

## NEGRO MASTERY AND WHITE DIPLOMACY

By James Oneal

As black capitalism developed in Africa, a black imperialism would also follow. With it would come the old diplomacy of the white imperialist countries. If the Negro capitalists found that the Negro wage workers were becoming strong in their movement to abolish robbery, the Negro masters would appeal to the white masters of other countries for aid.

Consider this fact. The old Russian ruling classes appealed to the ruling classes of other countries for aid when their power was taken away. In Mexico the old ruling classes appealed to the ruling classes of other countries for aid in restoring their old privileges. In Russia and Mexico the old deposed ruling classes would welcome foreign bayonets, even if workers of their own race were slaughtered. The old masters of Russia and Mexico feel that they have more in common with the masters of other countries than they have in common with the workers of their own countries.

### Capitalism is International

On the other hand, the ruling classes of other countries feel that they have much in common with old Mexican and Russian ruling classes. Both feel this way, regardless of their race, nationality or the color of their skins. They appreciate class brotherhood and solidarity. They do not permit national frontiers or flags to interfere with common action against the workers of any country.

The same thing would be true of a Negro capitalism in Africa. The Negro masters of Africa, when their power became endangered by awakened Negro workers, would call across the seas to the white masters for aid. The white masters would respond with arms and troops to help the Negro masters keep power over Negro workers. Providing, of course, that the wage workers of the other countries appealed to were not strong enough to restrain their own masters from extending such aid.

### A Program for Mastery

What would control the actions of the Negro masters is their desire to retain their power to rule, their privilege of owning the natural resources and plants of production. These property interests are the same as the property interests that dictate the actions of white capitalists where white capitalism rules.

Marcus Garvey's program ignored everything that is vital to the freedom and happiness of Negro workingmen and women. What the workers of all colors and nationalities need first of all is a program that leads to a mastery of their own lives, not a mastery over their lives exercised by a class of capitalists, be they white or black.

### The Negro in America

We will return to consider the problem of the Negro wage worker in the United States. This is his home. Here he will have to solve his problems the same as the white wage worker. There is no more reason for the Negro worker to go to Africa than there is for the white worker to go to Alaska. One is as much entitled to be here as the other. One is essential to the other. also.

We have seen that the problems and the interests of white and black workers are the same. There is one difference, however. This is the persistence of the color question. It has a special bearing on the theme of this booklet. There is race prejudice and race discrimination against Negroes in general. There is the Jim Crow car and exclusion from public places. There is a white prejudice against Negroes in the skilled trades and in the professions.

### Prejudices Kept Alive

But note this: All of this is founded on ignorance, prejudice and stupidity and the will of the masters of both white and black wage workers to keep this prejudice alive.

Once before we had this prejudice against, not color, but a certain nationality. The Irish workers who came to New England were regarded by the New England aristocracy as a servile class. Many native workers shared this prejudice. The skilled trades and professions were closed to the Irish immigrants. They were shunned in politics. Most of them being Catholics, their churches and convents were burnt. They were the victims of mobs.

### Workers Must Unite

But the Irish people in New England braved all this ignorance and prejudice, and slowly beat it down. They have so emancipated themselves from it that in many sections of New England the danger is that they in turn may persecute others. In fact, they have been used by designing political and clerical leaders to terrorize "radical" and Socialist opinions. But the point is they have won the respect of their old enemies and even their fear. They have obtained POWER, and this always wins respect.

The anti-Irish prejudice was once as deep-seated as the anti-Negro prejudice is today. It helped to keep the workers divided as Negro prejudice today keeps the workers divided. When workers are divided it means weakness for them. The white worker may not be as weak as the Negro, but he is much weaker than he would be if both white and Negro workers were united for their common interests.

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(To be Continued)

(Editor's Note: This is the fifth installment of a new booklet, "The Next Emancipation", written by one of America's foremost historians, James Oneal. It has been published to sell at cost, 10¢ postpaid, by the Negro Labor News Service, P.O. Box 66, College Station, New York City, or 2653 Washington Blvd., Chicago.)