

The Isis (Yssis) Papers
The Keys To The Colors

Frances Cress Welsing, M.D.

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Dedication

This work is dedicated to the victims of the global system of white supremacy (racism), all non-white people worldwide, past and present, who have resolved to end this great travesty and bring justice, then peace to planet Earth.

"If you do not understand White Supremacy (Racism) – what it is, and how it works – everything *else* that you understand, will only confuse you."

— Neely Fuller, Jr. (1971).

The United Independent Compensatory Code/System/Concept

No persons who classify themselves as white living in the area of the world referred to as the United States of America (or for that matter, in any other area of the world) should presume to tell any Black person (or other non-white person) what racism *is* or *is not*, until they have read completely Kenneth O'Reilley's *Racial Matters: The FBI's Secret File on Black America, 1960-1972*.

No Black person living in the area of the world referred to as the United States of America should discourse on racism or deny the conspiratorial dimensions of the local and global system of racism until he/she has read *Racial Matters* completely.

All non-white people (black, brown, red and yellow) should read and discuss the implications of the book, *Racial Matters*; the implications for themselves as individuals and the implications for their collective should be discussed in depth. Then, all non-white people should view the docudrama videotape, *The Wannsee Conference* (which can be rented), to observe exactly how a white supremacy government calmly sits and plans the destruction of a people that it classifies as non-white. The Wannsee Conference took place in Germany, in 1941, to finalize the plans

for the destruction of 11,000,000 Semites (non-whites) of the Jewish religion. The German white supremacists succeeded in killing six million.

After the above steps have been taken, all non-white people worldwide should read Neely Fuller's work, *The United Independent Compensatory Code/System/Concept: a text book/workbook for thought, speech and/or action for victims of racism (white supremacy)*.

Frances Cress Welsing
Washington, D.C.
August, 1989

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Preface

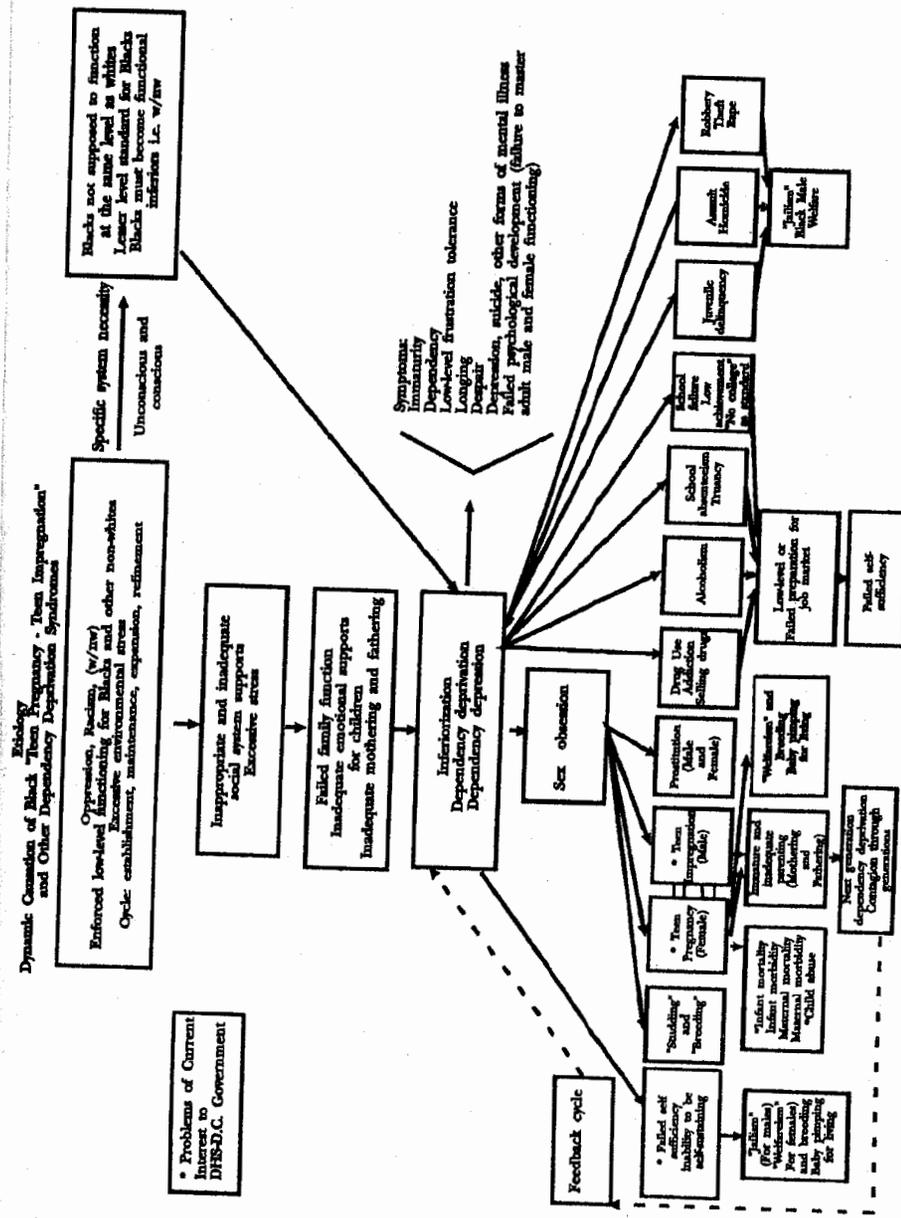
We now are nearing the final decade of the 20th century. The great African in America, the sociologist-historian W.E.B Du Bois, identified the problem of this century as the "problem of the color-line" (*Souls of Black Folk*, 1903). Thus, it is fortunate that in the final decade of the 20th century a basis for the solution to the problem of the color-line has been produced. This basis rests in an adequate analysis of the nature of the color-line – the exact nature of local and global racism. Ultimately, the conscious decision by people of color worldwide (the overwhelming majority of the world's population) to base their behavior in relationships on an exact analysis and definition of racism as white supremacy will change its appearance and activity on planet Earth. Just as the problem of the color-line (racism) has controlled events in the 20th century (and prior centuries), the *solution* to the problem will regulate events in the 21st century and beyond as we enter the era of justice.

Recently, there has been an unraveling and an analysis of the core issue of the first global power system of mass oppression – the power system of racism (white supremacy). Once the collective victim understands this fundamental issue, the ultimate organizing of all of the appropriate behaviors necessary to neutralize the great injustice of the white supremacy power system will be only a matter of time. The length of time required to neutralize global white supremacy will be *inversely proportional* to 1) the level of understanding of the phenomenon; plus 2) the evolution of self- and group-respect, the will, determination and discipline to practice the appropriate counter-racist behaviors – on the part of the non-white victims of white supremacy. Thus, the 21st century, and indeed the end of the 20th century, will be a time perhaps of great devastation. But, undoubtedly, it will be a time of great change. And the most critical factor in that change of circumstances will be non-white people's ever-

increasing understanding of the behavioral phenomenon of white supremacy as a global, terroristic power system.

However, it must be understood that high levels of self-respect, will and determination, without an adequate understanding, analysis and definition of racism as the oppressing power system, will not be sufficient to bring the long-sought goal of neutralizing that injustice and establishing justice and peace for all people. Therefore, it is critical to have a comprehensive analysis and definition of the opposing force. As a Black behavioral scientist and practicing general and child psychiatrist, my current functional definition of racism (white supremacy) is as follows: *the local and global power system structured and maintained by persons who classify themselves as white, whether consciously or subconsciously determined; this system consists of patterns of perception, logic, symbol formation, thought, speech, action and emotional response, as conducted simultaneously in all areas of people activity (economics, education, entertainment, labor, law, politics, religion, sex and war). The ultimate purpose of the system is to prevent white genetic annihilation on Earth – a planet in which the overwhelming majority of people are classified as non-white (black, brown, red and yellow) by white-skinned people. All of the non-white people are genetically dominant (in terms of skin coloration) compared to the genetically recessive white-skinned people.*

When this definition of racism as a strategy for white genetic survival is mastered, one can understand precisely not only the present global power formations and realignments (i.e., U.S.A./U.S.S.R. linkage and European unification), but also all present urban (non-white) center epidemics. I am speaking of the concurrent urban crises of drug use, drug addiction, drug-related murder, teenage pregnancy, infant mortality, Black academic under-achievement, Black teenage unemployment, Black adult male unemployment, Black male incarceration, single parent (female-headed) households, chronic welfare dependency, poverty, AIDS and homelessness. (See Diagram I.) These very disturbing individual- and group-destructive pathological forms of behavior are the *direct* and *indirect* by-products of a behavioral power system fundamentally structured for white genetic survival, locally and globally.



White supremacy domination and oppression of all non-white people is essential for global white genetic survival. The prevention of white genetic annihilation is pursued through all means, including chemical and biological warfare. Today, the white genetic survival imperative, instead of using chemicals in gas chambers, is using chemicals on the streets – crack, crank, cocaine, ecstasy, PCP, heroin and methadon (all "designer chemicals"). Ultimately, these chemicals are produced by whites and made available to urban Blacks, particularly Black males – upon whom the future of Black people is dependent. The core dynamic of white genetic survival eventually leads whites to a major act of genocide (destruction of the genes of non-white people), or toward *genocidal imperatives*. Such a genocide occurred in Nazi Germany (1933-1945), wherein the Semite and gypsy populations were classified as non-white and therefore were destroyed.

The reason that the Black male (as recently symbolized by Willie Horton) is and always has been central to the issue of white supremacy is clarified by the definition of racism as white genetic survival. In the collective white psyche, Black males represent the greatest threat to white genetic survival because only males (of any color) can impose sexual intercourse, and Black males have the greatest genetic potential (of all non-white males) to cause white genetic annihilation. Thus, Black males must be attacked and destroyed in a power system designed to assure white genetic survival. In the white supremacy mind-set, consciously or subconsciously, Black males must be destroyed in significant numbers – just as they were in earlier days when there was widespread open lynching and castration of Black males, or during the Tuskegee Syphilis Study from 1932 to 1972 when a large number of Black males were used and destroyed by whites.

Today we are witnessing a more subtle systemic approach to white genetic survival. The destruction of Black males now is indirect, so that the Black male victims themselves can be led to participate in – and then be blamed for – their own mass deaths. However, through close examination and an understanding of the ultimate objective of white supremacy as collective white genetic survival, the steps to massive Black male death

can be charted. The chain of events begins with the denial of full scale employment and advancement to Black males so that they cannot adequately support themselves, their wives and their children. In turn, large numbers of Black male children grow up without their fathers' guidance. This leads to frustration, depression and failure in school. Once this atmosphere is established, drugs are placed *deliberately* in the Black community. The drugs are then used to "street-treat" Black male frustration and depression. The high prices for which drugs are sold provide the Black male population with the *illusion* that finally they are beginning to make some money and to share in the "American dream." Guns are then placed at the disposal of the same Black male persons, supposedly to aid them in enforcing payment for drug sales. More important, the strategy is for Black males to kill and destroy one another and then carry the blame. (It must be realized that no Black males manufacture the chemicals for drug use, nor do any Black males manufacture guns.)

The same power system of racism has so ingrained a negative image and connotation of Blackness in general (i.e., Black Monday, blackmail, black sheep, black day), and of the Black male in particular, that for Black males to slaughter one another in the streets daily means next to nothing; indeed, it is treated as desirable and acceptable. "Good riddance of bad rubbish." This is in stark contrast to the urgency, alarm and concern that is generated in the same society when only 25 young white males commit suicide in the course of a 24-month period.

Failing to comprehend the environmental context of the white supremacy system and its ultimate goal of white genetic survival, Black people also fail to grasp the deeper sense of what actually is occurring in front of our eyes. We do not realize that the massive deaths of Black males constitute the genocide of Black people (as it takes Black males to make Black babies and ensure future Black generations).

The destruction of Black males for the purpose of white genetic survival is the reason behind the ever-increasing disparity between the number of Black females entering and graduating from high schools and institutions of higher education compared to the far lesser number of Black males. This becomes an additional facet of Black genocide. Fur-

thermore, white genetic survival is the dynamic behind the high incarceration rate of Black males in the U.S., which is second only to that of South Africa. The high rate of Black male incarceration contributes in genocidal fashion to the prevention of Black births and the Black male-supported development of all Black children, particularly boys.

The genocide of non-whites must be understood as a necessary tactic of a people (white) that is a minority of the world's population and that, because it lacks the genetic capacity to produce significant levels of melanin, is genetically recessive in terms of skin coloration, compared to the black, brown, red and yellow world majority. Thus, the global white minority must act genocidally against people of color for the purpose of white genetic survival. This is the "kill or be killed" mentality. This is the reason that persons who classified themselves as "white" behaved genocidally towards Semites in the holocaust in Nazi Germany and Europe (1933-1945). (The word Semite is from the Latin prefix, semi meaning "half" – half Black and half white, and that means mulatto (non-white). This is also the reason that persons who classified themselves as "white" behaved (and still behave) genocidally towards the indigenous inhabitants of the Western Hemisphere who were classified as red (non-white).

Only the willingness of non-white peoples worldwide to recognize, analyze, understand and discuss openly the genocidal dynamic will bring this injustice to an end. Most important, Black males must help one another to understand that they are being led by the dynamic of white supremacy to inflict extreme damage upon themselves, one another and ultimately the Black race. Black males must understand that, contrary to what is said, the war being conducted in urban centers is not against *drugs* but against Black males – for the purpose of white genetic survival. Drugs are used simply as the means to achieve that end. That is why drugs are plentiful, while Black males are dying in ever-increasing numbers! (The recent proposal to treat drug addicts at military bases is only the first stage towards a more formal concentration camp placement, more formal than the ghetto.)

Mastering the above definition of racism as a strategy for neutralizing white supremacy will permit one to decode accurately the symbolism in the new Madonna video "Like a Prayer," designed consciously and/or subconsciously by whites to massage, stimulate and enhance further the collective instinct for white genetic survival. The same could be said about the recent films *Betrayal* and *Mississippi Burning*. Furthermore, such an understanding will help clarify the persistent and even violent behaviors on the part of persons associated with the so-called "right to life movement," which seeks to prevent abortions, especially amongst whites. Recognizing racism as the struggle for white genetic survival helps one to understand what is happening in South Africa; what is euphemistically referred to as "apartheid" is only the tactics and strategies of the minority white population, numbering only four million persons, attempting to survive genetically while surrounded by a majority Black population of 26 to 30 million. This is a microcosm of what is happening on the entire planet.

Finally, the time has come for unveiling the true nature of white supremacy (racism). For this reason, I have entitled this work, *The Isis (YSSIS) Papers: The Keys to the Colors*. Isis was the most important goddess of ancient Africa (specifically, Egypt). She was the sister/wife of the most important Egyptian god, Osiris ("Lord of the perfect Black"), and the mother of Horus. In the astral interpretation of the Egyptian gods, Isis was equated with the dog star Sirius (Sothis). According to the ancient African story, after the murder and dismemberment of Osiris by his evil brother Set (Seth), Isis discovered the crime, recovered the pieces of the body of Osiris, and put them together again, restoring his existence and his power. According to legend, Isis admired truth and justice and made justice stronger than gold and silver.

In the present era, truth and justice have been crushed by the global power system of white supremacy, making the existence of peace on the planet impossible under this reign of terror. The attempt in this work to reveal some aspects of the in-depth truth about the white supremacy power system for the ultimate purpose of establishing justice and peace in the world is in the tradition of the great African goddess, Isis.

I hope that with this knowledge the world's non-white people (black, brown, red and yellow) will work more effectively to neutralize this global and most monstrous form of injustice and chaos. Any person not interested in a definition, analysis and deeper understanding of worldwide white supremacy must have an interest (conscious or subconscious) in maintaining the same.

The subtitle of this work, *The Keys to the Colors*, came from a statement made to me by a patient in a Washington, D.C. public mental health clinic in the late 1960s. The patient was a tall, thin, middle-aged, Black-skinned man who, in a somewhat confused manner, talked earnestly to me about the problems he had experienced in his life. He said, "Doctor, if we could just find the keys to the colors!" And he repeated it slowly. It was a statement I never have been able to forget. This work is a portion of my response.

Frances Cress Welsing, M.D.
Washington, D.C.
1989

Introduction

The Isis (YSSIS) Papers: The Keys to the Colors is a collection of essays I have written over the past 18 years, following the presentation and publication of my first work, *The Cress Theory of Color-Confrontation and Racism (White Supremacy)*. That first paper was a theoretical statement, a psychogenetic theory and world outlook on the origin and meaning of the global white supremacy system. The theory summarizes and clarifies our experience as Black (non-white) people on a planet presently dominated by people who classify themselves as "white" and who are a minority of the world's people.

The Cress Theory was based upon the insightful work of Neely Fuller Jr., author of *The United Independent Compensatory Code/System/Concept – a textbook/workbook for thought, speech and/or action for victims of racism (white supremacy)*. Fuller, the founder of the racism/counter-racism concept, was the very first victim of racism to understand it as a global system of organized behavior (thought, speech and action) for white supremacy domination in all areas of people activity (economics, education, entertainment, labor, law, politics, religion, sex and war). In other words, he recognized that all activity and behavior encompassed by the white supremacy system had and has its origin in the dynamic of racism. Additionally, Fuller understood that racism contained the seeds and origin of counter-racism, the behavior dynamic of liberation for the non-white victims of white supremacy. His work led me to question the necessity of the global white collective to evolve such a system of unjust behavior. The result was *The Cress Theory of Color Confrontation and Racism (White Supremacy)*. (Cress is my maiden name.)

This thesis provided me with a "unified field theory" approach and understanding, in the Einsteinian sense, to all behavioral phenomena manifested with high frequency in the local and global system of racism.

The great physicist, Albert Einstein, in *The Meaning of Relativity* (1922) had the following to say about the "unified field."

The object of all sciences, whether natural sciences or psychology, is to co-ordinate our experiences and to bring them into a logical system – the only justification for our concepts and system of concepts is that they serve to represent the complex of our experiences; beyond this they have no legitimacy.

The Cress Theory permitted me to see and understand many forms of activity (on the part of whites and their non-white victims) that have been either ignored or taken for granted. These behaviors, which can be viewed as symbolic of the fundamental objective of white genetic survival, are found in the social reflection of the white supremacy power system – the white supremacy culture. Together, the system and culture of white supremacy produce the phenomenon of racism. Thus, throughout this book, the terms *system* and *culture*, in reference to white supremacy, are used interchangeably.

This deep investigation and understanding is essential if Black and other non-white peoples are to succeed in playing the "black side of the chess board" (defense-offense) in contrast to the "white side of the chess board" (offense-defense) in the planetary game of chess (white supremacy) being played out between white and non-white. Currently, the players on the black side of the chess board are in a continuous state of checkmate (a losing streak that is centuries long). This has happened because of our failure to understand the game. Heretofore, non-white people have not decoded white genetic survival.

After presenting *The Cress Theory*, my brain-computer was flooded with new understandings specifically related to the global white supremacy system. Many things that I – as most people – viewed as commonplace, I began to see in a different light. It was as though an enormous window was opened in a room that had been without sunlight. I recognized many of the items I saw anew as *symbols* in the white supremacy system. Perhaps because I am a general and child psychiatrist with considerable experience in interpreting the symbolic play of children

and the symbols in the dreams of children and adults, I was sensitive to the symbols in the behavior system of white supremacy once it had been defined and decoded.

Though symbols are usually visual entities, they also take the form of speech, or can be found in activities – such as games. Symbols are specific to people and their experiences, their evolved cultures and circumstances. As such, symbols are the entities that carry highly compacted messages pertaining to the origin, identity and survival of individuals and collective peoples.

In the form of visual entities, patterns of speech and/or activity, symbols contain complex messages distilled from the conscious levels of the brain-computer. These messages have been reduced to their essence in the subconscious functioning; there, these highly coded messages are stored and continuously referred to for existence and survival. Once a symbol evolves in a person's subconscious, that person uses the symbol with high frequency and has little or no necessary conscious understanding of its meaning.

