
Re: DAVID LAMMY REVIEW AND BLACK POWER

2 messages

cecil gutzmore <cecilgutzmore@yahoo.com>
To: thereparationnation@gmail.com

28 January 2026 at 10:18

Greetings My Brother

Thanks for your speedy and full response, though I am not sure it reflects a real understanding of my own points.

You end by saying:-

"Respectfully, this is about building missing infrastructure: a reliable identity schema, evidential discipline, and a lawful route from community knowledge to state action. Without that, reports remain commentary."

Is it not extraordinary that it is thought by you that all of that flows from and depends on a police devised "race/identity code" classification? Do you really think that the system does not know who we are and that were it to grasp that we are available to be designated RC3 & RC6 all those necessary positives, and the end of racist discrimination would manifest?

Just by the way, reports are in fact descriptive commentary except if and when their (sound?) recommendation are implemented. As such

Lammy's is superseded by Sewell's because the latter was better Government-data supported. It matters that the Lammy, who did that report was an independent agent of a Tory Govt, or even two, and though a Labour MP, was in this undertaking was unconnected policy wise or administratively to the Labour Party or any prospective Labour Govt. What he then said it's a waste of time to try to hold him to other than in terms of visibly reversals of position which are somewhat unlikely given the subject matter. Implementation of recommendations is barely a consideration.

What do you make of my point that life in the U.K. has made us more disproportionately criminally inclined and involved as victims and perpetrators. So it a British not a Black problem initially. At the outset Churchill could not get from British police forces evidence of other than minuscule criminal involvement by us.

Regards,

Cecil

Sent from my iPhone

On 26 Jan 2026, at 15:18, ic3csi Crime Scene Investigators <thereparationnation@gmail.com> wrote:

Respectfully, this is about building missing infrastructure: a reliable identity schema, evidential discipline, and a lawful route from community knowledge to state action. Without that, reports remain commentary.

ic3csi Crime Scene Investigators <thereparationnation@gmail.com>
To: cecil gutzmore <cecilgutzmore@yahoo.com>
Cc: kwame mahlangu <k.mahlangu@yahoo.co.uk>, claireholder@aol.com
Bcc: "ivegn@yahoo.co.uk" <ivegn@yahoo.co.uk>, George Nomen <critiquedlr@gmail.com>

28 January 2026 at 14:07

26 January 2026

To: Cecil Gutzmore cecilgutzmore@yahoo.com
Cc: Kwame Mahlangu k.mahlangu@yahoo.co.uk; Claire Holder claireholder@aol.com

From: Derrick Lynch, IC3CSI – Black Crime Scene Investigators (Reparation Nation Limited)
23 Jersey House, 2 Eastfield Road, Enfield EN3 5UY
<https://ic3csi.com/black-justice.html>

Subject: Re: DAVID LAMMY REVIEW AND BLACK POWER

Dear Cecil,

1. What you think I believe (and what I do not believe)

Thank you for the further challenge. Let me remove any ambiguity.

I do **not** believe that a police-devised "race/identity code" *creates* justice, ends racism, or magically forces institutions to "recognise who we are." I also do **not** believe the state is ignorant of Black people's existence, or that naming alone dissolves discrimination.

Your restatement of my position—"if we are designated RC3 & RC6, all positives will flow"—describes a claim I have never made and do not hold.

2. What IC3CSI is actually doing with the codes

IC3CSI is using codification as an **intermediate administrative lever**—a catalyst—inside hostile systems, for three reasons:

- **Disaggregation:** to stop the collapsing category effects of "BAME/Black" where harms become unmeasurable and responsibility becomes evasive.
- **Auditability:** to create a written, checkable evidential trail that can be used to test drift, denial, and non-implementation.

- **Remedy-design:** to make it possible to specify *who* is being harmed, *how*, *where*, and *what remedy* is required—rather than “concern” without an implementable target.

So the code is not “truth,” and not “justice.” It is a **handle**: a standard key that forces comparability, accountability, and enforceable correspondence.

3. Infrastructure means method, not mythology

When I refer to “missing infrastructure,” I mean the practical chain that is usually absent in Black political discourse:

- clear identity schema (so the harmed population is not blurred)
- evidential discipline (so harm is not just asserted but demonstrated repeatably)
- lawful procedural route (so evidence becomes correspondence, demands, deadlines, and measurable obligations)
- escalation logic (so failure to act has consequences—reputational, legal, administrative, political)

Without those elements, reports often remain commentary because they cannot be operationalised against named duties, metrics, and deadlines.

4. On “reports are descriptive commentary unless implemented” — agreed, but incomplete

I agree with the proposition: a report without implementation is commentary.

Where we differ is what follows from that.

My position is: if implementation rarely occurs, then our task is to build the **mechanism that compels implementation** (or at minimum compels transparent refusal). That mechanism requires:

- precision about the affected group,
- evidence that survives institutional challenge,
- written demands tied to measurable actions,
- a record that can be escalated.

That is not naive faith in reports. It is engineering an accountability channel.

5. Why revisit Lammy now (even if “superseded”)

You argue Lammy is superseded by Sewell and thus only “history.”

