

# Hope

jisquoquo asequoī ḥoḍvʷo d4vʷt  
daksi gatiyo uku ʔoḅ s:ʔh oʔ

(Robert Francis) June 8, 2020

The death/murder/public lynching of George Floyd in Minneapolis, on May 25, Memorial Day, 2020, is only one chapter, one incident in the systematic and continuing subjugation and genocide of people of color that began hundreds of years ago as Christian Europeans presumed to spread out and claim the Earth and all peoples of the Earth as their own property.

George Floyd's public murder is not even the latest chapter in this history of genocide. David McAtee was shot and killed by police June 1 while attempting to protect his BBQ business in Louisville, Kentucky from looters, exemplifying how the Second Amendment, originally written to enable death-squad militias in their task of exterminating indigenous people, does nothing to protect people of color in these United States.

The massive protests presently enveloping this land and happening in other lands around the world are a result, not just of George Floyd's murder. They are a logical, necessary and overdue response to ongoing subjugation and genocide of people of color, in which policing in the United States of America has from the first and continues to play a major role. To those who cannot see the logic and necessity of the protests, to those who cannot feel or empathize with the horrific pain expressed by protesters, to those who can only see and express outrage at the looting and burning of property, an aside that has occurred even as protests have remained largely peaceful, to those I say, Examine yourselves; you may be part of the problem.

Even as denying the existence or seriousness of the Covid-19 Pandemic feeds the virus, providing opportunity for further spread, so denial of racism, the system that promotes and privileges white people above people of color, allows the far more deadly disease of racism to feed, grow and fester in the shadows. Everyone who has grown up in these United States of America is affected by and infected with racism. Even people of color in the United States are not immune to this affliction, all being infected, to one extent or another, by internalized racism: racism against ourselves, against our own people and against other peoples of color, self-hatred and a deeply inset belief in the lies of white superiority and the "normalcy" of white supremacy. To illustrate my point, I refer to the four men who murdered or lynched George Floyd. Two of the four are people of color. I look askance at those who excuse themselves, saying things like, "I don't have a racist bone in my body," or "I'm the least racist person you will ever meet." Saying such things reveals an inability to examine oneself, one's own life, attitudes and actions, honestly and truthfully. Most often, these sorts of exculpatory declarations are made by those who are most virulently and violently racist of all. It is only through honest awareness that healing may begin. When I am honestly aware of my own internalized racist tendencies, it becomes possible to counter those tendencies, to bind them, to stop feeding them.

Giving answer to the question of "Who is committing the acts of property damage associated with the protests?" are government officials in the United States, men occupying high offices, asserting, without evidence, that "outside agitators" which they label "ANTIFA" are responsible for some of the burning, looting and graffiti painting that has happened on the periphery of some of the demonstrations. While there is no evidence to back these assertions, on the contrary, there is mounting evidence of a

surreptitious white-supremacist / fascist presence at some protests, using violence in an attempt to discredit and cloud the message of the protesters and ultimately to start the “race war” for which white-supremacists have long prepared. Without evidence to back their assertions, the government officials are calling for “ANTIFA” to be declared a terrorist organization, even as they call for the United States Military to be used as a tool of domination where people are asserting their First Amendment right to protest. The problem is, there is no organization called “ANTIFA.” It is simply a word used to describe a movement of those who are anti-fascist. The Allies in World War II were anti-fascist, in fact, they were an actual anti-fascist or “antifa” organization. Were the Allies terrorists? Are those who call for “antifa” or “anti-fascists” to be listed as terrorists admitting that they, themselves, are fascist?

Some of the property damage may come from outside infiltrators of various sorts. Some may come from opportunists who loot stores in one part of town while police are bunched together in military-style formations, confronting peaceful protesters elsewhere. Some may be the understandable result of hundreds of years of subjugation and genocidal attacks. Protests are, by their very nature, chaotic. Different groups of people with different leadership and different agendas may be protesting at the same time. The vast majority of those coming together for the current protests are reportedly peaceful and have, no doubt, the best of motives; this includes people of all “races” and backgrounds. In the United States, we have a First Amendment right to peaceful assembly and protest, a right that is even now being daily violated by police across America. Yet, even as most police, taking military formation, move to violate the First Amendment Rights of protesters, there are a few well documented instances of police electing to march with or take a knee with protesters. Perhaps there are a few good apples in the barrel after all. Of these, some may want to ask, “Where have you been?” or “Why have you not spoken out before now?” and “Are you just looking for a photo op or will you now also begin working toward the dismantling of the racist malignancy which policing in America has never ceased to be and the dismantling of the greater malignancy of white supremacy which policing in America was designed from the first to promote and enable?”

The current protests across this land and around the world give me hope. I have hope that we are seeing, in our time, a beginning of the end of white supremacy, white nationalism, the white-power movement and all other forms of fascism that may exist, that in this new epoch, all racist, imperialistic and hegemonic systems and dominions will collapse, giving place for something new to be born, a sustainable world for our children and our children’s children to the seventh generation and beyond. There has been hope before, hope that has been dashed. Even so, I am hoping again.

I care not what shade a man may be, nor his manner of speech, the God he prays to, his place of origin, whether he is bound or free, subject to a master or king. I care only about what he carries in his hands, be it guns or gifts. Only time and acquaintance will assure me of what’s in his heart. Measure only by the heart, not by tone of skin.

Nor ought I listen to poisoned words whispered by those known to be strongly opinionated against various groups, seemingly at variance to their usual companions.

You must walk the trail in the tracks of your brother to know his heart. Worn out moccasins find every stone and thorn.

- iska gua ToꞤꞤ JD (Clear Sky), Chickamauga Cherokee Prophet  
born about 1760, living through the late 18<sup>th</sup> and early 19<sup>th</sup> Centuries

Addendum:

There are those who recoil at the bare mention of dismantling policing in America. Seeing policing as “normal,” even if possibly in need of some reform, these see the very idea of dismantling policing in America as “not normal” or even “crazy.” I see it as an issue of colonized versus indigenous thinking.

In this land where we live, for tens of thousands of years, there were no professional police, no jails, no prisons. The Real People, the indigenous peoples, connected with, planted in this land, successfully maintained order in their own communities, both large and small, but there was no policing, not as we now know it in America.

It was only when the pretentious ones came, those pretending to have a divinely appointed right to own and exploit all lands and peoples of the Earth, it was only then that policing seemed necessary to enforce the colonized “order” or disorder. Communities have lived peaceably, in the past, without policing, and can, once again, learn to live peacefully and successfully free from policing as it presently exists in America. When we imagine something better, something truly just, nonviolent and sustainable, it will happen.