A shared symbol speaks volumes, although contained in a relatively small visual or auditory package. A symbol speaks loudly, or even shouts its meaning without uttering a sound. Symbols communicate from one person's subconscious to the subconscious of another who shares the same identity and survival necessity. Such communication transpires at subconscious levels when the conscious levels of brain-computer functioning cannot bear to address certain issues. White supremacy is a topic that few can or dare discuss in depth at the conscious level of brain-computer functioning. Few dare to probe or research white supremacy as this could lead to the dismantling of the system. Therefore, it is not surprising that there are many symbols in the system of white supremacy that reveal its roots in the struggle for white genetic survival.

In the white supremacy system (often referred to as Western culture or civilization), there is little conscious focusing on symbols, their formation, use and interpretation. To the contrary, non-white peoples in their original cultures tend to focus on symbols and dream interpretation as essential aspects of their lives (i.e., African cultural objects referred to as African

art, the Egyptian [African] systems of hieroglyphs and the symbols and interpretation of dreams in Biblical stories). Therefore, as an African, it is difficult for me to explain the ability to see and understand symbols; however, I am aware of making a certain shift to a lower frequency of brain-computer functioning (away from that frequency required for ordinary, day to day, conscious functioning) in order to see and interpret symbols. But I must repeat that *my* ability to explain a process for symbol interpretation is derived from my ongoing search for a firm understanding of the overall context in which these symbols evolved – the white supremacy system/culture.

Perhaps there will be persons, Black as well as white, who fail to appreciate the language of symbols. There will be those who demean the attempt to decode symbols and ridicule their value and my interpretations. Also, there will be those who seek to identify and to decode symbols but fail. Nevertheless, I am presenting certain symbolic aspects of the white supremacy system/culture in an effort to increase our understanding of racism and thereby assist in bringing justice to the world.

An examination of the Washington Monument in Washington, D.C. and recognition of it as a symbol of white power – specifically, white male power (thus, a gigantic white penis or phallic symbol) – may assist one who has difficulty understanding symbols. The law that no building in the District of Columbia can be taller than the white phallus-shaped Washington Monument (which, by the way, looks like a robed Ku Klux Klan) is not coincidental. The underlying meaning of the monument and law is that there can be no challenge to white power. It is not without significance that the Washington Monument, as a phallic symbol, towers over a predominantly Black population in the capital city of the most powerful government in the global white supremacy system.

If this is not sufficient, those who fail to understand the *symbol* should go to the East Wing of the National Gallery of Art in Washington, D.C. and view the painting (specifically commissioned for that building) by the artist Robert Motherwell entitled "Reconciliation Elegy." This work is a continuation of Motherwell's earlier series of paintings, "Elegy to the Spanish Republic." The entire "Elegy" series consists of massive black

forms, some round or oval, some massive and vertical, positioned next to one another. All of the forms are black against a white background. In the book, *Reconciliation Elegy*, Motherwell states:

White has always conveyed to me the radiance of life, so that if one – though this is too literal – if one takes the Elegies as a metaphor for 'life and death,' then obviously a sense of life as freedom and of death as the terminal vivifier, can be an endless obsession and preoccupation. In a curious way in the Reconciliation Elegy my black forms, the life-death forms, are becoming personages, instead of black stones...the black and white are beginning to merge.... Death has been a continual living presence to me.

The word *elegy* means a poem of lament or praise for the dead. The massive black oval and vertical forms, symbolic forms representing death, obsessively painted throughout the entire "Elegy" series were immediately seen by my eyes (the eyes of a Black person) as the imposing genitalia (testicles and phallus) of the Black male, dominating a white background (symbolic of the global white collective). While referring to the round objects he has painted as "stones," Motherwell seemed unaware that the word "stone" is an ancient term for testicles. However, in his own description Motherwell speaks of the black and white painting as a "metaphor for life and death" (white as life and black as death). Certainly he is not thinking consciously of his paintings of Black male genitalia as symbols of white death through white genetic annihilation (caused by Black male genitalia and Black genetic material). But symbols do not arise from conscious levels of thought. Still, however, it is astonishing that Motherwell is unable to see his forms as Black male genitalia and name them overtly as such. But does Motherwell consciously understand white supremacy?

According to Motherwell, the first part of his series, "Elegy to the Spanish Republic" (at the level of his conscious thought), refers to the aftermath of the defeat of the Spanish Republican Army by the Spanish fascists in the 1935 Spanish Civil War. However, at a much deeper level it occurred to me that Spain also was conquered for 700 years (from the eighth to the 15th century, C.E.) by Black men from northern Africa, the

Moors. During their occupation of Spain, the Moors damaged the efforts of white genetic survival, causing Spaniards to become darker in skin color (compared to the rest of the Europeans) because of the long-term admixture of African (black) genetic material. Only with this understanding does the obsessive painting of the symbolic forms of the black phallus and testicles in a series entitled "Elegy" (poem for the dead) make fatal sense. Not understanding the underlying fear of white genetic annihilation (in the individual and collective white psyche) causes a mere surface interpretation of the paintings (even in the mind of the artist himself). Failure to reach the core issue of white genetic survival (resonating in the subconscious), which is most threatened by the genetic power in the genitalia of the Black male, relegates interpretation to superficial levels with a failure to see and understand the symbols arising from that subconscious core.

Motherwell addressed the issue of white (Western) survival in his comments on the "Elegy" series, specifically on "Reconciliation Elegy."

Against the background of possible nuclear holocaust, we must even reconcile ourselves to the fact that western man in choosing centuries ago to exploit nature rather than to marry her, has doomed himself -- with an industrial technology for which there is neither the wisdom nor the political mechanism to control...

Yet, after having said all of the above, Motherwell still remains unconscious of the symbolic forms in his paintings. Indeed, the industrial technology and the nuclear weapons of which Motherwell speaks are designed by the Western (white) collective as protection against white genetic annihilation. Other Motherwell paintings of black figures against white backgrounds bear such titles as "Africa," "Study for Kilimanjaro" and "Ancestral Presence."

This same concern and subconsciously perceived threat (in the white psyche) of the Black male (via black male genitalia) to white genetic survival is played out in the symbolism of the bullfight. In the bull ring, the bull is usually black. The bullfighter is usually a white male or any male in a "suit of lights," meaning white. The bull is chased and tormented

until it is killed. This killing goes on obsessively, as a symbol of white survival in the presence of the Black male threat; symbolic of white males conquering Black males or of white survival in a world populated mostly by non-white people. Further, we must understand symbols of communion" in the Christian religion; the wine and bread that are eaten by the communicants are symbolic of the blood and body of Jesus, respectively. It is important to keep in mind that Jesus was an African, a Black male whose color has been changed to conform with the white supremacy perception and ideology. Finally, *King Kong*, the film in which a gigantic black ape plays opposite a white female, addresses in symbolic form the threat of the Black male to white genetic survival. Of course, King Kong is killed by the end of the film.

The papers in this collection were written over the past 19 years. They are dated to give the reader some appreciation of the order in which they evolved in my thought processes. They are of a whole cloth; all are derivatives of the white supremacy power system/culture, which before now has not been understood in sufficient depth. Several essays address specific symbols in the white supremacy system/culture. I did not contrive these symbols. On the contrary, I looked and there they were.

Some have asked, "Why is it that others have not penetrated these deep symbols of Western culture? Why only you?" My answer is that I neither saw these symbols nor understood their meaning until I had written *The Cress Theory of Color-Confrontation and Racism*. That analysis gave me access to the total spectrum of collective brain-computer products (symbols, logic, thought, speech, action, emotional response and perception) that emanate from those who have established and maintained Western civilization. Having probed to the central core of Western civilization, I was able to see into (intuition = in-to-it) the myriad energy phenomena that spin off from that dynamic core. Recognizing the specific injustice committed against non-white people in the framework of Western civilization and culture, it became clear that the entire Western civilization dynamic is fundamentally linked to the fear of white genetic annihilation and the subsequent need (as experienced by the global white collective) for the continuous battle against the genetically dominant global majority

of black, brown, red and yellow peoples. The organization for that survival is none other than the white *race*, which carries out the global system of white supremacy.

Although initially it came as a great surprise, it is only logical that the myriad *symbolic manifestations* of the struggle for white genetic survival *abound* throughout the historic and global structure of white supremacy. These symbols manifest wherever one looks, wherever one steps and wherever one turns. That these subtle and once hidden symbols are everywhere serves as the strongest evidence of the validity of *The Cress Theory*.

It is as though I had written, "If *The Cress Theory* is correct, symbols so informing us will be found throughout the whole of Western civilization and culture." Indeed, without the specific theory, one can look at the symbols for decades and truly not know what one is looking at, even when one is handling the symbol in one's bare hands.

One then might ask, "Why is it necessary to *read* a civilization or power system at deep levels?" Western culture has produced much violence and destruction on the planet. It is like a cancer destroying the body. A physician attempting to treat or cure a disease (i.e., cancer) must examine the patient at deep levels. It is inadequate to stop at what is seen with the unaided eye. The physician attempting to solve the problem of a persistent and troubling cough in a particular patient may order x-ray studies to view the *inside* of the lungs and the chest cavity. He/she might perform a microscopic examination and bacterial culture studies on the sputum that comes from the lungs in order to understand the cause of the cough. When the cause is understood, chances that the disease can be treated effectively and cured are improved greatly, while that which is not understood in depth rarely can be treated or cured. Similarly, there are serious problems posed for the vast majority of humankind by the specific dynamic of Western (white supremacy) culture.

I hope that this collection of essays will assist Blacks and all other people – who have as their cosmic responsibility the resolution of the problem of injustice in the world – in identifying the problem of that specific injustice more clearly than ever before. Instead of engaging in

our past practices of complaining, moaning, crying, groaning, begging, clapping hands and singing "We shall Overcome" when confronted with these death-causing, life-stultifying problems posed by white supremacy, Black people in the U.S. must dissect and analyze those problems to their core. With this knowledge, Black people can take the necessary steps to eliminate the problem.

Those who *will* to work for justice and who understand that work as their conscious responsibility will be found in all places and in all walks of life, at all levels of formal education and at all income levels. There are no class divisions nor language barriers for those who do this cosmic work. It is time to solve this problem once and for all. It is time for justice on the planet Earth.

The Cress Theory of Color-Confrontation and Racism (White Supremacy):

A Psychogenetic Theory and World Outlook

(1970)

Unlike religion, the body of knowledge known as science takes the position that all observable phenomena can be explained, or, at least, is grist for the mill of investigation, analysis and understanding by the human mind.

In today's very small world at least three-quarters of the people are "non-white," and the members of this "non-white" majority population are subjected to domination throughout their lives, either directly or indirectly, by a tiny minority of the world's people who classify themselves as "white." Racism (white supremacy) then, is revealed as one of, if not *the* most important observable phenomenon in the world today for which social, behavioral and all other scientists should be seeking an explanation.

Heretofore, racism has been defined and described variously, (see Gullattee, Comer, Butts and Pinderhughes). Yet in my view, the comment made by Oliver C. Cox in his 1959 award winning text, "Caste, Class and Race" (*Monthly Review Press*), still prevails:

It is not ordinarily realized that, of all the great mass of writing on race relations, there is available no consistent theory of race relations. The need for such a sociological explanation is so great that recently, when one author succeeded, with some degree of superficial logic, in explaining the phenomena in terms of caste relations, the college textbooks and social-science journals, almost unanimously and unquestioningly, hurriedly adopted his theory.

Perhaps social and behavioral scientists have failed to develop a sound and consistent theory of racism because of their tendency to be less demanding and less stringently disciplined in sticking to observable and measurable data than the so-called "physical" scientists are required to be in formulating hypotheses. Frequently, contrary to all the basic premises of modern science, statements are made by some of these scientists "a priori" — that is to say, claimed as valid independent of observation. Similarly, society, in general, fails to impose a significant amount of pressure on behavioral and social scientists to yield viable theories and definitions. Such theories and definitions subsequently can stand and function as efficient and effective tools to be utilized by social engineers as guides for changing social reality. However, the contrary seems to be the case; if there is any pressure at all, it is to maintain the social status quo. And all too often, institutions of the society reward the superficial, inconsistent and dysfunctional theories of societal dynamics.

Neely Fuller, in his 1969 copyrighted *The United Independent Compensatory Code/System/Concept: a textbook/workbook for thought, speech and/or action for victims of racism (white supremacy)*, recognized the need for a functional statement on racism, one that could be utilized daily by those earnestly seeking to bring about social change. Fuller observed that, contrary to most present thinking, there is only one functioning racism in the known world — white supremacy. He challenges his readers to identify and then to demonstrate the superiority or functional supremacy of any of the world's "non-white" peoples over anyone. Concluding that since there is no operational supremacy of any "colored" people, Fuller reveals that the only valid operational definition of racism is white supremacy. He observes that in spite of any and all statements the world's "non-white" peoples may make about themselves having economic and/or political independence and the like, in the final analysis, they are all victims of the white supremacy process. He places major emphasis on the present realities of the world that can be verified and tested, rather than on what one could imagine to be the case (such as a black or yellow supremacy). He further emphasizes that, instead of focusing on individual cases or on specific locations, a perspective that

examines the patterns of relationships between whites and "non-whites" worldwide must be developed.

Fuller explains that racism is not merely a pattern of individual and/or institutional practice; it is a universally operating "system" of white supremacy and domination in which the majority of the world's white people participate. He discounts the validity of theories that recognize the evolution of economic systems as the origin of this state of affairs. Instead, he reveals the inadequate analysis of such theories by suggesting that various economic systems — such as capitalism, communism and socialism — have been devised, used and refined in the effort to achieve the primary goal of white domination. In other words, the goal of the white supremacy system is none other than the establishment, maintenance, expansion and refinement of world domination by members of a group that classifies itself as the white "race." Fuller then suggests that the word "race," in this sense, has little biological validity but is translated more correctly as "organization," the sole purpose of which is to maintain white domination and world control. Fuller's emphasis on the concept of color amplifies the assertion made in 1903 by W.E.B. Du Bois (perhaps the greatest American social scientist) in *The Souls of Black Folk*, that the great problem facing the 20th century is that of the color-line.

Whether or not one is emotionally comfortable with Fuller's thesis and assessment is not germane. The question of such comfort never has been the important concern of scientific investigation. Of great significance in Fuller's work is the description of relationships between "non-white" and white peoples. Fuller defines and elucidates these relationships as a means of accounting for and illuminating many past and present observable social practices. Also, this examination reveals that, despite all kinds of programs and pronouncements to the contrary, for the past several hundred years, white supremacist social conditions have remained intact as the dominant social reality.

Impressed that the concept of a "system" of white domination over the world's "non-white" peoples could explain the seeming predicament and dilemma of "non-white" social reality, I tended to focus, as a psychiatrist, on what possible motivational force, operative at both the individual and

group levels, could account for the evolution of these patterns of social behavioral practice that apparently function in all areas of human activity (economics, education, entertainment, labor, law, politics, religion, sex and war). While Fuller clearly suggests that this "system" consists of patterns of thought, speech and action, practiced to various degrees by the majority of the world's white people, the only comment on etiology he makes is that:

Most white people hate Black people. The reason that most white people hate Black people is because whites are not Black people. If you know this about white people, you need know little else. If you do not know this about white people, virtually all else that you know about them will only confuse you.

To take Fuller's account a step further, it should be noted that, in the majority of instances, any neurotic drive for superiority usually is founded upon a deep and pervading sense of inadequacy and inferiority. Is it not true that white people represent in numerical terms a very small minority of the world's people? And more profoundly, is not "white" itself the very absence of any ability to produce color? I reason, then, that the quality of whiteness is indeed a genetic inadequacy or a relative genetic deficiency state, based upon the genetic inability to produce the skin pigments of melanin (which is responsible for all skin color). The vast majority of the world's people are not so afflicted, which suggests that color is normal for human beings and color absence is abnormal. Additionally, this state of color absence acts always as a genetic recessive to the dominant genetic factor of color-production. Color always "annihilates" (phenotypically and genetically-speaking) the non-color, white. Black people possess the greatest color potential, with brown, red and yellow peoples possessing lesser quantities, respectively. This is the genetic and psychological basis for *The Cress Theory of Color-Confrontation and Racism (White Supremacy)*.

The Color-Confrontation theory states that the white or color-deficient Europeans responded psychologically, with a profound sense of numerical inadequacy and color inferiority, in their confrontations with the majority of the world's people – all of whom possessed varying degrees

of color-producing capacity. This psychological response, whether conscious or unconscious, revealed an inadequacy based on the most obvious and fundamental part of their being, their external appearance. As might be anticipated in terms of modern psychological theories, whites defensively developed an uncontrollable sense of hostility and aggression. This attitude has continued to manifest itself throughout the history of mass confrontations between whites and people of color. That the initial hostility and aggression came only from whites is recorded in innumerable diaries, journals and books written by whites. Also, records indicate that only after long periods of great abuse have non-whites responded defensively with any form of counterattack. This perplexing psychological reaction of whites has been directed towards all peoples with the capacity to produce melanin. However, the most profound aggressions have been directed towards Black people, who have the greatest color potential and, therefore, are the most envied and feared in genetic color competition.

The experience of numerical inadequacy and genetic color inferiority led whites to implement a number of interesting, although devastating (to non-white peoples), psychological defense mechanisms. The initial psychological defense maneuver was the *repression* of the initial painful awareness of inadequacy. This primary ego defense was reinforced by a host of other defense mechanisms.

One of the most important of these defense mechanisms was *reaction formation*, a response that converts (at the psychological level) something desired and envied but wholly unattainable, into something discredited and despised. The whites, desiring to have skin color but unable to attain it, claimed (consciously or unconsciously) that skin color was disgusting to them, and began attributing negative qualities to color – especially to blackness. Interestingly, the term "non-white" is a double negative resulting in a positive statement. This is perhaps a Freudian slip, wherein the use of language ultimately reveals the primary psychological dynamic. Whites' desire to have colored skin can be observed at the very first signs of spring or summer when they begin to strip off their clothes (as many pieces as the law will allow), often permitting their skins to be burned severely in an attempt to add some color to their pale bodies and rendering

themselves vulnerable to skin cancer in the process. Most cosmetics are also an attempt to add color to white skin. Such coloring makeup is provided for the white male as well as female. And finally, untold millions are spent annually on chemicals that are advertised as being able to increase the tanning potential of whites.

The fact that some Blacks have attempted to change the color of their skin to white does not mitigate the force of this argument, as it can be demonstrated readily that these non-whites are responding to the already established social conditions of white supremacy. Such a process, as seen in Blacks and other non-whites, may be described as identification with the oppressor.

Another example of the reaction formation defense is the elaboration of the myth of white genetic superiority, which continues to be reinforced assiduously (note Jensen's latest elaborations and their acceptance at all levels of the white social structure). Acutely aware of their inferior genetic ability to produce skin color, whites built the elaborate myth of white genetic superiority. Furthermore, whites set about the huge task of evolving a social, political and economic structure that would support the myth of the inferiority of Blacks and other non-whites.

An additional psychological defense maneuver utilized by whites has been that of *projection*. Feeling extreme hostility and hate towards non-whites, whites began the pattern of stating that non-whites hated them. In many instances, this mechanism has served to mitigate the guilt whites occasionally experience for their impulse to aggress against Blacks and other people of color.

Another, perhaps special, instance of the use of projection is the historic and continuing desire of whites for sexual alliances with non-whites – a desire indulged by white males throughout the world. This deep desire has been projected onto Black males and females, and is manifest in the notion that people of color have sexual desires for white males and females. The Color-Confrontation theory postulates that whites desired and still do desire sexual alliances with non-whites, both male and female, because it is only through this route that whites can achieve the illusion of being able to produce color. The extreme rage vented against even the

idea of a sexual alliance between the Black male and the white female, which has long been a dominant theme in the white supremacy culture, is viewed by the Color-Confrontation theory as a result of the white male's intense fear of the Black male's capacity to fulfill the greatest longing of the white female – that of conceiving and birthing a product of color.

There are other sexual behaviors practiced by some whites that can be illuminated by the Color-Confrontation thesis. For example, in his autobiography, Malcolm X stated that the sexual perversion he was asked to perform most often by white men was for him, as a Black male, to have sexual intercourse with white females in their presence, while they (white men) looked on. This behavioral pattern on the part of white males, instead of being dismissed as a perversion, can be understood when viewed as white males' fantasized identification with Black males' capacity to give conceptual products of color to white females — something white females desperately desire but white males cannot fulfill. Further vivid testimony is given by Black males who have engaged in sexual intercourse with white females. These men report that a frequent utterance of white females is that they wish to have Black babies.