I understand the logic, but my purpose is not to treat Lammy as the “current Bible.” The purpose is to treat Lammy as a **recorded position** by a man who now holds office, influence, and visibility. Reopening the record does two things:

1. **Continuity test:** it forces a public figure to state plainly whether he stands by, revises, or rejects earlier claims.
2. **Action test:** it forces the question: what has been implemented, what has been blocked, and what will be done now?

Even if you are right that “implementation is barely a consideration,” that is precisely the pathology being confronted. I am testing whether he will stay inside the culture of non-implementation or break from it.

6. On your point about Lammy’s independence from Labour policy machinery

You say Lammy’s report was as an “independent agent” of Tory government, not operationally connected to Labour policy, so holding him to it is a waste of time except for visible reversals.

I accept that institutional separation complicates attribution of implementation.

But there are still two relevant reasons to engage him now:

- **He owns his words.** Public positions are not erased by the commissioning authority.
- **He now has proximity to power.** Even if he cannot “implement his old report,” he can still clarify his present stance and commit to current actions consistent with stated principles.

So the accountability being sought is not “you must implement your old report.” It is: “state what you stand for now, and what actions you will take now.”

7. The deeper frame: Black as a historic imposed classification and the reparatory target

You are correct that the state has long used crude racialisation: Africans and Caribbeans were collapsed into “Black,” tethered historically to enslavement and its afterlives.

Our position is not to romanticise that classification, but to recognise two realities:

- **The harm was organised by categorisation.**

- **The remedy must also be deliverable to a defined people, across jurisdictions, without being dissolved into broad aggregates.**

So yes: there is a political need for unity of the Black world—not as metaphor, but as **institutional capacity**.

8. The ultimate solution is international Black institution-building (Garvey's Negro World logic)

This is where IC3CSI/Black Justice is going, and where we likely have more agreement than disagreement.

The goal is not “better codes.” The goal is the construction of an **international Black entity** capable of pursuing reparatory justice worldwide—aligned with the spirit of Marcus Garvey's Negro World project, updated for modern law, data, and governance.

In that architecture:

- codification = **an administrative key** that makes harms provable and claims deliverable inside state systems
- IC3CSI = **forensic/evidential layer** (documentation, thresholds, audit trail)
- Black Justice = **public/legal engine** (standards, correspondence, pressure, enforceable demands)
- IBIS (and allied structures) = **international backbone** (transnational coordination, authority, delivery mechanisms)

This is why I reject the idea that “all depends on a police code.” The code is one rung on a ladder toward a larger transnational political-institutional project.

9. Your point on “British social products” and changing criminal disproportionality

Your question—whether modern disproportionate criminal involvement reflects British social production rather than “Blackness”—is important.

My response is:

- I do not read disproportionality as evidence of inherent Black criminality.
- I do read it as evidence of **British institutional design, deprivation patterns, policing strategies, prosecution practices, sentencing, and social exclusion** operating over time.
- And I read the victim/perpetrator overlap (where it exists) as a sign of concentrated harm and social injury, not racial essence.

So: if your historical claim is that earlier periods showed minuscule Black criminal involvement, that supports the argument that conditions and institutions shape outcomes.

But that strengthens—not weakens—the need for our method, because if outcomes are structurally produced, then remedies must be structurally targeted, evidenced, and enforced.

10. Where I think we genuinely disagree

I think the real disagreement is not about whether racism exists or whether Britain produces harm. It is about strategy:

- You are warning against mistaking an administrative tool for liberation.
- I am saying: we must master administrative tools *without* mistaking them for liberation, because liberation requires institution-building, and institution-building requires operational mechanisms that survive hostile scrutiny.

In other words: the tool is not the destination; the tool is how we keep the destination from remaining rhetorical.

11. Invitation: critique the system design, not a strawman

I welcome rigorous critique, but I ask that it be aimed at the actual design:

- If you believe codification cannot function as a catalyst, tell me where it fails operationally.
- If you think the evidential method is flawed, specify which thresholds are wrong and what would replace them.
- If you think the international entity route is correct but our pathway is inefficient, propose the alternative pathway.

I am not asking you to “endorse police codes.” I am asking you to engage a broader project: converting Black knowledge and harm into a repeatable, lawful, transnationally scalable mechanism for reparatory justice delivery.

Regards,

John Canoe/Derrick Lynch
IC3CSI – Black Crime Scene Investigators

[Quoted text hidden]

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BLACK JUSTICE ENGINE

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Black authority mandate (ic3csi):

IC3CSI (IC3 Crime Scene Investigators) is a Black-led investigatory and documentation body focused on the safety, dignity and reparatory justice of IC3 Black and IC6 Mixed-Black people. We assert a Black authority mandate to scrutinise, question and challenge any past, present or planned activities and decisions that affect IC3 Black and IC6 Mixed-Black people, and to raise concerns and proposals through lawful written channels.

Communication policy (ic3csi):

ic3csi representatives will not voluntarily meet police officers, or any other entities suspected of anti-Black racism, face-to-face. All communications must be in writing (email or post) for transparency and evidential record-keeping. This policy reflects our role representing IC3 Black and IC6 Mixed-Black people and ongoing concerns about anti-Black racism and institutional racism. If officers or other parties approach us in person unprompted, that is a different matter.



BLACK AFRICAN REPARATION DAY
9th November (9/11)



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