

BLACK



JUSTICE

Sunday, May 31, 2026

QUESTION:

Can Black Africans be fair?

ANSWER:

It is reasonable to conclude that a person classified as Black may face a risk of not receiving equal justice within any legal system in the West where effective safeguards against anti-Black racism are absent, inadequate, or ineffective.

That risk arises because legal institutions are human institutions, human judgment is fallible, institutional racism can exist, and cultural and historical assumptions may influence decision-making consciously or unconsciously.

The existence of anti-Black racism within Western societies is a matter of historical record. Consequently, the possibility that anti-Black assumptions, stereotypes, biases, or institutional practices may influence legal decision-making cannot be excluded merely because a legal system aspires to impartiality.

Modern legal systems frequently rely upon concepts such as the "fair-minded and informed observer" when assessing questions of fairness, impartiality, apparent bias, reasonableness, and public confidence in decision-making. The purpose of the fair-minded and informed observer is to provide an objective standard against which legal questions may be assessed.

However, the fair-minded and informed observer is a legal construct rather than a real person. The fair-minded and informed observer must therefore be constructed, defined, and applied by human decision-makers operating within human institutions.

Furthermore, the Western linguistic and cultural tradition has historically associated concepts such as fairness, beauty, goodness, propriety, whiteness, and lightness with positive qualities, while darkness and blackness have frequently been associated with negative qualities such as evil, sin, danger, impurity, corruption, disorder, ignorance, fear, misfortune, unlawfulness, and moral wrongdoing. Although modern legal systems generally define fairness and the fair-minded and informed observer in terms of impartiality and justice, the historical existence of these cultural associations has not been eradicated from the language, culture, or broader social environment within which legal institutions operate.

It is therefore impossible to exclude entirely the possibility that historical and cultural associations may continue to influence, consciously or unconsciously, the way in which concepts such as fairness, reasonableness, impartiality, credibility, propriety, objectivity, and the fair-minded and informed observer are understood and applied in practice.

The risk may be particularly significant where effective safeguards against anti-Black racism are absent, inadequate, ineffective, unenforced, or incapable of independent verification.

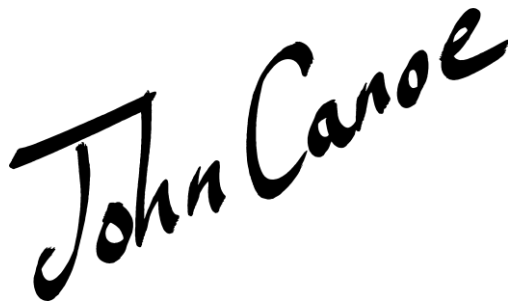
The fact that legal systems employ the concept of the fair-minded and informed observer does not eliminate the possibility of error. Courts can only attempt to apply legal tests correctly. Courts cannot guarantee correctness. Human judgment remains fallible. Consequently, there is always a possibility that a court's understanding of what a fair-minded and informed observer would conclude may itself be affected by misunderstanding, incomplete information, unconscious bias, institutional culture, historical assumptions, or institutional racism.

Accordingly, it is reasonable to recognise the possibility that historical, cultural, linguistic, and institutional influences may continue to exert conscious or unconscious effects within legal institutions unless effective safeguards exist to identify, challenge, monitor, and mitigate such risks.

This conclusion does not establish that any particular court, judge, lawyer, legal practitioner, institution, or legal decision is racist, biased, prejudiced, or unfair.

Rather, it recognises that where anti-Black racism is a known historical and institutional risk, where the concept of the fair-minded and informed observer is necessarily interpreted and applied by human beings, and where safeguards are absent or ineffective, there exists a corresponding risk that Black individuals may not receive treatment that is fully equal in practice, even where equality, fairness, impartiality, and justice are sincerely intended in principle.

Signed



**Mr John Canoe (IC3 – Black European)
Also known as Derrick Lynch
Investigating Officer**

Sunday, May 31, 2026

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.

**Please send all replies and official correspondence to our temporary mailing address:
IC3CSI, 23 Jersey House, 2 Eastfield Road, Enfield, EN3 5UY.**

POLICE CODES

	IC1		W1 UK White W2 White European W9 Other White		Who are you?
	IC2		W9 Other White Dark European		
	IC3		B1 Caribbean B2 African B9 Other Black		
	IC4		A1 Indian A2 Pakistani A3 Bangladeshi A9 Other Asian		
	IC5		O1 Chinese O9 Any Other Oriental		
	IC6		M1 White & Black Caribbean M2 White & Black African M3 White & Asian M9 Any Other Mixed		
	IC7		NS Not Stated		

BIRTH PLACE

LINEAGE

APPEARANCE

STATE OF MIND

DNA



