending on whether or not slaves were traded beyond the continent.^[4] Slavery in historical Africa was practiced in many different forms: [Debt slavery](#), enslavement of war captives, military slavery, slavery for prostitution, and enslavement of criminals were all practiced in various parts of Africa.^[5] Slavery for domestic and court purposes was widespread throughout Africa. Plantation slavery also occurred, primarily on the eastern coast of Africa and in parts of West Africa. The importance of domestic plantation slavery increased during the 19th century, due to the abolition of the Atlantic slave trade. Many African states dependent on the international slave trade reoriented their economies towards legitimate commerce worked by slave labor.^[6]

Forms of slavery^[edit]

Multiple forms of [slavery](#) and [servitude](#) have existed throughout African history, and were shaped by indigenous practices of slavery as well as the [Roman institution of slavery](#) (and the later [Christian views on slavery](#)), the [Islamic institutions of slavery](#) via the [Muslim slave trade](#), and eventually the [Atlantic slave trade](#).^[2] Slavery was a part of the economic structure of African societies for many centuries, although the extent varied.^[2] [Ibn Battuta](#), who visited the ancient kingdom of [Mali](#) in the mid-14th century, recounts that the local inhabitants vied with each other in the number of slaves and servants they had, and was himself given a slave boy as a "hospitality gift."^[7] In [sub-Saharan Africa](#), the slave relationships were often complex, with rights and freedoms given to individuals held in slavery and restrictions on sale and treatment by their masters.^[8] Many communities had hierarchies between different types of slaves: for example, differentiating between those who had been born into slavery and those who had been captured through war.^[9]

"The slaves in Africa, I suppose, are nearly in the proportion of three to one to the freemen. They claim no reward for their services except food and clothing, and are treated with kindness or severity, according to the good or bad disposition of their masters. Custom, however, has established certain rules with regard to the treatment of slaves, which it is thought dishonorable to violate. Thus the domestic slaves, or such as are born in a man's own house, are treated with more lenity than those which are purchased with money. ... But these restrictions on the power of the master extend not to the care of prisoners taken in war, nor to that of slaves purchased with money. All these unfortunate beings are considered as strangers and foreigners, who have no right to the protection of the law, and may be treated with severity, or sold to a stranger, according to the pleasure of their owners."

Travels in the Interior of Africa, [Mungo Park](#), *Travels in the Interior of Africa v. II, Chapter XXII – War and Slavery*.

The forms of slavery in Africa were closely related to [kinship](#) structures. In many African communities, where land could not be owned, enslavement of individuals was used as a means to increase the influence a person had and expand connections.^[10] This made slaves a permanent part of a master's lineage, and the children of slaves could become closely connected with the larger family ties.^[2] Children of slaves born into families could be integrated into the master's kinship group and rise to prominent positions within society, even to the level of chief in some instances.^[9] However, stigma often remained attached, and there could be strict separations between slave members of a kinship group and those related to the master.^[10]

Chattel slavery^[edit]

[Chattel slavery](#) is a specific servitude relationship where the slave is treated as the [property](#) of the owner. As such, the owner is free to sell, trade, or treat the slave as he would other pieces of property, and the children of the slave often are retained as the property of the master.^[11] There is evidence of long histories of chattel slavery in the [Nile River](#) valley, much of the Sahel and [North Africa](#). Evidence is incomplete about the extent and practices of chattel slavery throughout much of the rest of the continent prior to written records by Arab or European traders.^{[11][12]}