

profitable obedience. Colonialism must therefore always be accompanied by terror. There must always be a standing army, ever present and ever ready to put down rebellion, as well as to cause intimidation by their presence. There is a distinct and qualitative difference in the presence of the police or standing army in the Black community and in the community of the white citizens of the colonial power. Such a presence in the white community, as that which exists in the Black community, would be known as FACISM, a political phenomenon which historically occurs during severe political and economic crises in capitalist societies.

RACISM IS COLONIAL POLICY

YET WHITES WHO WOULD ABHOR THIS KIND OF terroristic fascist existence for themselves, are generally unimpressed by its existence in their own domestic colony. This then, is where the role of whites in the struggle against imperialism must be examined. There must be a reason why whites, especially workers, are unsympathetic to the real political needs and aspirations of Black people with whom a concrete and objective basis for unity against imperialist exploitation exists. The reason for this lack of sympathy is the colonialist ideology that pervades every popular U.S. concept of liberty for Black people. What is generally called white racism is simply the U.S. policy of colonial oppression being carried out on an individual basis by citizens of the U.S. colonial power.

A white racist in the U.S., then, is one who, by virtue of constant exposure to and conditioning by the ruling class institutions in the U.S., accepts and acts upon various

theoretical precepts concerning Black people which serve to reinforce and maintain the traditional power relationship existing between Black people and the U.S. As we have stated previously, that relationship is one of oppressive domination for the purpose of U.S. profit. Racism is not simply a "Backward Idea". It is the political position of colonialism in disguise. It is a social phenomenon given shape and form by the political reality of colonialism. Nor should we be confused by the inability of the average U.S. citizen to express a formal, systematically organized U.S. policy on colonialism. THE FACT IS, the U.S. does not have a "formal" policy of U.S. colonialism. One of the great contradictions for U.S. imperialists is their economic need for the domestic colony, and their concomitant political need to appear a "beacon of freedom and justice."

STRUGGLE IS FOR POLITICAL POWER

We must also be clear that our struggle in the U.S. is not one against "white skin privilege", a position that had much support during the 1960's and appears to be gaining support again today. Our struggle is not against the "privileges" of white people not to be shot down by police as readily as we are, or to have an education that is relatively better than the education Black people receive. Nor is it a struggle to make whites want to guiltily move into the health-hazard euphemistically called the Black Community, or lose their jobs in preference to Black people who are traditionally "last hired, first fired".

OUR STRUGGLE IS ABOUT TAKING THE POWER over our lives away from those who would