

I'm talking about a socio-economic system that is shaped by two fundamental features of the way it expresses itself. First, it is defined by the private ownership and control of the means of production or the productive apparatus. We're talking about heavy machinery, and natural resources. So that what we have here is the formation of a club base to impose decisions on others. The second thing you have is, of course, the ruthless and perpetual pursuit of profit. That is to say, profit is elevated above human concern, and unless one understands that one is always talking a rather moralistic argument about what is happening without an analysis that takes into consideration the structural basis for it. So when we talk about the inner-cities, we must see them in terms of the rule of capital given its unequal distribution of wealth and power. (p 267)

Capital rules not only the inner-city but society as a whole. So the third aspect of capitalist is that you have this vastly unequal distribution of power. So you're talking about the inner-city as a place that even if you have an industrial base inside it, it's not controlled by the community. You're talking about external control. You are talking about capital controlling the space that's occupied by other people, as well as shaping the decisions there... a central question of capital... the thrust of capital to acquire cheap labour, to have a readily available and pliable workforce and one of the interesting things about unemployment is that it's structured. I mean it's not just that people are unskilled, or they just don't know what to do, or know where to go. They are structured into unemployment because that suits capital. (p 267)

...full-blown racists believe blacks and whites are fundamentally different. In their view, Blacks (rare exceptions aside) share such homogeneously negative characteristics that they must be an inferior rank of human against whom discrimination is inevitable and justifiable. Embedded in racist ideas are the assumptions that human beings fall into nature and distinct racial categories akin to species, with identifying biological and behavioural traits that reliably distinguish members of one race from members of the other; that the races can be ranked in order [of] inherent ability and social desirability; and that race is therefore a legitimate basis for discriminatory distribution of valued resources... [and] the dimension of negative emotions... [while] whites who exhibit animosity deny discrimination and other structural impediments to Blacks social mobility.' (p 17-19)

...you have community formation which is the people themselves trying to make a life for themselves, trying to create free space, a meaningful space for themselves. There is also the process of ghettoization... people trapped in a bounded under-developed space in society... it's under developed [with] grotesque growth or deformed growth... not contributive to beneficial human development... also, it is always an external imposition; it is never fully internally developed where the people could define and develop the interest in the way they see it. The ghetto then becomes a space you can define by four or five characteristics. First of all geographical, that is, it's set up by physical boundary and you can recognise the boundaries and the under developed character of it. There are lines drawn for it... the suburban phenomenon. Moreover, you can tell when you get to the ghetto by the absence of trees, by the dilapidated buildings, by the unkept streets... by the government inaction [as such]... (p 271) - Geographical - Economic Entity - Political Vulnerability - Cultural Entity - Psychological

A lot of people set fire to the city [during revolts], and outsiders asked, "Why are you burning your own city?" The answer was "because they aren't our cities."... (p 274)

A riot is a pejorative word used to discredit peoples struggle for liberation and higher levels of human life. It can be defined as a spontaneous outburst that has little or not socio-economic and political implications or organisation. One the other hand, a revolt is a collective act of vice by a people who are in the process of calling and struggling for three basic things: self-defence, self-respect and self-determination... but you can't call the second act of revolt wrong without condemning the first act of police and structural violence wrong. Also you should never confuse liberation violence with the violence of oppression. (p 274)

In slavery, what you have is the redefinition of Africans out of humanity. What is a slave but a derivative human? He or she had no real and original meaning that is why the European put his name on them... to have a Whiteman's name. But you see, what was happening here was that naming of people, the imposition of the names, was the same thing in sexism where the man attaches his name to the woman. I mean its property we're talking... we're talking about ownership, and so what you have here is the need to identify your property... you have also a destruction of our history ... this is the same man who sailed the wrong way and misnamed a land mass to disguise it ... he misnames the whole area because he can't admit he didn't know which way he was sailing. So he's claiming for Europe a historical superiority he hasn't demonstrated yet. And so what he has to do is deny what he has borrowed from the Third World, like a calendar from Africa ... (p 277)

Fanon's three basic questions were who am I, am I, really who I am and am I who I ought to be?"