The Color-Confrontation theory also explains why Black males' testicles were the body parts that white males attacked in most lynchings: the testicles store powerful color-producing genetic material. Likewise, the repeated and consistent focus on the size of Black males' penises by both white males and females is viewed by this theory as a *displacement* of the fundamental concern with the genetic color-producing capacity residing in the testicles. Since the fact of color-envy must remain repressed, color-desire can never be mentioned or the entire white psychological structure collapses. Therefore, attention is displaced to a less threatening object or symbol – the penis.

Finally, the degradation of sex in the white supremacy culture allows for yet another area of insight into the fundamental psychological dynamics of whites and their self-alienation regarding their physical appearance. At the most primordial level, sex can be viewed as the reproduction of one's own image, of self and of kind. According to the Color-Confrontation theory, white supremacy culture degrades the act of

sex and the process of self-reproduction because for whites both are reflective of whiteness and, in turn, their inability to produce color. This self-deficiency clearly is despised and is stated most explicitly in the religious and moral philosophies of the white supremacy culture. Yet, this manner of degrading the sexual act is not found in non-white cultures. In fact, the very opposite is the case: the act of reproduction is held in the highest esteem, as reflected in non-white arts and religious practices. The artistic and religious practices of India and Africa give strong and continuous testimony to this fact. In whites, this initial core feeling of alienation from themselves and from the act that produced their image found subsequent expression in their thought processes, religious philosophies, moral codes, social acts, and the entire social structure.

Psychiatrists and other behavioral scientists frequently use the patterns of overt behavior towards others as indications of what is felt fundamentally about the self. If hate and lack of respect are manifested towards others, hate and lack of respect are felt most often at deeper levels towards the self. Facets of other behavioral patterns within the white supremacy cultural framework support this thesis. For example, many white writers, in all areas of the world, experience and write about their profound sense of self-alienation. Additionally, some of the current political, social and behavioral activity enacted by whites against the ideology and values of the white social structure, although not spoken of in the terminology used here, can be appreciated at one level as an expression of the same kernel of alienation against whiteness. Thus, the hippies and yuppies, by allowing dirt to accumulate on themselves, in one sense, are adding color to their skins. They also, by allowing their head and facial hair to proliferate, cover themselves with the only part of their bodies that has substantive color, their hair. The present frantic attempts made by whites to counter this sense of alienation take the form of free and open sexual practices and sexual orgies. Such attempts will be unsuccessful because, again, the core problem is a sense of alienation primarily from their own colorlessness, and secondarily from the social practices and structure whites have built around that psychological core over the centuries.

Racism (white supremacy), having begun as a form of self-alienation, has evolved into the most highly refined form of alienation from others as well. The Color-Confrontation theory views all of the present battlegrounds in the world as vivid reflections of this reality; the destructive and aggressive behavioral patterns being displayed by white peoples towards all non-white peoples is evidence of the inner hate, hostility and rejection they feel towards themselves and of the depth of self-alienation that has evolved from the genetic and psychological kernel of color inadequacy.

The mass inability of whites to live and attend school in the presence of non-whites is expressed in the patterns of Black and white housing and education throughout this country and the world. In terms of the Color-Confrontation thesis, this inability is seen as the apparent psychological discomfort experienced by whites in situations where, in confronting their neighbors of color, they must face their color inadequacy daily. Also, the myth of white superiority is exploded in the presence of equitable social and economic opportunity. The white personality, in the presence of color, can be stabilized only by keeping Blacks and other non-whites in obviously inferior positions. The situation of mass proximity to Blacks is intolerable to whites because Blacks are inherently more than equal. People of color always will have something highly visible that whites never can have or produce — the genetic factor of color. Always, in the presence of color, whites will feel genetically inferior.

The difficulty whites have in according non-whites socio-political and economic equality within the white supremacy structure stems neither from a moral issue nor from political or economic need, but from the fundamental sense of their own unequal condition — in regards to their numerical inadequacy and color deficiency. They can compensate for their color inadequacy only by placing themselves in socially superior positions. The color inadequacy of whiteness necessitates a social structure based on white superiority. Only tokenism can be tolerated by such a motivational psychological state, wherein the evolution of the myth of the exceptional non-white is used, again, as a defense mechanism.

The thrust towards superiority over peoples of color, the drive towards material accumulation, the drive towards a technological culture and the drive towards power are all cornerstones of the universal white supremacy culture, and they are viewed – in terms of the Color-Confrontation thesis – as responses to the core psychological sense of inadequacy. This inadequacy is not measured in terms of infant size as compared with that of the adult, as postulated by Alfred Adler. Rather, it is an inadequacy rooted in the inability to produce melanin. This genetic state is, in actuality, a variant of albinism.

The Color-Confrontation theory further postulates that whites are vulnerable to their sense of numerical inadequacy. This inadequacy is apparent in their drive to divide the vast majority of non-whites into fractional, as well as frictional, *minorities*. This is viewed as a fundamental behavioral response of whites to their own minority status. The white "race" has structured and manipulated their own thought processes and conceptual patterns, as well as those of the entire non-white world majority, so that the real numerical minority (whites) illusionally feels and represents itself as the world's majority, while the true numerical majority (non-whites) illusionally feels and views itself as the minority. Interestingly, the white collective, whenever discussing the question of color, never discusses any of its own particular ethnic groups as minorities, but constantly focuses on the various ethnic, language and religious groups of non-white peoples as minorities. Then great efforts are made to initiate conflict between these arbitrary groups. This is one of the key methods by which a minority can remain in power. The "divide, frictionalize and conquer" pattern, observable throughout history wherever non-whites are confronted by whites, results primarily from whites' sense of color deficiency and secondarily from their sense of numerical inadequacy. This pattern, then, is a compensatory adjustment to permit psychological comfort through dominance and control. (See Diagram I.) Similarly, the present-day frantic focus on birth control for the entire non-white world is another example of white peoples' conscious or unconscious awareness of their numerical deficiency status. There is never great emphasis on

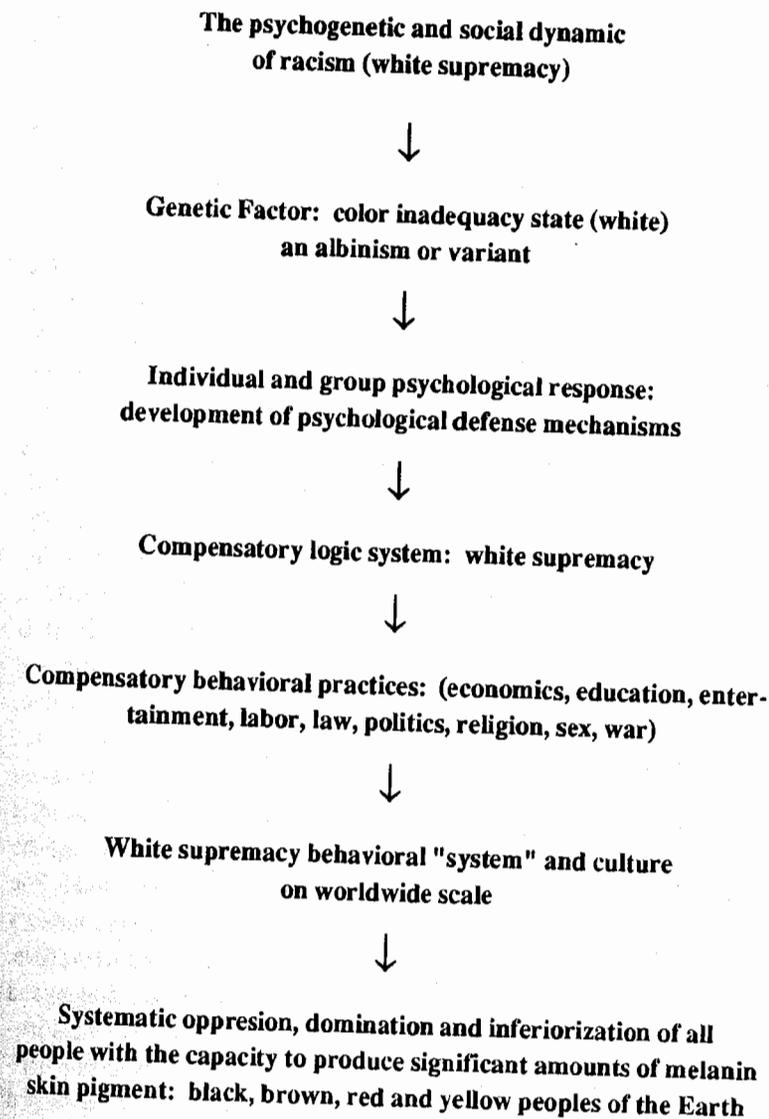


Diagram I

controlling the births of whites; in fact, there are some white governmental groups that give dividends to citizens for increased procreation.

The above are but a few examples selected from millions of large and small behavioral patterns practiced by whites in varying quantities. Yet, these examples effectively demonstrate the individual and collective neurotic need to focus on color, sex, genetics, numbers, superiority/inferiority, white supremacy and power. The Color-Confrontation theory contends that all of the above can be explained on the basis of the core psychological sense of color-deficiency and numerical inadequacy. The individual patterns of behavior that, over time, evolved into collective, social, institutional and now systemic patterns are seen as the origin of the "system of white supremacy," which operates at a universal level and is the only effective and functional racism existent in the world today. Further, racism (white supremacy), in this historical epoch, is viewed as a full-blown social contradiction and the major social dynamic superceding all others in influencing universal social practices and decisions. The Color Confrontation theory recongizes racism as one of the dominating forces determining character development, personality and formation type. Therefore, a functional definition of racism (white supremacy), is the behavioral syndrome of individual and collective color inferiority and numerical inadequacy that includes patterns of thought, speech and action, as seen in members of the white organization (race).

What then are the practical implications of this theory? Of major importance is the fact that for the first time in centuries non-white peoples throughout the world will have a rational basis for understanding the motivational nuances of individual and collective white behavior. The Color-Confrontation thesis theorizes that the majority of the world's people, non-whites, were manipulated into subordinate positions because, never having experienced such a state in terms of their own thought and logic processes and premises, they were unprepared to understand patterns of behavior predicated upon a sense of color deficiency and numerical inadequacy. This is analogous to the man with two eyes finding it difficult, if not impossible, to understand the behavioral patterns and

motivations of the congenitally one-eyed man, who always looked upon the two-eyed state with jealous antagonism and, perhaps, aggression.

Armed with such insight, knowledge and understanding, non-whites will cease to be vulnerable to the behavioral maneuverings of individual or collective whites. Non-whites will be less vulnerable to the messages of white superiority that radiate throughout the known universe and permeate world cultures, which are dominated by the white supremacy system. This understanding will have profound effects on the developing egos and self-images of all non-white children, who suffer severe damage under the white supremacy culture. Moreover, whenever they are confronted by the ideology of white superiority/supremacy, non-whites will understand that it is only a compensatory psychological adjustment for a genetic, numerical deficiency state; thus the white supremacy message can be evaluated and negated more readily. This allows non-whites to gain psychological liberation from the white ideological domination that negatively affects the total functioning of non-whites. Further, non-whites will be less vulnerable to being maneuvered into conflict with one another, thus weakening the continued domination of the white supremacy system.

Also, white peoples of the world presumably also could benefit from such an awareness of the motivation behind behaviors that often baffle them. If they are sincere in their attempts to stop the practices of white supremacy (racism), whites may be able to find methods to do so once the cause is understood. Perhaps some psychiatrist will develop a method of mass psychotherapy (i.e., therapeutic counter-racist theater) to help whites become comfortable with their color and their numbers. However, one can foresee a major problem arising from the possible difficulty of motivating whites to release the secondary gains historically derived from the racist system.

The possibility of white people accepting this analysis of the white problem in human relations is not for me to answer. I do know that the majority of the world's people are looking for an answer to the dilemma that was once called the "American Dilemma." They are looking for a change. Perhaps *The Cress Theory of Color-Confrontation* will help them

to make that change. In any event, I am reminded of a statement made by Freud's biographer, Ernst Jones: "In the last analysis, the justification of every scientific generalization is that it enables us to comprehend something that is otherwise obscure."⁶

And, as James B. Conant has stated:

The test of a new idea is...not only its success in correlating the then-known facts but much more its success or failure in stimulating further experimentation or observation which in turn is fruitful. This dynamic aspect of science, viewed not as practical undertaking but as development of conceptual schemes, seems to me to be close to the heart of the best definition of science.⁷

This essay analyzes the unique universal behavioral phenomenon of white supremacy (racism), and places it in a conceptual framework and context of a theoretical formulation. The fundamentals of the dynamics inherent in the spectrum of relations cover all areas of life activity between people who classify themselves as white, and those people whom whites have classified as non-whites.

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The Origin of Alienation, Anxiety and Narcissism (August 1980)

Dedication

This essay is dedicated to Genevieve Ekaete, a Nigerian journalist who, because of the profound pain of *alienation*, took her life on June 25, 1978 while residing in the United States of America. The world lost a brilliant mind and a generous person. Shortly before her death she stated, "My superstructure is solid. I need a formidable foundation..." This essay is my contribution to our understanding of the destructive dynamic of alienation.

Psychiatry as a discipline is floundering on its previously established conceptual and theoretical foundation imported from 19th century Europe. My continuing question to myself as a late 20th century precautionary in general and child psychiatry, practicing in the power capital of the world (Washington, D.C.) is, "Can a greater understanding be achieved in the study of human behavior as it is organized and manifested in the world's dominant power system/culture?"

My answer is affirmative. We can derive an ever increasing level of order out of the existing chaos, a diagnostic and statistical manual that gets heavier and wordier with each effort. Thereby, we can enhance our diagnostic and treatment skills and increase the possibility of prevention, allowing us to serve a suffering humanity better.

In *Have Astronomers Found God?*, Robert Jastrow states, "There is a kind of religion in science; it is the religion of a person who believes there

is order and harmony in the universe, and every event can be explained in a rational way as the product of some previous event; every effort must have its cause." Jastrow continues, taking a quotation from Albert Einstein, "The scientist is possessed by the sense of universal causation."

As a social and behavioral scientist, I am convinced it is possible to understand, in depth, the patterns and system of behavior encountered in the individual and in the broad collective. My further conviction is that we can serve humankind maximally as behavioral scientists and physicians only when we adequately analyze the fundamental causation and logic of these patterns of behavior.

Three major foci of attention in Western social and behavioral science, particularly in psychiatry — alienation, anxiety and narcissism — are not unrelated, isolated syndrome abstractions, as they have been discussed by Western social and behavioral scientists. These separately described phenomena are not only interrelated, but they have a common origin and cause; they are derivatives of the same causal dynamic. Although that causal dynamic has remained unidentified, the source of these three phenomena is the origin of Western civilization itself.

Alienation. In the Color-Confrontation theory, I stated that racism (white supremacy), having begun as a form of alienation towards the self, now has evolved into the most highly refined form of alienation towards others as well. The Color-Confrontation theory views all of the present battle-grounds in the world today as vivid reflections of this alienation towards others. The destructive and aggressive behavioral patterns displayed throughout the world by white peoples towards all non-white peoples is the evidence of the inner hate, hostility and rejection they feel towards themselves and of the deep self-alienation that has evolved from their genetic inadequacy.

My extended definition of alienation centers around the recognition that it is a fundamental behavioral dynamic in Western civilization and culture. Alienation is a powerful centrifugal, genetic-psychological and societal dynamic that, over time, drives human beings further and further away from all effective, meaningful, emotionally supportive and truthful communications amongst one another. The alienation dynamic increas-

ingly forces people away from one another as Western civilization and culture evolves, as seen through each successive generation since its origin — including Greek civilization and the Roman Empire. Alienation is the very same dynamic that pushes human beings away from respectful and harmonious relationships with the physical environment, leading to the pollution and destruction of the planet. Most important, the alienation dynamic forces the individual away from all manifestations of self-understanding and self-respect, including the most fundamental respect — respect for one's genetic makeup.

The *Encyclopedia Britannica* records that the roots of the idea of alienation are found in the works of Plotinus, a Roman philosopher born in Egypt, who lived between 205 and 270 A.D., as well as in the theology of both St. Augustine and Martin Luther. The latter addressed the struggle to alienate oneself from one's own imperfections by identification with a transcendental perfect Being.

Entries on alienation did not appear in major reference books of the social sciences until 1935, but the concept of alienation was present in classical sociological texts of the 19th and early 20th centuries in the works of Marx, Durkheim, Tonnies, Weber and Simmel. Eric and Mary Josephson, in their *Man Alone: Alienation in Modern Society*, had the following to say about alienation:

Indeed, ever since the great technological and political revolutions of the late eighteenth century, with their shattering impact on a rigid social order and their promise of individual freedom, one of the most disturbing phenomena of Western culture has been man's sense of estrangement from the world he himself has made or inherited — in a word, man's alienation from himself and from others. This theme of the alienation of modern man runs through the literature and drama of two continents; it can be traced in the content as well as the form of modern art; it preoccupies theologians and philosophers, and to many psychologists and sociologists it is the central problem of our time. In various ways they tell us that ties have snapped that formerly bound Western man to himself and to the world about him. In diverse language they say that man in modern industrial societies is rapidly becoming detached from nature, from his old gods, from the technology that has transformed his environment and now threatens to destroy it; from his work and its products, and from his leisure; from

the complex social institutions that presumably serve but are more likely to manipulate him; from the community in which he lives; and above all from himself – from his body and his sex, from his feelings of love and tenderness, and from his art – his creative and productive potential.

Contemporary contributors to the definition of alienation include such thinkers as psychoanalyst Erick Fromm; philosophers Lewis Mumford and Herbert Marcuse; existentialists Jean Paul Sartre, Albert Camus, Paul Tillich and Martin Buber; and sociologists David Riesman, Robert K. Merton and Talcott Parsons.

In summary, there are at least five causal theories concerning alienation: the economic, the technological, the sociological, the philosophic/existential and the psychological. Karl Marx is identified with the economic theory. Marx viewed alienation as a result of the private ownership of the means of production and the expropriation of man's labor by the capitalists – resulting in worker exploitation and class-struggle, money and commodities becoming the most meaningful things in man's existence and thus man's alienation from man. Technological theories attribute alienation to man's adjusted life-style to machines and automation. Sociological theories view the decline of the limited local community, the emergence of mass society and the simultaneous increasing sense of individual powerlessness as the cause of alienation. Philosophic/existential theories emphasize that alienation is inherent in the finite and isolated character of man's existence as a stranger and an alien in the world. Psychologic theories are dominated by the views of Sigmund Freud, who viewed alienation or self-estrangement as a resultant of the split between the unconscious and the conscious forces in the personality – the individual thus being out of touch, in the sense that repressed and unacknowledged desires motivate his behavior. More specifically, Freud pinpointed the Oedipal conflict and the frustrations inherent in civilized society, as expressed in his *Civilization and Its Discontents*, as the source of alienation.

The following are but a few items from a long list of suggested manifestations of alienation: child abuse, psychosis, suicide, neurotic

depression, delinquency, psychosomatic disorders, prejudice, civil riots, wildcat strikes and the rise of fascism. All are believed to have derived from one or more of the following states: social isolation, self-estrangement, a sense of powerlessness, meaninglessness, normlessness, and cultural estrangement.

Whereas I agree with the existence of the alienation dynamic in Western civilization and culture, I disagree with all of the aforementioned theories of its causation. These theories remain superficial in their analyses, as each fails to reach the core of the origin of Western civilization. The multiplicity of theories on such a basic and pervasive dynamic as alienation reflects the failure to comprehend the origin and nature of Western man, who has created – at conscious and unconscious levels – the totality of the Western cultural imperative.

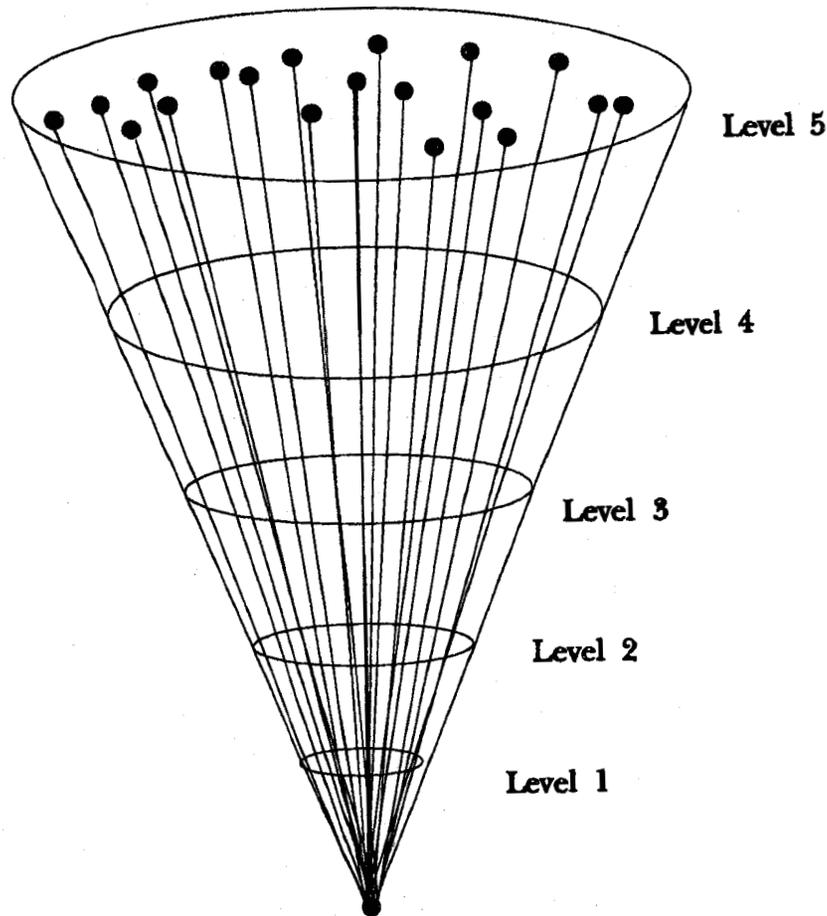
With a sufficiently deep investigation, the myriad aspects of the alienation dynamic that on the surface appear unconnected are recognized as highly interrelated and tied to a central core – a unitary causation. Anxiety and narcissism are tied to that same fundamental core, as illustrated in the following diagram. The three-dimensional cone-shaped figure represents the multiple levels at which reality (phenomena) may be decoded. The dots on the surface at Level 5 represent the seemingly isolated, multiple phenomena that can be examined at ever increasing levels of depth, indicated by Levels 4 through 1. The basic interconnections between the isolated phenomena are less apparent at Level 5 than at Level 2 or Level 1. The interconnections, however, become increasingly clear as a greater depth of phenomena penetration is achieved. (See Diagram I.)

The term *Western* means "white." "Western" has become a comfortable (and for some, confusing), obfuscating euphemism or code for the word "white." The terms "Western civilization" and "Western culture" specifically refer to the civilization and culture evolved, determined, directed, developed and controlled by people who classify themselves as "white."

As mentioned in the Color-Confrontation theory, white-skinned people, who lack any substantial level of permanent melanin in their skin, historically have contrasted themselves with all people in the world who have substantial, recognizable and permanent levels of melanin. These skin-pigmented persons are referred to by the whites as "non-white" people, or when they are subdivided by the whites, they are referred to as "black," "brown," "red" and "yellow" peoples. Non-white peoples collectively constitute the global numerical majority. This skin-pigmented global majority is genetically dominant to the genetically recessive whites, and genetically they can annihilate the whites. These facts are essential to a thorough understanding of not only alienation but anxiety and narcissism as well. One cannot comprehend alienation, anxiety and narcissism as major phenomena in Western civilization and culture without an understanding of the origin of white-skinned people and their evolved thoughts and feelings (conscious and unconscious) about themselves.

White skin is a form of albinism. There is no difference, microscopically speaking, between the white skin of a white person and the skin of a person designated as an albino. My central thesis here is that white-skinned peoples came into existence thousands of years ago as the albino mutant offsprings of black-skinned mothers and fathers in Africa. A sizeable number of these Black parents had produced, rejected and then cast out of the community their genetic defective albino offspring, to live away from the normal black skin-pigmented population with the awareness of their rejection and *alienation* (as in leper colonies).

The white tribe's eventual migration northward, to escape the intensity of the equatorial sun of the Southern hemisphere, left the albinos eventually situated in the area of the world known as Europe – now recognized



Reality and Comprehension Levels
Diagram I

as the home of the white tribes. This early rejection of the albino offsprings might be viewed as a prehistoric (pre-Western civilization) instance of parental rejection, child neglect and abuse.

Sexual intercourse between the isolated albino mutants produced a white race — understanding race as an isolated population sharing a significant number of common identifying genes. This pattern of isolating individuals with defective genetic patterns is no different than the present-day practice of placing genetically abnormal individuals in institutions, away from the "normal" population group; another current practice is the isolation of those who are genetically different into "ghettos," which is an exact parallel to the albino isolation.

Support for my position is found in an article entitled "Albinism," by Carl Witkop, Jr., in the 1975 issue of *Natural History Magazine*.

Historically, people with various depigmenting conditions, including albinism, have occupied a spectrum of social positions, ranging from outcasts to semigods. Montezuma, emperor of the Aztecs at the time of Cortez's conquest, maintained a museum of living human biological curiosities; prominent among these people were numerous albinos. Peoples with leprosy, which frequently causes a spotty depigmentation of the skin and hair, are described in biblical literature as the lowest outcasts...Among the San Blas, albinos are semi-outcasts; they participate less in daytime tribal activity and are not permitted to marry. Biological investigations show that as a group they are somewhat smaller and their muscles are not as well developed as those of pigmented San Blas.*

Similarly, in his article entitled "Cuna Moon-Child Albinism," in *The Journal of Heredity*, Clyde Keeler notes (among other findings on albinism):

The voice quality of albino males is soft and higher pitched than in moreno (normal brown) males. In addition, they appear to be deficient in male sex hormone, and while they may be fertile, they have a lower phallic posture, due to flaccidity. Albinos usually have flabby muscles

*The San Blas are an Indian group in Panama, Central America.

and reduced muscular strength as shown by manometer readings....Psychiatric examination of six albinos showed their work to be generally in an intellectual sphere where overcompensation is the rule. Religion serves as a major support for many albinos who take a fatalistic view of life and blame their failures on their albinism which is God's will. As a usual thing sexual experience is much more limited in the albinos, who until recently, were not allowed to marry. While albino males have the reputation of being weakly sexed, albino females are said to be as active sexually as morenos, and they frequently have illegitimate children.

It should be noted that many of the San Blas albinos were indistinguishable from Scandinavians or other northern Europeans.

The 19th century German philosopher, Arthur Schopenhauer, made the following statement about white skin, in *The Philosophy of Schopenhauer, Metaphysics of Love of Sexes*, which illuminates both Witkop's and Keller's findings:

...the white colour of skin is not natural to man, but that by nature he has a black or brown skin, like our forefathers the Hindus; that consequently a white man has never originally sprung from the womb of nature, and that thus there is no such thing as a white race, as much as this is talked of, but every white man is a faded or bleached one.

Additional support is found in the work of Dr. Cheikh Anta Diop, the highly respected Senegalese anthropologist and Egyptologist, founder of the Radiocarbon Institute of the Fundamental Institute of Black Africa (Dakar, Senegal). Dr. Diop, in an interview in the winter 1976 issue of *Black Books Bulletin*, stated, "There is absolutely no doubt the white race which appeared for the first time during the upper Paleolithic — around 20,000 B.C. — was the product of a process depigmentation." Further, Dr. Diop informs us that much later the whites commenced their migratory movements towards the southern areas around 1500 B.C. Therefore, it should not be surprising that deep within the historic and current mythology and symbolism of Western civilization and culture (white supremacy system/culture) is evidence to strongly support the above outlined mode of origin as that actually traversed by the global albino (white) collective.

Major evidence for this theory of albinism (whiteness) is found in the symbolism of the Adam and Eve biblical mythology. Western civilization looks to this mythology in the Book of Genesis as the account of its beginning. The essential elements of the Adam and Eve story are that Adam and Eve were in the Garden of Eden, ate the forbidden fruit (the apple), had sexual intercourse, became ashamed of their nakedness and were chased from the Garden of Eden.

My decoding of that fundamental mythology and symbolism for Western civilization is as follows: Adam and Eve are the symbolic figures of the early albino mutants produced by Black parents; the Garden of Eden is Africa, the place where all knowledgeable anthropologists and paleontologists are informing us that human life began (and that the first human beings were black-skinned); the apple eaten by Adam and Eve is the presumed, orally ingested poison, looked upon as the cause of the mutation to albinism; this ingestion was followed by the act of sexual intercourse, which is also viewed as being responsible for the mutation to albinism and, therefore, the original sin; Adam and Eve's shame for their nakedness indicates their rejection and shame of their pale white bodies – colorless or naked – when compared to the black- and brown-skinned normals; their use of fig leaves to cover their genitals (as they are depicted) implies the shame and rejection of their genital apparatus, including their genes; their expulsion from the Garden of Eden represents the isolation of the albino mutants away from the skin-pigmented normals and their voluntary or involuntary migration out of Africa, northward into Europe.

Western culture goes further in the symbolism of its religious philosophy to pinpoint the eating of the apple by Adam and Eve, followed by their act of sexual intercourse, as "the act of original sin." Because of this act, Western culture conceives of all its people as being "born in sin" and in need of being "born again." Similarly, there are several other biblical references to skin-color change through God's punishment and leprosy, wherein the skin is described as becoming "white as snow" (2 Kings 5: 27). Of course, the further implication is that the skin originally must have been black, meaning melanin pigmented. Otherwise, how could it turn white? Numbers 12:10 states,

And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and behold, she was leprous. And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

Contrary to this Western philosophy, there are no accounts of skin-pigmented peoples, in their basic religious and/or philosophical texts, conceiving of themselves as being born in sin or viewing their genital apparatus (and therefore their genes) as the basis of sin and evil.

Further, Western civilization's religious and secular philosophy pinpoints the activity of Adam and Eve in the Garden of Eden as the point of "the fall of man." "The fall" is the symbolic expression for the genetic mutation to albinism and the negative projections regarding the white-skinned self in a global population where the norm was black or brown skin color. Likewise, today, the modern science of genetics views most spontaneous mutations as negative and deleterious in terms of the welfare of the organism in the environment, at least in the human population.

Additional symbolism in Western civilization and culture lends further support to this thesis. For example, the *dog* rather than *God* proverbially is considered Western man's best friend. This is contrary to the beliefs of skin-pigmented peoples regarding their relationship to God. This Western concept of the dog as man's best friend is linked to the mythology of the founding of Rome. According to this mythology, Rome was founded by two orphans, Romulus and Remus, who were suckled by a wolf. (Both the wolf and the dog are canines.) These two presumably white infants are said to have founded the state that began Western civilization and culture. When this is decoded, Romulus and Remus are the symbolic representatives of the early albinos who were abandoned by their Black mothers in Africa as genetic mutant defectives and, in the process of their northward migration for survival, were "left to the dogs" – suckled by wolves. This decoding explains the worship and love of the dog (canine) in Western civilization.

Western man's affection for the dog is reflected in the fact that in 1978 in New York City, dogs were permitted to put 250,000 pounds of fecal

matter on the streets each day, defiling the environment for human beings. And, is this love and worship of the dog reflected in the mirror-image of the words "God" and "dog" – even at this "advanced" stage in the expression and evolution of Western civilization and culture? Further, as relationships among people become more alienated, Western peoples and those non-white peoples who have been influenced most heavily by Western culture are gaining more satisfaction from feeding, clothing, loving and kissing canines than in feeding, clothing, loving and kissing human beings.

Western civilization's original symbolized relationship to the canine, following the African (Black) mothers' rejection of the albino mutant offsprings, undoubtedly has influenced the frequent use of the cursing expressions "bitch" and "son-of-a-bitch." These degrading expressions are used perjoratively because deep within the unconscious Western (white, albino) psyche, their rejected, mutant status is viewed perjoratively (in a world where the human norm is to have "hue").

Greater insight into the sense of alienation in Western culture is provided by the use of the word "mammy" when whites refer to a Black female caretaker, while referring to the white female caretaker as "nanny." Clearly, "nanny" is something less than "mammy." Also, the words "uncle" and "auntie," used by whites towards Blacks, bespeak an unconscious awareness of a deep and ancient familial relationship. The disrupted relationship is the origin of alienation, as supported by the symbolic rituals of Western fraternal organizations, such as the Masons and the Greek fraternities and sororities. The acting out of the "crossing of the burning sands" gives reference to the albino mutants' expulsion from Africa, across the burning sands of the Sahara Desert, out of Africa and into Europe. This was the original alienation experience of the albino whites first spawned in Africa.

From a more recent literary work than the Bible, the famous 19th century novelist Herman Melville, in his profoundly symbolic work about the white supremacy system/culture, *Moby Dick*, states:

What is it that in the Albino man so peculiarly repels and often shocks the eye, as that sometimes he is loathed by his own kith and kin! It is

that whiteness which invests him, a thing expressed by the name he bears. The Albino is as well made as other men – has no substantive deformity – and yet this mere aspect of all-pervading whiteness makes him more strangely hideous than the ugliest abortion: Why should this be so?

Another famous American author, Mark Twain, in a collection of articles entitled *Mark Twain on the Damned Human Race*, compliments Melville's assessment in his essay, "Skin Deep." Twain's analysis suggests the depth of alienation experienced by whites (albinos).

...Nearly all black and brown skins are beautiful, but a beautiful white skin is rare. How rare, one may learn by walking down a street in Paris, New York or London on a weekday — particularly an unfashionable street — and keeping count of the satisfactory complexions encountered in the course of a mile. Where dark complexions are massed, they make the whites look bleached out, unwholesome, and sometimes frankly ghastly. I could notice this as a boy, down South in the slavery days before the war. The splendid black satin skin of the South African Zulus of Durban seemed to me to come very close to perfection. I can see those Zulus yet.... handsome and intensely black creatures, moderately clothed in loose summer stuffs whose snowy whiteness made the black all the blacker by contrast. Keeping that group in my mind, I can compare those complexions with the white ones which are streaming past this London window now...

Twain continues, detailing the negative attributes of white skin:

The advantage is with the Zulu, I think. He starts with a beautiful complexion and it will last him through. And as for the Indian, brown – firm, smooth, blemishless, pleasant and restful to the eye, afraid of no color, harmonizing with all colors, and adding grace to them all – I think there is no sort of chance for the average white complexion against that rich and perfect tint.

Finally, major documentation in Western literary symbolism that explains the origin of the global white collective's alienation – and unconscious awareness of this fact – is the stark symbolism of the profoundly important work of Edgar Rice Burroughs, the author of the

Tarzan series. The first of this series, *Tarzan of the Apes*, was copyrighted in 1912 and published in 1914. Before Burroughs died in 1950, he had produced 26 *Tarzan* books. So significant is the *Tarzan* symbolism for Western civilization and culture that Burroughs' company remains a multi-million dollar industry worldwide.

Edgar Rice Burroughs is one of the largest selling authors in the world. In 1975, his company estimated that more than 150 million copies of his books had been printed in 50 languages around the world. By 1980, the entire *Tarzan* series was being reissued. *Tarzan* is the story of a British baby, Lord Greystoke, who was abandoned in Africa at the age of nine months after his parents died. The great black "apes" then took care of him, as a passage from *Tarzan of the Apes* relates: "The hunger closed the gap between them and [Lord Greystoke] nursed at the breast of Kala, the great ape." It is a short leap through the symbolism to decode that nine months after conception, a white albino mutant was born to African (Black) parents and then abandoned. The child, in its anger and alienation, later returns to the scene of its rejection to dominate the Africans and all other non-white peoples.

Burroughs stated that the name *Tarzan* meant "white-skin" in the language of the apes. In the 1929 copyrighted *Tarzan at the Earth's Core* (13th in the series), Burroughs' explains in more detail:

The sun beating down upon his naked body, had no such effect upon his skin as would the sun of the outer world under like conditions. But it did impart to him a new confidence similar to that which he would have felt had he been able to retrieve his lost apparel. And in this fact he saw what he believed to be the real cause of his first embarrassment at his nakedness – it had been the whiteness of his skin that had made him seem so naked by contrast with other creatures, for this whiteness had suggested softness and weakness, arousing within him a disturbing sensation of inferiority; but now as he took on his heavy coat of tan and his feet became hardened and accustomed to the new conditions, he walked no longer in constant realization of his nakedness.

Just as Burroughs reveals this deep preoccupation of the white collective in *Tarzan*, we still find the white collective neurotically concerned with

their white skin nakedness, developing suntanning parlors so as to produce a permanent state of brown skin coloration. For example, *Newsweek* printed an article in December, 1979 entitled "90-Second Suntans," in which one sunlamp devotee, when reminded of the hazards of suntanning stated, "If tanning is going to kill me at least I'll be a good-looking corpse."

The American Cancer Society estimates that the 1980 figure for new cases of skin cancer is 14,001, while an estimated 6,200 persons will die from the specific skin cancer melanoma. Despite these warnings, suntanning persists. A cursory glance at any beach or swimming pool today will provide a clear indication of the present number of white-skinned persons who are self-alienated even to the point of increasing their potential for cancer-caused death. They continue to pursue temporary skin pigmentation, even unto death, to become members of the "hue-man" family.

The symbolic profundity of all of the above should leave little doubt that whites' awareness of the origin of their alienation is in no sense superficial. This awareness goes deep to the genetic core of white peoples' status as mutated albinism variants and to the core of their concept and image of self as such. The Western brain-computer (individual and collective) then spawns patterns of its specific alienation in its myths, symbols, logic, thought speech, action, emotional response and perception in all areas of people activity: economics, education, entertainment, labor, law, politics, religion, sex and war.

Anxiety. More briefly, the core aspects of anxiety and narcissism in Western civilization and culture, which are integrally associated with the dynamic of alienation, must be discussed. Dr. Rollo May in his book, *The Meaning of Anxiety*, correctly informs us in the foreword to the 1950 edition:

For the past hundred years,...psychologists, philosophers, social historians, and other students of humanity have been increasingly preoccupied with this nameless and formless uneasiness that has dogged the footsteps of modern man. Yet in all that time, to my knowledge, only two attempts have been made in book form – one essay by Kierkegaard and one by Freud – to present an objective

picture of anxiety and to indicate constructive methods of dealing with it.

Twenty-seven years later, in the foreword to the revised edition, Dr. May states,

I believe a bold theory is necessary that will comprehend not only our normal and neurotic anxiety but anxiety in literature, art and philosophy as well. This theory must be formulated at our highest level of abstraction. I propose that this theory be founded on the definition that anxiety is the experience of Being affirming itself against Nonbeing. The latter is that which would reduce or destroy Being, such as aggression, fatigue, boredom, and ultimately death. I have rewritten this book in the hope that its publication will aid in the forming of this theory of anxiety.

Dr. May continues in his statement of the book's purpose:

Despite the fact that anxiety has become a central problem to so many diverse areas in our culture, the attack on the problem has been handicapped by the fact that the various theories and studies of anxiety have, to date, been uncoordinated. In spite of the industrious work by skilled psychologists, this is as true in 1977 as it was in 1950. As is evident to anyone reading the papers from various symposia on anxiety, we do not even use the same language. Freud's description of the state of the problem in the opening paragraph of his chapter on anxiety published in 1935 is still largely accurate: 'You will not be surprised to hear that I have a great deal of new information to give you about our hypotheses on the subject of anxiety....and also that none of the information claims to provide a final solution to these doubtful problems.' What is necessary at the present stage of the understanding of anxiety is, the introduction of the right abstract ideas, and of their application to the raw material of observation so as to bring order and lucidity into it.

It is clear that the distinguished Dr. May, in regarding neurotic anxiety, took into account Freud's discussion of neurotic anxiety as most fundamentally related to the birth trauma and to the fear of castration. Dr. May later broadened the concept, writing: "It is very suggestive too that the first anxiety state arose on the occasion of the separation from the

mother." Dr. May continues, referring to the danger of castration as "...a reaction to a loss, to a separation, of which the prototype is the birth experience." He also includes the analyses of other noted psychologists concerning anxiety: Otto Rank's view of anxiety as stemming from the central problem of individuation – and then the fear of life and the fear of death; Alfred Adler's view of anxiety as related to feelings of inferiority; Jung's belief that anxiety is the individual's reaction to the invasion of his conscious mind by irrational forces and images from the collective unconscious; Karen Horney's view of anxiety as a reaction to a threat to something belonging to the core of the personality coupled with a hostility response; and, finally, Harry Stack Sullivan's view of anxiety as apprehension of interpersonal disapproval. However, Dr. May recognized that these theories, including his own ("Being affirming itself against Nonbeing"), remain insufficient.

I also view these approaches as insufficient and conclude, as argued in my earlier discussion of alienation, that *anxiety* in the Western civilization and culture, stems from the origin of that culture – which rests most fundamentally in the production of albino mutants from Black parents in Africa. Anxiety, like alienation in Western culture, is the result of the rejection of these albinos because of their genetic deficiency status and their subsequent abandonment and migration northward to form what is now recognized as the white race. This global white collective maintains a different appearance from the rest of humankind, and they dislike this difference. Therefore, they tan and use makeup. They remain a minority of the world's people, surrounded globally by a black, brown, red and yellow global majority. The white global collective remains genetically recessive to the black, brown, red and yellow global majority and lives each day and each minute of every hour in the continuous fear of white annihilation by the global majority of genetic dominants. This fundamental fear of albino isolation, abandonment and genetic annihilation, is at the core of Western civilization – a civilization structured to ensure white genetic survival. This survival plan necessitates the subjugation and control of all non-white peoples. I define this subjugation and control as the white supremacy system.

Because the conscious overt dialogue in the whole of Western civilization and culture is never about its global white minority status, its recessive (therefore vulnerable) genetic status, or its initial rejection by the Black parents and the Black majority, these feelings about self and fears of inadequacy and vulnerability reside underground in the brain-computer. These subconscious and unconscious thoughts become the basis for the pervasive neurotic anxiety that characterizes Western culture. Such is the specific nature and cause of this "nameless and formless uneasiness that has dogged the footsteps of modern man." Modern man means Western man, means white man, means the global white collective.

This is the reason that valium (diazepam) is the most prescribed drug in the U.S., the key unit of Western civilization and culture. It is this same anxiety that causes Western civilization's preoccupation with weapons, spending more money on armaments than on any other single budgetary item. These weapons surround all of the world's non-white peoples. The whites hope that the weapons will prevent white genetic annihilation and thereby ensure white genetic survival, but then whites hold the pervasive attendant fear that they will be destroyed in the conflagration also.

This fundamental anxiety relative to global white genetic annihilation pervades all patterns of symbols, logic, thought, speech, action, emotional response and perception in all areas of people activity within Western culture and civilization. Also, it pervades all aspects of family life, for whites and all non-white victims of white supremacy. All of the aforementioned theories of anxiety — by Freud, Jung, Rank, Adler, Horney, Sullivan and May — are encompassed in the above stated Cress-Welsing thesis on anxiety in Western civilization and culture.

Narcissism. Just as alienation and anxiety have become key foci of attention for Western behavioral and social scientists and other scholars, narcissism has become the most recent abstraction for intense intellectual involvement.

A January 30, 1978 *Newsweek* article entitled "The New Narcissism" outlines several qualities of narcissism:

Long before social critic Tom Wolfe labeled the '70s 'The Me Decade', scholars were exploring narcissism as a new — perhaps even

dominant — psychological pattern of both individual and social behavior. According to this theory, the New Narcissus suffers and emotionally dies because — like his mythological prototype — he cannot return anyone's affection. His fatal flaw, however, is not really self love but a grandiose expectation of himself that cannot be sustained and makes him vulnerable to chronic bouts of boredom and inner emptiness. In the eyes of the New Narcissus, the outside world is essentially a mirror that reflects his own alternating feelings of personal omnipotence and disintegration.

To Dr. Ernest Wolf of the Chicago Institute of Psychoanalysis, the identification of the new narcissism signals 'a major revolution in psychoanalysis', in which self-esteem is seen as just as important as sexuality. For social historian Christopher Lasch, narcissism is the key to understanding why 'self preservation and psychic survival' pervade the moral climate of contemporary society...At a recent conference on 'Narcissism in Modern Society' at the University of Michigan, several psychiatrists argued that there are still no solid clinical data proving that narcissism has increased in relation to traditional neuroses. Others, such as psychologist Kenneth Keniston, wonder whether a clinical term like narcissism can properly explain patterns of social behavior...Nonetheless, through a series of books, essays and symposiums, the new narcissism has emerged as a central intellectual concern. A post-Freudian school of psychoanalysis, based in Chicago, has proclaimed pathological narcissism the besetting psychological disorder of modern Western culture and has developed a 'psychology of the self' to explain its causes. And, some social scientists have adopted clinical descriptions of narcissism to help explain the declining interest in politics, social action and child-rearing, and the corresponding rise of an individual survival ethic.

'Pathological narcissists simply cannot depend upon others, which for me is a crucial characteristic,' says New York psychoanalyst Otto F. Kernberg, author of an influential study, 'Borderline Conditions and Pathological Narcissism.' Much as they crave admiration, says Dr. Kernberg, narcissists systematically exploit and devalue others. Frequently charming and charismatic, they tend to enjoy only fleeting emotional contacts, rather than genuine, long-term intimacy. Narcissists are often highly successful in business, bureaucracies, or other impersonal organizations; typically, such situations reward those who can manipulate others, while discouraging personal attachments and providing enough emotional feedback to satisfy self-esteem.

The third *Diagnostic and Statistical Manual of Mental Disorders* (1980), published by the American Psychiatric Association, contains a description of the narcissistic personality disorder, with the following stated criteria:

- A. Grandiose sense of self importance or uniqueness
- B. Preoccupation with fantasies of unlimited success, power, brilliance, beauty, or ideal love
- C. Exhibitionistic: Requires constant attention and admiration
- D. Responds to criticism, indifference of others, or defeat with either cool indifference or with marked feelings of rage, inferiority, shame, humiliation, or emptiness
- E. Two of the following:
 - 1. Lack of empathy: Inability to recognize how others feel
 - 2. Entitlement: Expectation of special favors with reactions of surprise and anger when others don't comply
 - 3. Interpersonal exploitiveness: Takes advantage of others to indulge his own desires or for self-aggrandizement, with disregard for the personal integrity and rights of others
 - 4. Relationships characteristically vacillate between the extremes of over-idealization and devaluation.

Any non-white person who has had extensive experience with whites, collectively or as individuals, will find in the above a description of those relationships. At a superficial level, it seems ironic that those responsible for including this disorder in the *Diagnostic and Statistical Manual* have failed to recognize this as a statement that characterizes the global

relationship of whites to non-whites, a description of the white supremacy dynamic (racism).

For further understanding of this perceptual failure, let us return to the Greek myth of Narcissus. According to Greek mythology, Narcissus was the son of the river god, Cephissus, and the nymph, Leiriope; he was distinguished for his beauty. His mother was told that he would have a long life, *provided he never looked upon his own features*. However, his rejection of the love of the nymph Echo or of his lover Anemias drew upon him the vengeance of the gods. He fell in love with his own reflection in the waters of a spring and pined away (or killed himself).

This ancient mythological symbolism displays the difficulty the white collective has in looking in the mirror to see itself for what it truly is in relationship to the vast majority of the world's people. Indeed, if it faces itself, with its puffed up attitude of white superiority, it will disintegrate.

Narcissism, as described but not deeply understood by Freud, is germane to this thesis. Freud viewed narcissism as a character disorder in which there was fixation of libidinal energy upon the self. Because of a lack of love or response on the part of the parents, the libidinal energy never can be discharged upon another person with satisfaction. Distrust of the other person in relationships persists into adult life, so that the narcissistic character prefers autoeroticism (i.e., masturbation) to normal sexual intercourse.

Freud and others have failed to understand that the failure of parental love is rooted in the original rejection by the Black mothers and Black fathers in Africa of their albino (white) mutant offspring, who were forced to try to love themselves if they were to survive; but they could not arrive at a point of true self-acceptance because there was never parental and group acceptance or validation at the time that the whites mutated from the Blacks. Because whites failed to be accepted by the original Black parents, they evolved the subsequent *compensatory* pattern of white supremacy. Yet, beneath the stance of white supremacy and white grandiosity, the insecurity of inadequacy, inferiority and vulnerability remains to be displayed alternately. Long, long ago, the Greeks were cautioned by the Oracle of Delphi – whom the Greeks portrayed in the eponymous

hero Delphas, as a Negro – to "Know Thy Self." Clearly, to date, the Western collective has failed in this task.

Unified Field Theory Psychiatry (1980)

Yet do I marvel at this curious thing, to make a poet Black and bid him sing.

— Countee Cullen

Is it conceivable that a Black who is also a woman can critique and dismantle the whole of Western psychiatry?

I will begin this essay somewhat differently than it was originally conceived several years ago. This alteration is occasioned by having read the article, "Retreat Behind New Walls Seen Posing Danger for Psychiatry," which appeared in the June 1980 issue of *Clinical Psychiatry News*. It is a report from San Francisco on the address given by Dr. Alan M. Stone, as outgoing president at the annual meeting of the American Psychiatric Association. Dr. Stone stated:

The new walls are being built as psychiatrists attempt to deal with the issues of racism, homosexuality, and the situation of women....These are all issues which have confronted us in our practice, challenged the moral assumptions that lie concealed in our theories, and confounded us with disputes and acrimony in our association. It is no accident that each (issue) invites psychiatry to take a stand on human values. Human values, after all, are a crucial link in the chain that binds the self to society. To take a stand on them reveals something about our own selves, our own relations to society, and our own vision of what it means to love and to work. Many psychiatrists believe that the APA should limit itself to issues that are clearly psychiatric, but many others believe that these social issues are clearly psychiatric. I shall claim that what separates these two groups can only be understood as part of the deep theoretical dilemma in which American psychiatry finds

itself: its lack of conceptual clarity. This theoretical ambiguity is the core of the conflict that confronts psychiatry. As pragmatic eclectics, uncertain that we have put the pieces of the picture together correctly, we can never be confident that we can distinguish between the sick patient and the sick society. Psychiatry's contribution to what it means to be a person is its most powerful aspect. That contribution cannot be under psychiatry's control in a free society. However, the profession has a responsibility for the hidden values in its theories and therapies, which contribute to the shaping of 'contemporary consciousness.' It is in the issues surrounding the subject of women that perhaps the most convincing attack on the hidden values in psychiatry has been made.

Dr. Stone continued this discussion, asking if these issues cut deeper into American psychiatry than racism and homosexuality:

As far as I can see, the case against psychiatry as it regards women is far more damaging, requires far more than a minor adjustment of our composite sketch; indeed, it compels each of us to reexamine not only our theories, but also our lives and relationships. There can be no new psychology of women that does not require a new psychology of men. That makes necessary a new conception of all our human values and all the paradigms of psychiatry. Psychiatry does not stand outside of history or morality, but how do psychiatrists decide which history and which morality to accept? The rules about which history and which morality to accept are not clearly described in the biologic, psychodynamic, and behavioral paradigms. What is required of us is moral ambition. Until our composite sketch becomes a true portrait of humanity, we must live with our uncertainty. We will grope; we will struggle; and our compassion may be our only guide and comfort.

Originally, my essay began with the statement, "It is clear to many that grave problems are confronting the field of psychiatry at theoretical and conceptual levels. This crisis has important implications for treatment as well as problems encountered in formulating diagnostic categories as evidenced in the controversies surrounding the task of developing *Diagnostic and Statistical Manual III*." But who better should state the problems facing psychiatry in America than an outgoing president of the American Psychiatric Association? Indeed, who would be more readily believed than he?

While not accepting all that was said by Dr. Stone (most specifically his view of sexism as a more problematic issue than racism), I do share his awareness of a floundering chaos in psychiatry's current theoretical and conceptual state. It was this very awareness that led me to the consideration of a *unified field theory* in psychiatry.

The concept of a unified field theory is derived from the work of the great physicist Albert Einstein (March 14, 1879 – April 18, 1955). Einstein, a mathematical physicist, the most recognized and highly renowned scientist in the history of Western civilization, spent the greater portion of his productive years in search of a unified field theory, a theory that, in mathematical terms (by a single set of equations), would combine all of the different manifestations of energy phenomena in the universe.

Einstein studied the force of gravity and produced the General Theory of Relativity. He studied the forces of electromagnetism and produced the Special Theory of Relativity, which became a more accurate yardstick for measuring the characteristics of the physical world. Then, Einstein questioned the possibility of generalizing the mathematical foundations of the theory to derive not only the properties of the gravitational field, but also those of the electromagnetic field.

His work is reviewed in Ronald Clarke's 1971 *Einstein: The Life and Times*. In Einstein's own words:

For years, it has been my greatest ambition to resolve the duality of natural laws into unity. This duality lies in the fact that physicists have hitherto been compelled to postulate two sets of laws — those which control gravitation and those which control the phenomena of electricity and magnetism...Many physicists have suspected that two sets of laws must be based upon one general law, but neither experiment nor theory has until now, succeeded in formulating this law....The relativity theory reduced to one formula all laws which govern space, time and gravitation, and thus it corresponded to the demand for simplification of our physical concepts. The purpose of my work is to further this simplification, and particularly to reduce to one formula the explanation of the field of gravity and the field of electromagnetism. For this reason I call it a contribution to 'a unified field theory'...Now, but only now, we know that the force which moves electrons in their ellipse about the nuclei of atoms is the same force which moves our earth in its annual course about the sun, and is

the same force which brings us the rays of light and heat which make life possible on this planet.

Not only did Einstein die before achieving this goal, but prior to his death his conceptualization of a unified field theory was being dismissed by younger physicists as the ideas of an old man whose scientific usefulness had passed long ago. Quantum physics and the physics of chance and statistical probabilities (the physics of Born and Heisenberg) were supplanting the Einsteinian physics of the whole. This was the new physics of *indeterminacy*. This new physics could be characterized by Sir George Thompson's following statements, which appear in *Einstein: The Life and Times*:

Wherever a system is really complicated, as in the brain or in an organized community, indeterminacy comes in, not necessarily because of 'h' (Planck's constant) but because to make a prediction, so many things must be known that the stray consequences of studying them will disturb the status quo, which can never therefore be discovered. History is not and cannot be determinant. The supposed causes only may produce the consequences we expect.

I am almost certain that most workers in the field of psychiatry are not consciously aware that they too have assumed a position in the respective scientific camps of either Albert Einstein or that of Born and Heisenberg. The camp of indeterminacy holds, as articulated by Sir George Thompson, that (in a system as complicated as the brain or in an organized community) one cannot uncover a unitary law or a unitary cause of the many complex forms of behavior, knowledge of which would enable prediction of expected consequences. On the contrary, the camp of determinacy concludes that in any finite energy system – no matter how seemingly complex at the surface level – a unitary law can be discerned simply because there is specific order in the universe and thus there is order in any given energy system. A unitary law would reveal the nature of *that* specific order. I reside in the Albert Einstein camp — the camp of determinacy.

Einstein's effort towards uncovering the unified field has great meaning to me as a psychiatrist/behavioral scientist because it is my developing

conviction that the present confusion is largely a result of our failure to see the interconnections that exist between many seemingly isolated, disconnected behavior-energy phenomena in Western culture. Actually there are very few, if any, workers in behavioral science who perceive the necessity to search out, on the one hand, these interconnections and, on the other hand, to unveil the total unified form that is structured by these interconnections and their fundamental cause (etiology). This may be said in the reverse order: because there is the failure on the part of most investigators to perceive the total outline of the Western cultural dynamic, it is difficult, if not impossible, for them to make sense of the isolated behavioral patterns within the total behavioral system framework. Behavioral scientists, thus frustrated, have tried to find the answers in statistics, neurochemical molecules and genes. It was this same limitation and dependence on the statistical method of analyzing energy phenomena that depressed Einstein in the work of his colleagues in physics. He lamented that they just could not see the larger picture. They lacked his intuitive faculty to *see* at a deeper and more encompassing level.

This may best be understood if we look at the scattered pieces of a 1,000-piece jigsaw puzzle for which the outlining border has not yet been set in place. Generally speaking, one cannot make heads or tails of the scattered, tiny pieces. Once the outline or context has been established, the order in which the small pieces are to be placed immediately becomes clear. I use this particular introduction for this brief essay because a total behavior-energy system also can be seen and understood as a *unified field* of energy phenomena. Once that unified field of behavior-energy is perceived and described, setting forth its etiology and dynamic, the once seemingly isolated, little understood, often unexamined, individual phenomena of behavior-energy within the field, are seen in brilliant coherence, whereas before, they were neither visualized nor understood adequately. A parallel process can be seen in the recent discoveries in physics of strange celestial objects such as quasars, pulsars and black holes, the discovery of which can be seen as dependent upon Einstein's concept of a unified field – the framework of his relativity concept.

The global white supremacy system (racism) is a highly specific system of behavior-energy. The force and energy of this system, through its ultimate goal objective and its patterns of logic, thought, speech, action, emotional response, perception and symbols, in all areas of people activity (economics, education, entertainment, labor, law, politics, religion, sex and war), determines the dominant patterns of behavior in the world today. The global system of white supremacy is euphemistically referred to as "Western civilization."

In Chapter 1, I explained that the global behavior patterns of racism are a survival necessity for the white collective. This racist activity is a compensatory attempt to prevent white genetic annihilation on a planet where the vast majority of peoples are genetically dominant to the melanin-deficient whites. The awareness of self (in the white global collective) as a white, genetic mutant population that was rejected by their Black parents in Africa (see Chapter 2), and the subsequent conscious and/or unconscious determination to survive as a global minority became the underlying law that determined the evolution of the now global white supremacy system/culture.

All major and minor behavior-energy crystallizations or behavior-units in the global white collective – no matter how simple or complex, old or new, short- or long-lived – must conform, in the final analysis, to the basic behavior-energy equation of *white over non-white* (or white power over non-white powerlessness). This is the necessary power or energy equation for *white* genetic survival. This behavior-energy equation is expressed in energy manifestations of patterns of logic, thought, speech, action, emotional response and perception in all areas of people activity.

From this basic law, it becomes possible to predict the ultimate output of individual and collective white brain-computers at the local and global levels. In energy terms, this means that it is possible to predict the fundamental patterns ("the bottom line") of all energy that flows from the white collective in its dynamic interactions with the non-white collective. That sum total of behavior-energy expression is always the energy crystallization of white supremacy (white genetic survival) – irrespective of the gross or subtle myriad behavior forms it assumes. Also, this energy

formation can be understood as a finite unified energy field or force field, albeit that the force is behavior-energy.

This new theory of psychiatry is what I refer to as *Unified Field Theory Psychiatry*. It is a psychiatry that perceives a definable whole, global system of behavior-energy, wherein the behavior events lend themselves to prediction because the ultimate objective of the system remains constant. The basic considerations that Einstein proposed for physical energy in his concept of a unified field theory can be applied readily to behavior-energy in the concept of Unified Field Theory Psychiatry. Thus, the role of all major and minor patterns of behavior within the field can be understood and even predicted.

Now, the underlying interrelationships between seemingly unconnected patterns of behavior are visible. It is as though the end of a knotted ball or skein yarn has been discovered that, with patience, permits complete unraveling without breaks in the yarn. Heretofore, no Western behavioral scientist had recognized the single connecting thread of logic permeating seemingly unrelated phenomena such as lynchings, smoking objects, bullfights, chocolate candy with nuts, coffee, guns, umbrellas, automobiles, skiing, race, races and racing (horse, foot and car), the Adam and Eve mythology, *Moby Dick*, *Dracula*, *Frankenstein*, the play "Equus" by Peter Schafer, paper money, gold, Christian religious symbolism, the Nazi Swastika, anti-Semitism, sexual perversions, apartheid, child abuse, capitalism, nudism, the Holocaust, alienation, sexism, homosexuality, pornography, narcissism, gambling, rape, flags, men's ties, etc. All of the above are but a few of the major behavior-energy entities, myths and symbols included in the white supremacy system/culture that are related to the single underlying law governing the origin and continued existence of Western civilization.

Western social and behavioral science, particularly psychiatry, has been content with behavior fragment analyses and multiple theoretical explanations for different behaviors. This demonstrates a failure to comprehend the entire forest, while focusing on isolated trees or clumps of trees. Failure to comprehend the whole behavior-energy force field has resulted in isolated behavior modification techniques and programs, the

inability to grasp the manner in which the total social structure determines the behavior of the individual personality, and the tendency to focus on isolated neurochemical sequences and mechanisms as causing certain behavior pattern constellations. This limited pattern of perception and the apparently necessary pattern of endless abstracting, with an inability to synthesize the whole, may be predicated upon a pattern of data reception in the nervous system of persons who possess insufficient levels of melanin in their nervous systems. The lack of melanin results from the genetic deficiency state of albinism or its variants, which in turn influences basic patterns of perception of energy messages from the physical/social environment. (I will examine this possibility in a future work.) Understanding this, it is clear that current Western psychiatry's inability to identify the interrelationships existing between racism, homosexuality and sexism (articulated by Dr. Alan Stone) is due to an inadequate conceptual and theoretical base.

As stated previously, racism is the evolved behavior-energy system predicated upon the need for white genetic survival. Both homosexuality and sexism are derivatives of that fundamental dynamic. The forces in the white supremacy system that lead to a massive increase of passivity, effeminization, bisexuality and homosexuality in the Black male population as necessities for white genetic survival are discussed in Chapter 6. However, to specifically focus on white male homosexuality in the white supremacy system/culture, we must return to the male albino mutant's awareness of himself in contrast to the prototypic human male – the Black male, the father of the early albino mutants. Indeed, this fact is the true basis for the Oedipus mythology.

Historically, white males worldwide have suffered the deep sense of male inferiority and inadequacy because they represent a mutant, genetically recessive, minority population that can be genetically annihilated by all non-white people – males and females. Ultimately, this awareness in the white collective has produced high levels of masculine self-doubt, fear, anxiety and self-alienation. These difficulties have been intensified by the awareness that white reproductivity is far lower than the natural reproductivity of any non-white population.

Thus, the white male collective feels vulnerable to the global non-white male collective but most specifically to the Black male collective because of Blacks' ability to produce the highest levels of melanin and thereby the greatest potential for white genetic annihilation. This basic logic of disgust with the white genetic and genital self drives the brain-computer in the white male collective to self-negating patterns of behavior. Also, it is the basis for the continuing question in the white collective, "Who has the largest penis – the Black or the white male?"

At another level, white male homosexuality may be viewed as the symbolic attempt to incorporate into the white male body more *male substance* by either sucking the penis of another male and orally ingesting the semen, or by having male ejaculate deposited in the other end of the alimentary canal. Through anal intercourse, the self-debasing white male may fantasize that he can produce a product of color, albeit that the product of color is fecal matter. This fantasy is significant for white males because the males who are able to produce skin color are viewed as the real men.

This same sense of maleness-deficiency in the white supremacy culture causes the behavior patterns of smoking either *small* white phallic symbols called cigarettes, *large* dark brown or black phallic symbols known as cigars, pipes and the long brown cigarettes called *Mores*. (Or does it mean Moors?) These are sucked, swallowed, puffed and otherwise bodily ingested, ultimately leading to self-negation through potential cancer-caused deaths. Also, it should be noted that for the white male collective, the *greatest* sense of male power comes from smoking the large, dark brown, phallic smoking objects – cigars and pipes. Thus, cigars are given at the birth of a son! (See Chapter 11.) Similarly, this sense of maleness-deficiency elevates the gun to such important status in the white supremacy culture. (See Chapter 8.)

White male homosexuality is reinforced in the white family, wherein the white male's sense of genetic inadequacy causes him to project his sense of genetic inferiority onto the white female. She is forced to accept the concept of her own genetic inferiority compared to white males. In angry reaction to the white male attack, she causes her white sons to negate

their masculinity and to become more like herself as a female. Also, the white male must oppress the white female because the latter proclaims that her ideal sex partner is, "tall, dark and handsome." Should the white female be permitted to have her freedom and to sexually aggress against the dark man (the non-white male), white genetic annihilation will occur.

The two above factors – 1) white males projecting their sense of genetic inferiority onto white females, and 2) white males' fear that white females (in their preference for Black and other non-white males) will become participants in white genetic annihilation – have resulted in what Western culture now refers to as "sexism" – the repression of white females by white males in the white supremacy system/culture.

Presently, white females are responding collectively to white males' imposed sense of genetic inferiority through their struggle for "equality" with white males. Large numbers of white females are proclaiming themselves lesbians, believing that this is a constructive response to their sense of inadequacy. They, of course, fail to realize that these behaviors arise from the fact that they have been taught to degrade their genetic makeup as white females in the subtle dynamics of white family life. Thus, they move into behaviors of non-self-reproduction and self-negation.

Also, in white females' drive to be "equal" to white males, they have increased greatly the practice of sucking on the white phallic symbols – cigarettes – causing a sharp increase in their incidence of self-negation through lung cancer. White females fail to understand that while they strive to become "the same as" white males, they become more alienated from their genetic selves. Thus, they fall victim to the dynamic of genetic alienation (the central core of racism) as they participate in the finite, unified energy field of white genetic survival.

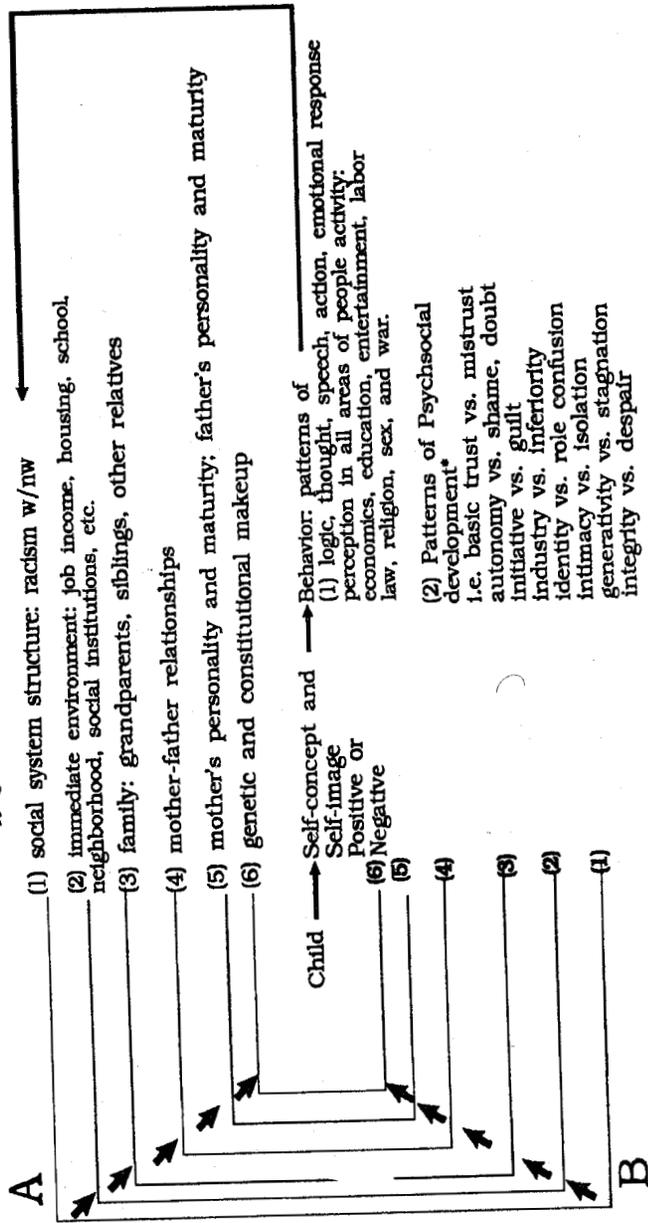
Whether one examines the microcosm of the individual white personality or the macrocosm of the global white collective, the law of white genetic survival stands. That law can be stated in the following equation: white power over non-white powerlessness, or $\frac{W}{NW}$. Nonetheless, the implication of the law for whites is a *failure* of individual and collective white self-respect, based upon the negative image and concept of the self.

In the white collective, there is self-esteem, which is a compensatory inflated sense of the self, but there is *not* fundamental respect for the genetic white self. The implications for psychiatry are as follows: on the basis of a *negative* image and concept of the self, the brain-computer evolves patterns of neurochemistry, logic, thought, speech, action, emotional response and perception that are *self- and group-negating* and productive of *disharmony* in the universe. These are patterns of neurochemistry and behavior consistent with various degrees of *mental illness*. On the basis of a *positive* self-image and self-concept, the brain-computer evolves patterns of neurochemistry, logic, thought, speech, action, emotional response and perception that are *self- and group-supporting* and productive of *harmony* in the universe. These are patterns of neurochemistry and behavior consistent with mental health.

The following diagram shows the environmental factors that act upon the genetic and constitutional base to form the self-image and self-concept. Factors that support the self lead to positive self-images and self-concepts, whereas factors that deny the self lead to negative self-images and self-concepts.

Diagram of Dynamic Factors Contributing to End Product of Behavior

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*Patterns of Psychosocial Development from *Childhood and Society* by Erik H. Erikson Norton 1930, 1963 Norton & Company Press, New York

The task of psychiatry is to help the individual and the collective achieve genuine genetic self-respect and thereby respect for others and for all aspects of the universe. Psychiatry's further task is to demonstrate that the white supremacy system (Western civilization) is unable to produce an environment in which mental health can evolve and flourish. Therefore, that power system needs to be abandoned for a more productive one.

This Unified Field Theory Psychiatry concept of mental health and mental illness challenges the dictum of Sigmund Freud — that mental health is the ability to work and to love. The global white supremacy system/culture constitutes a finite, unified behavior-energy field. The single, unitary law of white genetic survival governs its origin and its continuance. *Homosexuality and sexism* are necessary derivatives of this energy field and, just like all other significant behaviors in the global and local white collective, can be understood as derivatives of this finite, unified behavior-energy field. It is knowledge of the unitary, causative law that governs this field and enables the prediction of future behavior-energy patterns within it.

The above discussion then serves as background to the essays which follow. All dominant behaviors in the white supremacy system/culture are derivatives of this central concern and its secondary and tertiary elaborations and compensations, which also are concerned with white genetic survival. Together, these behavior patterns produce the white supremacy unified behavior field. Albert Einstein realized that we needed a law to guide us in and around the phenomena in the organized energy system of the physical universe, so that our movements and interactions in that universe could be facilitated. Similarly, we need a law to guide us in the evolved energy system of white supremacy behavior organization, in order to facilitate our movement in that system, with the ultimate goal being truth, justice, harmony and peace. Contrary to the fears of Dr. Alan Stone, new walls are being built in psychiatry. The old walls of artificial abstractions are being torn down, and in their place stands a new edifice, a unified field, which can be used to diagnose, treat and cure.

Learning to Look at Symbols (February 1979)

A culture can be likened to a quilt of intricate geometrical design in which all of the many colored pieces, their shapes and stitching flow into one another, constitute the whole. This analogy is apt for yet a second reason. Often, the design on the upper side of the quilt is different from the undersurface pattern. Still, the undersurface design is essential for the outward surface appearance.

I have given myself the task of decoding the culture in which I find myself in time and space. That culture is the dominating global power system/culture of white supremacy (racism). This decoding amounts to turning over, examining and laying bare the intricate pattern pieces underlying the culture and power system – showing in sharp relief its lines of force and determination and thus its overall design. Only by so doing is it possible to see where we are going in the existing dense white fog.

Counter-racist psychiatry defines mental health as patterns of logic, thought, speech, action, emotional response and perception consciously practiced by the victims of white supremacy (racism) – with the objective of eradicating racism at the global level. Functionally speaking, for the victims of white supremacy, this means to act in a self/group-respecting and supporting manner in all areas of people activity, despite the specific conditions of racist domination and oppression. Submission to and cooperation with victimization and oppression are signs of individual or group mental illness or self-negation.

Once the victims of oppression accurately and completely decode the system and its objective of oppression and once they fully analyze the

symbols and patterns of logic, thought, speech, action, emotional response and perception (consciously or unconsciously determined) that constitute the system, the oppressed will be able to reorganize their own behavior effectively. This reorganization will result in self/group-respect and support, and thereby end their oppression.

The process of decoding a power system and its culture is a necessary first step to achieve behavioral mastery over that system/culture. The attainment of such mastery is an essential step in the process of total liberation for the victims who wish to end that oppression and regain their self-respect and mental health. Without this process of decoding, the oppressed fail to fully understand what they are dealing with; they have minimal levels of consciousness and self/group-respect, and they are, functionally speaking, mentally ill.

This decoding activity entails the unraveling and analysis of all the various products of individual and collective brain-activity within the given culture. These brain products appear and are reflected in all areas of people activity: economics, education, entertainment (including games and sports), labor, law, politics, religion, sex and war. This means analyses of products of conscious as well as unconscious brain activity – patterns of logic, thought, speech, action, emotional response, perception, dreams, symbols and intuition – will be required. Of special importance are the brain products that issue forth from those who are white and who presently control the power balance in the global power system of white supremacy, and who thus produce the dominant themes and trends within the system and cultural framework.

Symbols are highly abstracted, condensed and coded messages that are developed by the activity of the brain-computer in the human organism. These messages are developed and evolved from energy (sensory) data received in the brain from the external environment. Various lines of energy data form the total environmental coverage on the brain-computer via the nervous system, which can then, under the proper circumstances, lead to the development of a symbol. Thus, symbols reflect certain aspects of the external environment and the total body's internal environmental response to the external environment.

Musical notes on paper, as well as written and spoken words, are symbols. There are other kinds of symbols that are not as immediately translated or fully understood because of their highly abstract forms and complexity. The impact of these complex symbols reach subconscious and unconscious levels of brain activity. These complex symbols are, in effect, full sentences, paragraphs or entire books of data stated in a highly abstracted single image or line configuration.

Once the symbol is formed, it is capable of acting upon the brain-computer, which receives it as an energy or data message. This message effects the end-product of behavior as carried forth in any area of human activity. The symbol, in turn, acts upon the external environment. These "single-picture-sentences" or "single-picture-paragraphs" commence in the brain-computer and act as powerful undetected persuaders, and thus, as powerful determinants of behavioral patterns.

These complex symbols are usually related to the deepest cultural themes of a people and have significant messages to convey about the people's and culture's reason for being. Furthermore, these reasons are passed on uncensored in the unconscious, via the total environmental experience, from the beginning of "people-time," generation to generation. In this manner, the symbols act as a stirring rod that agitates the unconscious, sending out energy responses in the form of thought, speech, action and emotions. In the opinion of the Hindu philosopher, Ananda K. Coomaraswamy,

...symbolism is 'the art of thinking in images,' an art now lost to civilized man – However, this loss, as anthropology and psychoanalysis has shown, is limited to consciousness and not to the 'unconscious,' which to compensate, is perhaps now overloaded with symbolic material.

He goes on to state, "To know the rational in the deeply irrational is the mark of truthful living, that is, of fully alive perception of the conditions of one's life."

The major forms of symbolism in a power system/culture constitute powerful and subtle messages about how and why the culture came into being, and what the people must do to survive and maintain itself.

Symbolism is thus the glue that holds the individual and collective psyche of the people and its culture together. The keys to the system/culture are found in the decoded symbolism of that system/culture.

Symbols and Brain Process

Carl Gustave Jung was the major European behavioral scientist to emphasize the importance of symbols, their production and their meaning in the brain's total process and behavioral output. Nevertheless, his massive volume of work has taken a lesser place to that accorded Sigmund Freud in the late 19th and 20th centuries of Western (white) thought.

However, it should be remembered that the understanding and use of symbols (including the interpretation of dreams), reached their highest development in African and Asian cultures and was of major significance in these cultures dating back to the earliest time (prehistory) – long before there was any European cultural development.

According to Jung, "the symbol is the primitive expression to the unconscious, but at the same time it is also an idea corresponding to the highest intuition produced by consciousness." Additionally, in his work *Psyche and Symbols*, he had the following to say about symbols:

Since the symbol is the most complete expression of that which in any given epoch is as yet unknown – and cannot be replaced by any other statement at the time – it must proceed from the complex and subtle strata of the contemporary psychological atmosphere. Conversely, the effective living symbol must also contain something which is shared by considerable numbers of men: it embraces that which is common to a larger group. Consequently, it must include those primitive elements, emotional and otherwise, whose omnipresence stands beyond all doubt. Only when the symbol comprehends all those and conveys them with ultimate force can it evoke a universal response. Therein resides the powerful and redeeming effect of the living social symbol.

Also, it has been said that symbols are always paradoxical since they contain elements that do not exist in logic. Jung thought that the elements combined within symbols are contradictory only to the logic of consciousness, but that, nonetheless, they conform to a basic reality that eludes

conscious thought processes. "A genuine symbol – is an image which possesses two essential features: it originates within the archetypal ground of the psyche, and secondly, there exists a consciousness to apprehend it."

In an article entitled "Contribution of Jungian Psychotherapy Towards Understanding the Creative Process" (*Creative Psychology*, No. 4), George Boas states, "The beauty of myth and symbol lies in their synthetic power; they can combine in one presentation disparate elements which would be self-contradictory if put in a declarative sentence." Norman O. Brown, in *Love's Body*, has stated, "The axis on which world history turns is symbolism. From figura to veritas." Translation: from symbol to truth. "The axis of world history is making conscious the unconscious." Brown further states, "Symbolism is between conscious and unconscious."

Jung explains in his book *Man and His Symbols (Approaching the Unconscious)*, "A symbol is a term, a name, or even a picture that may be familiar in daily life, yet that possesses specific connotations in addition to its conventional and obvious meaning. It implies something vague, unknown or hidden from us." He continues, "A word or an image is symbolic when it implies something more than its obvious and immediate meaning. It has a wider unconscious aspect that is never precisely defined or fully explained." He further informs us that, "As the mind explores the symbol, it is led to ideas that lie beyond the grasp of reason."

Jung's work indicates that a true symbol appears only when there is a need to express a thought one cannot openly think or what is only divined or felt.

Recent neurological studies suggest that the "silent" right cerebral hemisphere is the source of activity leading to phenomena such as symbol formation. Other studies demonstrate that the left cerebral hemisphere seems more concerned with the logical processes of directed, more consciously controlled thinking. By contrast, the activities of the right cerebral hemisphere may be subject to different laws that are, as yet, little understood. In addition, the right and left hemispheres appear capable of independent, simultaneous thought. Also, it has been suggested that collaboration of the two contradictory modes associated with right and

left hemispheric activity may account for the symbolic process and for creativity.

Diagram I illustrates the process by which the brain-computer uses sensory data, received from the surrounding environment, to form symbols and other brain-computer products.

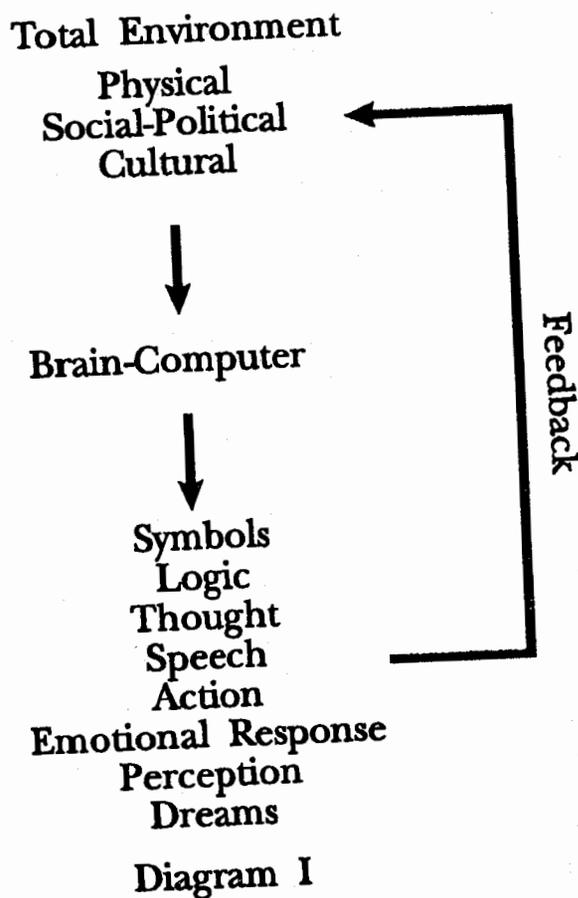


Diagram I

Clearly, many forms and levels of data messages from the physical and social environment are input in the brain-computer. Some of this sensory data is coded at the level of consciousness. But because of the large scope of unattended perceptions, much of the data is coded at the unconscious levels of brain activity. As some neurologist would state, this data is dispersed between the left and right cerebral hemispheres respectively.

For example, within the framework of a given system and culture, certain perceptions may exist that never are acknowledged overtly and certain ideas, thoughts, concepts and theories that are uttered rarely, if ever. These perceptions, words, ideas, concepts and theories that are repressed or channeled into the unconscious level of the brain-computer becomes an entire world of ideas treated as though they never existed in the form of concrete reality.

Nonetheless, the data from the environment that is encoded at the unconscious level of the brain-computer actually does not disappear – just as the objective data that produced the repressed ideas and concepts do not disappear. There simply ceases to be a clear focus on this body of data. This repressed data becomes the substratum from which symbols can be formed.

As stated previously, the dominant aspect of the total environmental reality on the planet is that the overwhelming majority of people are black, brown, red and yellow. This fact has created the most fundamental collective preoccupation and, perhaps, fear in the global white collective: *white genetic survival* – a survival that is threatened by the genetic material contained in the genitals of Black and other non-white men. Non-white people are genetically dominant to whites, and, thus, are potential genetic annihilators of the minority white collective. Due to this fear of white genetic annihilation, the global white collective has evolved, during the last 2,000 years, the global white supremacy system and culture that dominates all black, brown, red and yellow peoples in the world, determining their behavior in all areas of people activity.

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**The Symbolism of Christ, the Cross,
the Crucifix, the Communion
and Christian holidays
(August 1977, February 1979)**

Dedication

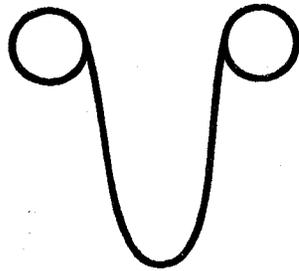
This essay is dedicated to all of the Black men who are in "greater confinement" (prisons and jails) with the hope that they will be encouraged never to give up the struggle against white supremacy domination (injustice) once they understand what the struggle is truly all about. Then they never will return to jail, and their behavior no longer will be anti-racist (blind reaction to stress from ignorance, anger and fear), but effectively counter-racist. Many of these Black men, in their letters to me, also have given me great encouragement, support and help towards continuing our fight for justice. All Black people are still in confinement!

Foreword

This essay is not intended to be sacrilegious or offensive to anyone. I was baptized in the Baptist church and christened in the African Methodist Episcopal Church. This essay was written only to address the question Black people have been raising for a long time – "What's happening?" We ask that question of everyone that we meet because we truly have not understood and presently do not understand what really is going on. It is the responsibility of Black behavioral scientists in general, and Black psychiatrists in particular, to provide this answer.

The basic *discussion* of white genetic survival (through the possession and control of the Black male's genital apparatus) is carried forth unconsciously in the precepts and practices of the global white supremacy system's primary religion - Christianity. These fundamental concepts are manifested in Christianity's central pattern of symbols. In fact, it is in religious activity that the highest level of symbolic discussion emerges.

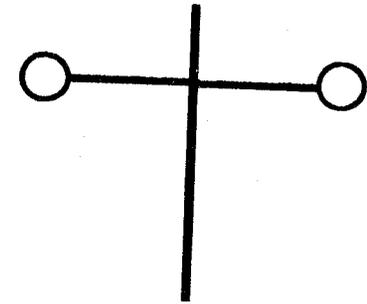
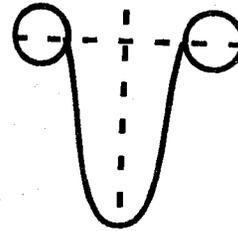
Whereas the testicles are those aspects of the male anatomy that contain the dominant genetic material, the penis is the aspect that transports the genetic material, which initiates the production of life and skin color. If one were to make a simple schematic diagram of the genital organs of the male anatomy, that diagram might look like Diagram I.



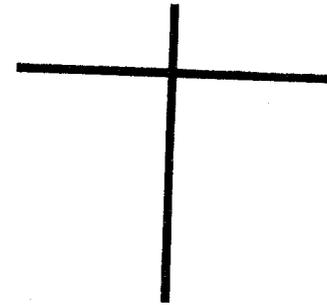
The Male Genitalia (diagrammatic sketch)
Penis and Testicles
Front View
Diagram I

A further abstraction of the same drawing could be represented as Diagram II.

Or, if further abstracted, it could be represented simply as two lines, one vertical, the other horizontal - one crossing near the top of the other. (See Diagram III.)



Drawing abstractions of male genitalia:
penis and testicles
Diagram II



Highly abstracted line drawing of the
male genitalia - the penis
and the testicles
Diagram III

It is clear that Diagram III, a highly abstracted line drawing of the male genitalia, is a "cross."

I submit that the cross, as an important and provocative symbol in the white supremacy system/culture, is none other than a brain-computer distillate of the white collective's fear-induced obsession with the genitals of all non-white men (of Black men in particular), who have the potential to genetically annihilate the white race. Furthermore, the cross represents the Black male's genitals removed from the Black male's body – meaning castrated genitals. Thus, the cross is a critical symbol in the thought processes of the white supremacy system, beginning its evolution almost 2,000 years ago during early white aggression against Blacks in Africa and Asia. This particular interpretation of the cross never has been given before.

Support for this interpretation may be found in the examination of the sword as a secondary critical symbol in the white supremacy culture. Here I am referring to the so-called "Western" sword with its straight blade, in contrast to the "Oriental" sword, which has a curved blade. J.E. Cirlot's *A Dictionary of Symbols*, relating to the symbolism of the sword, states, "Here one must recall the general meaning of weapons, which is the antithesis of the monster." In the same discussion, he notes, "There can be no doubt that there is a sociological factor in sword-symbolism, since the sword is an instrument proper to the knight, who is the defender of the forces of light against the forces of darkness." In the white supremacy system/culture, the "monster" is always the Black male (e.g., King Kong) and, more specifically, his white-genetic-annihilating genitalia. As the white male (the knight) moves to control the monster (Black male genitalia), indeed he does become "the defender of the forces of light against the forces of darkness." The Western sword is shaped exactly as "the cross," the brain-computer distillate of the male genitalia.

In an article entitled "Values, Myths and Symbols," which appeared in the July 1973 issue of the *American Journal of Psychiatry*, Rollo May had the following to say about the cross: "For example, the Christian cross draws together the horizontal and vertical dimensions of life and unites them perpendicularly to each other, embracing their conflict." However,

this is a superficial description of a cross, and it is totally inadequate as an in-depth interpretation of this major symbol in the white supremacy system/culture. The white collective seems unable to decode their own symbolism completely. Their own translations of their major symbols, and their analyses of their unconscious, remain superficial, incoherent and unconvincing. Therefore, the white collective remains unaware of itself and unpredictable to itself and to others who lack deep understanding.

If my interpretation of the cross symbol is correct (that in the white male psyche it represents the Black male genitalia in the context of the global white supremacy system), then it is possible to understand the portrayal of the white female in the popular book and film, *The Exorcist*. Here, the female used the cross to masturbate herself when she was possessed by the devil (i.e., the black monster). This symbolic portrayal emerged during a time period in which increasing numbers of white females were selecting Black males as "mates" or, more correctly stated, white females began sexually aggressing against socially powerless Black males to gain possession of the Black phallus.

The use of the cross as a symbolic object in white female masturbation also occurred when large numbers of white females actively were fantasizing about being raped by Black males and were establishing organizations and societies to prevent it. This was a reaction formation to their own unconscious desires. The white female's preoccupation with writing books on being raped also occurred during this time period. In the white supremacy culture, the historic symbol of the rapist of white females is the Black male. The white female, until recently, has been held back in her sexual desires of the Black male by white male constraint. Since "white-female-liberation" has been granted to white women in small measure, the white female finds herself unable to hold her own desires and aggressions in check. Still she is unable to admit these desires and aggressions consciously. (It is common knowledge that the ideal male for the white female is "tall, dark and handsome.") Interestingly, following *The Exorcist*, the movie *King Kong* became a major focus of attention in 1976. The entire movie suggests an impending sexual attack on the white female by the giant black ape (the symbol of the Black male). Finally,

the black ape is shot dead by white males. The gun is also a phallic symbol in the white supremacy culture. (See Chapter 8.)

At yet another level of the white supremacy cultural dynamic, white females (Jane Goodall, Diane Fossey and Birute Galdikas Brindamour) in the role of "scientists" are tracking (chasing) down large black apes in the African and Asian jungles (e.g., Tanzania). Some of these white females actually have attempted to get very, very close to these great black apes so that they can touch the apes and, perhaps unconsciously, so that the great black apes can touch them!

It is of further interest that the above mentioned films, *The Exorcist* and *King Kong*, simultaneously emerged in an atmosphere where increasing attention had been given to Christian symbolism and religion, and during the period when the man who was elected to occupy the "White House" referred to himself as a "born again Christian" – making frequent references to Christian symbols and scriptures. Thus, the culture simultaneously focused on the threat (Black male genitals) and the need to control the threat via castration of the Black genitals (the cross symbol).

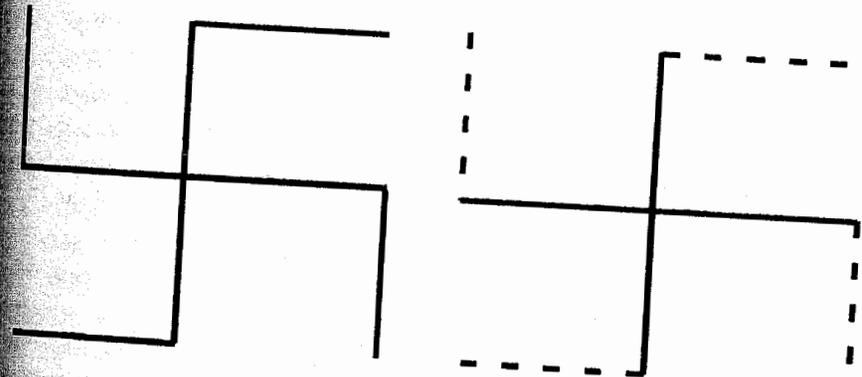
This discussion of the cross as a symbol of the Black male genitalia, in the context of the white supremacy system/culture, would not be complete without noting that some of the most outspoken and aggressive white male and female members of the white supremacy system refer to themselves as the Ku Klux Klan. Since the termination of formal enslavement of Blacks, the Klan openly has espoused white genetic purity and survival via the castration, lynching and killing of Black men. The historic symbol for this group in the white supremacy culture is "the cross" and, more specifically, the burning cross. After Black men were lynched and castrated, they often were burned, thereby reinforcing the interpretation that the cross symbolically is tied to the Black male's genitalia and that the burning cross is the burning Black male and his genitals. When the Black male genitalia with the dominant Black genes are burned, cut off or otherwise destroyed, white genetic survival is assured.

Constantine I ("The Great"), the Roman emperor who ruled 306-337 A.D., built Constantinople and made Christian worship lawful in the beginnings of the white supremacy system, had the following words

placed on the cross, "In Hoc Signo, Vinces" (meaning, "In this sign you will conquer"). Indeed, by controlling the Black (non-white) male genitals, which the cross symbolizes, whites have conquered Blacks and the entire non-white world majority. Currently, the majority membership of Christian churches is non-white, and all are held in control under the sign of the cross. The authority is maintained by whites, under white supremacy, white purity and white survival.

More recently, the fury of the white supremacy dynamic was expressed in the form of *Nazism*. The dominant symbol used by this group in the white supremacy system was and is the black swastika. The central element of the swastika is the cross. A spinning or whirling cross (the cross in motion) gives the visual illusion of the swastika. (See Diagram IV.) Hitler's and the Nazi movement's central theme was white racial genetic purity and the elimination of all persons classified as non-whites (i.e., Semites and gypsies), who were viewed as having Black genetic heritage from Africa and who were considered genetically dominant to the Aryans (whites).

The symbol of the swastika, the cross in motion, spurred the whites on to destroy those who were classified as genetically dominant non-whites.



The Swastika
Diagram IV

To the extent that it can be accepted that a man named Jesus lived in Africa some 2,000 years ago and that he was a member of the indigenous peoples, that man was undoubtedly a Black man, a man with skin pigmentation – not a white man lacking in skin pigmentation. Albinism, like leprosy, causes the skin to turn white and was considered a serious disease in ancient Africa. The victims of albinism and leprosy were cast out from the skin-pigmented peoples. Jesus never was discussed as having such a disease state. (Recall that pigmented skin is the norm for the hue-man race, not albinism.)

In contrast to this Black man and the Black peoples of Africa, the peoples on the northern side of the Mediterranean Sea, some of whom referred to themselves as Romans, were then aggressing against and establishing conquests in Africa. They were men without skin pigmentation (white men).

The most likely essence of the story of Jesus, who only later was referred to as "Christ," was that he was a poor Black man, a carpenter, a member of the non-white oppressed population, whose ideas as expressed in the Beatitudes threatened the power, control and authority of the conquering Romans. If Jesus and the other Blacks got out of control, the Romans (the whites) could be annihilated genetically. Of course, then as now, under white supremacy domination, Jesus (the non-white) was turned over to the white oppressors who then used some of his fellow-victimized (self-hating non-whites who wished to ingratiate themselves to the white oppressors) to kill him. Jesus, this Black man, was then hung on a cross, a peculiar invention of the Roman (white) psyche. In other words, the white brain-computer that feared annihilation by the Black male genitals unconsciously invented an instrument or weapon of Black male destruction, exactly (in abstract form) analogous to the part of the Black male's anatomy that whites knew could destroy them. Jesus was not only hung on the cross and stabbed, but undoubtedly, was also castrated.

In Christian religious tradition, it is stated that Jesus died on the cross and suffered so that "we" (whites) can be "saved" (survive). White (Christian) theology goes even further to speak of Jesus "shedding his

blood" so that we (whites) can "live" and have "everlasting life." Only in recent years has genetic material ceased being referred to as "blood." Always there has been (and in some circles it continues) discussion about individuals having "black blood" or "white blood" when what was really meant was Black or white genetic material or genes, respectively.

Thus, Christian (white supremacy) theology can be translated: Jesus (a Black man) shed his Black genetic material in a crucifixion, which in reality was a castration and a killing, so that the white genetic recessive population, in fear of its genetic annihilation, could be saved (genetically survive). Thus, Jesus is called "savior" by the whites. Is it little wonder that the holy day celebrated for the death of Jesus is referred to as "Good Friday?" And a television series that represented a socially and politically castrated Black male similarly was referred to as "Good Times." The historically "good nigger" has been the "dead nigger."

In keeping with this symbolic order, there is a song in the Christian religion called "Nothing But The Blood of Jesus." The chorus is as follows:

Oh precious is the flow,
That makes me white as snow
No other font I know
Nothing but the blood of Jesus.

This can be translated as, "As long as the genetic material from the Black male is spilling on the ground from castration, whites can remain white as snow."

The pattern of worshipping a suffering, dying Jesus on the cross, is fully comprehended only when it is understood that Jesus was a Black man and that the black wooden cross represents the Black male genitalia separated from the man. Only by the removal and destruction of the Black male genitalia can whites have "everlasting life" in the most fundamental genetic sense. Jesus, of course, had to be rationalized as willing to make this "castration-sacrifice" – giving up his genes so that whites might live.

There is a profound and striking parallel between the above interpretation of the crucifixion and the destruction of black bulls with swords at

bullfights. Bullfighting became a prominent sport in Spain after the Moors (Black men) finally had been chased out of Europe, back across the Mediterranean, into Africa. The Moors had conquered Spain for seven hundred years. By the time they left, the once white population had become dark (via the dominant Black genetic material): dark skin, dark hair and dark eyes. Cirlot's *A Dictionary of Symbols* states that the bull as an historic symbol represents the superiority of the *Aryan* over the *Negro*. This could not possibly be the logically correct meaning of the symbol. If this analysis were correct, there would be no need for "whites" to kill a *black* bull with a sword. Obviously, a more logical and accurate interpretation of the bull symbol is the opposite of Cirlot's interpretation – the bull represents the superiority or genetic dominance of the Blacks over the genetic recessive whites. Again, the sword used to kill the black bull, as Cirlot also noted, comes into play as the weapon of the "forces of light" over the "forces of darkness." The sword signifies the weapon of the possessor of the white genitals or recessive white genetic material, against the dominant Black genitals and their genetic material.

By the fourth century A.D., Jesus had been changed in color from Black "Jesus" to white "Christ" (then to be known as "Jesus Christ" or simply, "Christ"). This was the conscious or unconscious attempt to further repress from the collective white consciousness the true source of white anxiety and fear – the Black male and his genitals. Instead of a lynched *Black Jesus*, a frail, weak, effeminate, suffering and dying *white Christ* was hung against a black wooden cross as the dominant symbol in the religious practices of the white supremacy system/culture. Instead of the woolly, kinky head of the "Lamb of God," there was the straight, almost blond hair of the white Christ hung up against the black wooden cross. However, this symbolic image achieved a more important goal. In a single-picture-paragraph it states, "The weak, genetic recessive, white male, will be destroyed genetically-speaking, when up against the white-annihilating, genetically dominant, Black male genital apparatus (the cross)."

Arnold Toynbee, in *Mankind and Mother Earth*, states,

Fifteenth Century western Christians were obsessed with the horror of death (the antitheses of the Pharonic Egyptian's pleasurable anticipation of a post-mortem eternity), and they were fascinated by the physical suffering of Christ on the Cross. Contemporary western painters, engravers and sculptors – especially in the Transalpine countries – extended their art to portray these themes with gruesome realism.

The 15th century also heralded the Europeans' (the whites) world travel to conquer and control the entire non-white world, in order to prevent white genetic annihilation and death. This horrendous fear was then translated in European art.

Joel Kovel, in his book *White Racism (A Psychohistory)* writes:

Christianity spread over the West and created a community out of what had been barbarian splinters. It did this through the power of a concrete institution, the Catholic Church. It was the church's immediate influence that held aloft the sublimatory ideal of Christ and, through that ideal, gave Europeans a scaffold of identification with which to bind themselves into a unified civilization.

Men, however, remained men, torn and driven by their obscure passions into striving for greed and domination which culture could scarcely regulate. Intense aggression resisted the Church's unification, continued to plague European culture, and delayed its growth. Within the original world-view, there was no way to rationalize or include the striving for greed and domination that persisted within civilization. After all, the Christian revolution was superimposed upon a basically dominative way of life. It could only account for the guilt that arose from the dominative style of society by turning away from the given world.

What Kovel fails to understand is that the fundamental reason Catholic Christianity, from its early days of European organization and interpretation of the Jesus theology, was able to unite the global white collective (then the warring white tribes of Europe) was because of the cross symbolism and the deep meaning it projected. When Christianity projected "the cross," especially the cross with the limp, pale body of

Christ hung on it, everyone in the global white collective unconsciously understood that they must unite against the threat of Black (non-white) male genital material, which the black wooden cross represented. White genetic survival could be achieved only by a united, continuous offensive attack by the global white minority. This organized attack is now at least 2000 years old. The greed and the strivings for domination, which Kovel fails to fully understand, were compensation for a profound sense of genetic inadequacy.

Only in this context of symbol translation can the Christian hymn, "Onward Christian Soldier," be appreciated. This is not only an important religious song, but also a significant battle song in the white supremacy culture. One stanza of the song is as follows:

Onward Christian Soldier,
Marching as to war,

With the cross of Jesus,
going on before.

Christ our loyal master,
leads against the foe,

Forward into battle,
see his banners glow.

Chorus

Onward Christian Soldier,
Marching as to war

With the cross of Jesus
going on before.

My translation in prose of the above words and symbol-images in this song is, "Onward white male (and white female) soldiers, marching to war to establish and maintain white genetic survival. You have the symbol of the Black male genitals before you keeping your true purpose in mind so that you can unite to subdue this common threat. Christ (the white male image) is your loyal master, who is leading you in the attack against the

Black male genital-monster enemy. The white male leads you into battle behind our glowing flags (phallic symbols)."

With the picture of a dying, weak white man held firmly in mind, white people fully understand what they must prevent from occurring, and why they must fight and, if necessary, die so that whites can survive. "Onward Christian Soldier" is a marching religious song for the white supremacy culture, but "Were You There When They Crucified My Lord?" in stark contrast, is a song of deep pain and sorrow about the castration and destruction of the Black male by the marching white supremacy army or its individual storm troopers.

In modern times, the gun has become the contemporary symbolic weapon used against the non-white male and his white annihilating genetic potential. Also, the gun is an abstraction of the male genitalia, functioning exactly like the male genital apparatus. (See Chapter 8.) Thus, it is no accident that Dr. Martin Luther King, Jr. – the modern day Jesus – was killed by a gun after being brought into focus on the cross of the cross hairs on the telescopic gun site. Dr. King brought only love to the white collective, but mating love (Black with white) causes white genetic annihilation, so he had to be destroyed.

The Communion

Since the 16th century, Protestants have believed that the act of communion is a symbolic reenactment of the crucifixion, with the bread and wine becoming the body and blood of Jesus. The Christian worshipper ingests the bread and wine as an act to remove sin (not to internalize divinity). The Orthodox Christian believed that the communion was a spiritual act that could not be explained. In August 1976, the Catholic Church, the Orthodox Christians and the Protestants came together and agreed that the communion, or the Eucharist, conveys Christ's real presence and represents his sacrifice (the giving up of his body and blood), although it is not to be viewed as an actual reenactment of the crucifixion.

The author's analysis of this symbolism of the communion, in the context of the white supremacy system/culture in which it evolved, reveals that the white population has had an historic awareness (albeit now largely

unconscious) that they suffered bodily or genetic impairment, which made them different and separated them from the "hue-man" majority of black, brown, red and yellow peoples. They were not whole. This same genetic deficiency was the basis for the consideration of "original sin" and the shame of body "nakedness" (body whiteness), as discussed in the Biblical mythology of Adam and Eve, an important myth in the white supremacy culture. The view that the act of sex was the original sin is an extension of this same logic because the sex act produces the body and its appearance via genetic transfer and/or genetic mutation.

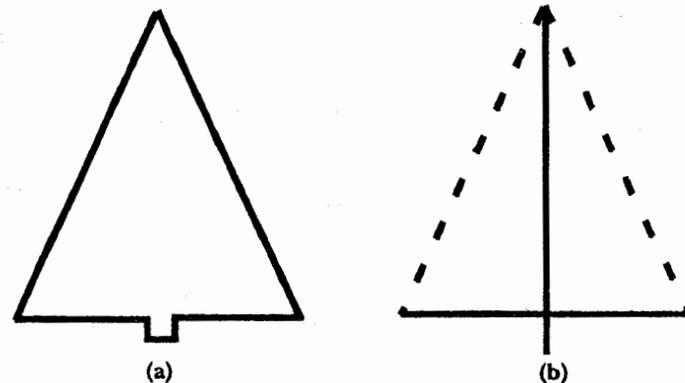
Having rejected the appearance of the white body as the equivalent of "sin" and "shame," the white psyche attempted to correct the white body's defect. Thus emerged the symbolic and ritualized acts of ingesting the body and blood (genes) of Jesus (the Black male), in the unconscious desire to correct the existing color deficiency. The symbolic attempt to correct the genetic deficiency state of skin albinism (skin whiteness), as performed in the Eucharist, is the central religious rite in the religion of the white supremacy system/culture. Therefore, it is not surprising that wearing black or dark-colored clothing, generally covering the entire body, is the primary and most acceptable pattern of dress for Christian religious leaders: priests, ministers, nuns, etc.

One finds curious the over-determined, highly intense abhorrence that many in the white collective continue to verbalize over the idea of cannibalism, always relating acts of cannibalism to so-called "primitive" Blacks in Africa. This continuing discussion is most interesting behavior on the part of those who symbolically practice cannibalism in the central rite of their own religious practice on a weekly or monthly basis. Even more significant is the fact that the Blacks are portrayed as eating missionaries (Christians) when it is the "Christians" who always are concerning themselves with their own ingestion of the body and blood of an African – Jesus. This is a classic example of projection.

Reinforcement for this interpretation of the communion symbolism comes not only from whites' obsessive pattern of suntanning to make their bodies colored, but also from major eating practices in the white supremacy culture, especially in the U.S. The most favored drinks are all

dark brown in color: coffee, tea, coke, beer, and whiskey. These are all symbolic of the blood or genes of Jesus. A favorite meat is steak, which comes from the bull or cattle. (See Chapter 7.) We need not mention the hot dogs, half smokes and all the other varieties of sausages. Also, are not bulls castrated to make them taste better when eaten? Are not football players fed steak before they attempt to go out and capture the large brown balls? (See Chapter 10.) I further understand that "bull's balls" are eaten as delicacies in some bars and other eating establishments in the white supremacy culture. The favorite candy is chocolate candy (chocolate comes mainly from Africa), preferably with nuts. Recall chocolate kisses and all of the myriad chocolate candy bars. Nuts are also important in the white supremacy culture. Some have focused on peanuts and become millionaires and the most powerful persons in the world. Finally, given the symbolism behind such eating practices, it follows that oral sexual practices would be a favorite in the white supremacy system/culture.

Likewise, the symbolism in the major holidays of the Christian religion is supportive of my interpretations. At Christmas, the tree is one of the most important symbols. The Christmas tree is, in its abstracted form, a cross – the symbol of the Black male genitals. (See Diagram V.) First, the Christmas tree is *chopped down* in the forest. Then it is taken home. In the U.S., when the Christmas tree is decorated, *colored* "balls" are hung on the tree. When the tree is taken down and burned, the "balls" are first *taken off*. Then all can dream of a "white Christmas" and a surviving white Christ.



The Xmas Tree and
Its Abstraction
Diagram V
(Cross is turned upside down)

Similarly in Europe, small white wax candles were placed on the Christmas tree. In the Catholic religion, the Christmas tree is said to represent "the tree of the cross," while the wax candles are thought to represent the "body of Christ."

Thus, again, we have the symbol of the white, weak (melting) Christ hung on the symbol of Black male genitalia. At the Easter holiday in the U.S., it is traditional to have colored eggs, colored jelly beans and a chocolate rabbit and eggs in an "Easter basket." These colored items are eaten. The white albino bunny rabbit that sits amongst the colored eggs as though he laid them generally is not eaten. By ingesting the colored items, the sin of being without color is symbolically removed – being "born again whole" has been achieved through symbols.

Other important holidays in the white supremacy culture further reveal the intricate workings of this symbolism. On both St. Valentine's Day and Mother's Day, the white male gives gifts of chocolate candy with nuts. In the first instance, he gives it to his sweetheart, and in the second to his mother. If his sweetheart ingests "chocolate with nuts," the white male can fantasize that he is genetically equal to the Black male. And if his mother had ingested "chocolate with nuts," he would not have to worry about white genetic annihilation – as he would have been "colored" and then could be an annihilator of white genes like the feared and envied Black male. Both the valentine shape and the chocolate candy have a symbolic meaning not previously recognized, examined nor understood by Western culture investigators. However, once the unified field of the Western culture dynamic (behavior dynamic) is set forth, it will be seen that these fragments of symbolism take on a brilliant clarity. The *Encyclopedia Britannica* defines *valentine* as,

a special form of greeting card exchanged in observance of St. Valentine's Day (February 14), a day set aside as a lover's festival. The custom has no connection with the two St. Valentines or with known incidents in their lives. It is probably that the valentine was the first of all greeting cards. The paper valentine dates from the 16th century; by 1800 hand-painted copperplates were produced to meet large demands. These were followed by woodcuts and lithographs....St. Valentine's Day as a lover's festival and the modern

tradition of sending valentine cards have no relation to the Saint but, rather, seem to be connected with either the Roman fertility festival of the Lupercalia (February 15) or with the mating season of birds.

The relationship of the valentine to an ancient *fertility rite* suggests that the so-called "heart" shape of the valentine may be less associated with the anatomical heart of the human body, as is commonly thought, than with the symbolic drawing of the female genital organ, the vaginal opening. As explained in Ajit Mookerjee's and Madhu Khanna's *The Tantric Way*, in Tantric worship in India, this organ is frequently drawn in the form of a heart or an upside down triangle, with the base upward. It is clear that the organ of the heart in the human body has much less an association with *fertility* than the vagina or the vaginal orifice.

Cirlot states, "The importance of love in the mystic doctrine of unity explains how it is that love-symbolism came to be closely linked with heart-symbolism, for to love is only to experience a force which urges the lover towards a given centre." Indeed, in Tantric philosophy and art, the symbol of *unity* was the union of the male and female genital organs, and this unity was reverently portrayed in sculpture and graphic arts.

An explanation of the symbolism of chocolate in Western culture will expose further the significance of heart-shaped valentines as well as the importance of chocolate. In an article entitled "The Sweet Taste of Sin" (*The Washington Post*, February 8, 1979), Marion Burros quotes food critic Gael Greene: "I have always thought a good chocolate mousse is an aphrodisiac, the more intense the taste of chocolate, the more erotic the spell." Marion Burros continues, "Some chocolate mousse lovers go even further. 'It's not a food, it's a concept,' says one indulgent male. 'It's like illicit sex. It's so good but so fattening. It gives you pimples. It's a sin.'" Burros concludes quoting Gael Greene, "...wonderful, wicked deeply chocolate." One certainly must question why, in a culture produced by a people that refers to itself as the "white race" and that historically has denounced people with natural chocolate complexions, a *dark brown* food, namely chocolate, causes such orgasm-like ecstasy and is associated with eroticism when orally ingested.

This pattern of logic and thought surrounding *chocolate* (dark brown) candy and other deserts most certainly cannot be held in isolation from the previously mentioned preoccupations over suntanning and the white female preference for males who are tall and *dark* or the preoccupation in sports of placing large brown balls (testicle symbols) in *white* net (vaginal) orifices and between goal posts (white upright legs). A unified field theory in the behavioral sciences demands that gross and subtle interconnections, between behavioral phenomena, be *perceived* before they can be *understood*.

That there *should* be myriad behaviors in the white supremacy behavior system that reflect a deep desire to counteract and compensate for the perceived genetic deficiency of white skin should not be at all surprising. Thus, the customary and traditional little packets of chocolate candy (often with nuts), placed inside of the heart or vaginal orifice shaped box, are like little sperm packages of Black genetic material being placed in the vaginal orifice. When presented by the white male to the white female, in the context of the skin color deficient culture, the act is the exact parallel to the white male coaches who coach their Black basketball and football players to place dark brown balls in white net orifices or in white upright legs. (See Chapter 10.) One must conclude that the white male realizes consciously or unconsciously that the most desired mate for the white female is the Black male, just as he realizes that his most desired sexual mate is the Black female. This illuminates the white male's fascination with black stockings, black underwear and black negligees as sexual symbols.

Conclusions

The conscious and/or unconscious acceptance and internalization of a symbol system based upon the castrated Black male genitalia is essential to the global system of white genetic survival. This symbol system necessitates the oppression of Blacks and all other non-whites in the global context of white supremacy. Generally, the victims of a system of oppression have no alternative other than to accept blindly the patterns of symbols, logic, thought, speech, emotional responses and perceptions that

are imposed forcefully upon them by their oppressors. After hundreds of years of oppression, the oppressed, having lost the sense of their own identity, begin to believe that the brain-products of their oppressors are one and the same with their own, failing completely to realize that they do not control their own brain-computers nor their brain-computers' output. The slave's fate is not to see nor reason why, but only to do or die. However, the process of liberation is one wherein the oppressed begin to clearly distinguish their perceptions, logic and thought processes from the oppressors'. The oppressed, then, begin to respect and validate their perceptions and their logic and thought processes, realizing fully that they can never free themselves with the thought processes and perceptions that were a part of the process of their enslavement.

As long as the Black (non-white) collective consciously and/or unconsciously accepts a powerful and dynamic symbolism of Black male castration, they never will be self/group-respecting and forever will remain mentally ill. Mentally ill people, persons who do not respect themselves and have self/group-negating patterns of logic, thought, speech, action, emotional response and perceptions, never can liberate themselves from their oppressors. Black psychiatrists have the responsibility of clarifying for Black people all aspects of the oppressive dynamic of white genetic survival. This includes exposing and decoding all of that power system's major symbolism.

**The Politics Behind Black Male
Passivity, Effeminization, Bisexuality,
and Homosexuality
(August 1974)**

Black male passivity, effeminization, bisexuality and homosexuality are being encountered increasingly by Black psychiatrists working with Black patient populations. These issues are being presented by family members, personnel working in schools and other social institutions or by Black men themselves. Many in the Black population are reaching the conclusion that such issues have become a problem of epidemic proportion amongst Black people in the U.S., although it was an almost non-existent behavioral phenomenon amongst indigenous Blacks in Africa.

As Black psychiatrists and behavioral scientists, we need to understand fully the individual and social dynamics involved in these patterns of behavior. We must be able to help our patients understand their conduct and change it if they so desire. Also, we should be in a position to comment on the ultimate implications of these behaviors for the well-being of Black people – not simply as individuals, but as a whole organism of people seeking life and maximal development.

In the final analysis, behavior is not simply an individual affair, for when multiplied by thousands, it has profound effects on the life, future existence and well-being of the total people.

In 1973, I presented my definition of Black mental health:

The practice of those unit patterns of behavior (i.e., logic, thought, speech, action and emotional response) in all areas of people activity: economics, education, entertainment, labor, law, politics, religion, sex and war – which are simultaneously self- and group-supporting under the social and political conditions of worldwide white supremacy domination (racism). In brief, this means Black behavioral practice which resists self- and group-negation and destruction.

The above are the criteria used to judge Black mental health or Black mental illness. The reader should be forewarned that my conceptualizations do not rely on the currently utilized, late 19th and early 20th century "European" psychoanalytic theories of Sigmund Freud. If Freud's insights into behavior were truly adequate, they would have aided his six million fellow Semites in preventing their destruction by the anti-Semitic white supremacy power organization of Nazi Germany. Failing to understand this major behavioral dynamic, Freud had to flee to save his life. Furthermore, my conceptualizations do not rely on the recent position taken by the American Psychiatric Association – that homosexuality is no longer categorized as a form of behavioral illness. This pronouncement has nothing to do with the mental health of Black people.

The human brain – the organ responsible for all patterns of logic, thought, speech, action and emotional response – is an organ of the nervous system that evolved over many thousands of years. Its purpose has been to decode and solve problems in the external environment – both its physical and social aspects. Thus, specific patterns of behavior may be looked upon as functional or dysfunctional solutions to the problems posed by the external environment.

When the brain's purpose is understood, patterns of male passivity, effeminization, bisexuality and homosexuality may be looked upon as functional or dysfunctional solutions to specific problems posed in the environment, even though consciously they are not understood as such. But for what environmental problems are these behaviors considered answers – functional or dysfunctional – and for whom?

These questions cannot be answered without first understanding the nature of the environment (the specific dynamic and structure of the social system) in which these behaviors occur.

As explained in Chapter 1, racism (white supremacy) is the dominant social system in today's world. Its fundamental dynamic is predicated upon the genetic recessive deficiency state of albinism, which is responsible for skin whiteness and thus the so-called "white race." This genetic recessive trait is dominated by the genetic capacity to produce any of the various degrees of skin melanination – whether black, brown, red or yellow. In other words, it can be annihilated as a phenotypic condition. Control of this potential for genetic domination and annihilation throughout the world is absolutely essential if the condition of skin whiteness is to survive. "White" survival is predicated upon aggressiveness and muscle mass in the form of technology directed against the "non-white" melaninated men on the planet Earth who constitute the numerical majority. Therefore, white survival and white power are dependent upon the various methodologies, tactics and strategies developed to control all "non-white" men, as well as bring them into cooperative submission. This is especially important in the case of Black men because they have the greatest capacity to produce melanin and, in turn, the greatest genetic potential for the annihilation of skin albinism or skin whiteness.

During the past 400 years, Black men in the U.S. have been forced into passive and cooperative submission to white men. The major strategy has been the installation of an overwhelming *fear*. Specific tactics range from actual *physical castration* and lynching, to other overt and more subtle forms of abuse, violence and cruelty. We should not be ashamed to recognize these tactics used to oppress Black men. It is the truth. It is reality. Ultimately, this is the meaning of Black oppression.

All Black people are oppressed. I emphasize here that Black men are oppressed because ultimately, it is male muscle mass that oppresses a people, and only male muscle mass has the potential for achieving liberation. If the men of a people are oppressed, the women are brought under oppression – as they are dependent on their men for protection and

defense. Women do not have the muscle mass to liberate a people and protect the young. Women develop the young, but their men must provide the protection and the security apparatus.

The global white male collective understands the priority of white domination. They fully understand, consciously or unconsciously, the threat that Black men represent to them. Also, white males realize that in the final analysis, the vast majority of females must submit to males because of their lesser muscle mass. Additionally, white males fully understand that males who are forced to identify as females will be programmed simultaneously into submission to the males they call "The Man," as opposed to aggressing against those same men.

White men in this world area have at least a vague, perhaps unconscious, understanding that after 20 generations (400 years), male passivity has evolved into male effeminization, bisexuality and homosexuality. These patterns of behavior are simply expressions of male self-submission to other males in the area of people activity called "sex." Males also can submit to males in any of the other eight areas of people activity — economics, education, entertainment, labor, law, politics, religion and war. Oppression is forced submission and cooperation in any of the areas of people activity.

However, the white male arrives at his deeply repressed sense of "femininity" because not only can he be dominated genetically by all Black and other men of color, but more profound from the white male perspective is the fact that he is dominated genetically by all Black and other non-white *females*. For the offspring of a white male and non-white female will be non-white like their mother rather than white like their white father; thus, the offspring are genetically dominant in respect to the white male. This sense of genetic weakness, when compared to the majority of the world's women, propels the white male to project weakness, passivity, effeminization, bisexuality and homosexuality onto the Black male, who is his arch potential challenger. Furthermore, the white male collective structures the social environment to transfer this mental protection into a functional reality.

The more the Black male strives to stand, the weaker the white male feels by comparison, and the greater the white male's thrust to effeminize the Black male — to weaken the Black male's psychological potential for aggressive and assertive challenge, forcing him to remain submissive to "The Man."

The American Psychiatric Association's decision to remove homosexuality from the list of mental (behavioral) disturbances resulted from the increasing number of white males seeking this mode of sexual expression, due to an increasing consciousness of true white male weakness. Male bisexuality and homosexuality can be viewed as the sexual expression of male weakness, passivity and effeminization. The motivation for these feelings and their sexual expression results primarily from the developing challenge by "non-white" men throughout the world to white male power and projected superiority. This challenge has assumed various subtle and overt forms during recent decades.

For example, in the U.S., heavyweight boxing, basketball, baseball and football have all been taken away from white males (by Black males) as symbolic expressions of white male virility and manhood. White males have been left with only two major sports wherein they dominate (tennis and golf), and both consist of hitting *small white* balls. I need not even mention that Black men have been blocked effectively from participating in these remaining white stronghold sports. (See Chapter 10.)

It is also crushing to the collective white male ego and sense of power to be told by "colored" men called Arabs that the whites cannot have any oil to run their machines to maintain and extend their technology — their major control apparatus. Increasingly, the white male is being forced to see himself as he really is.

The white females' liberation movement is another disturbing threat to the white male's sense of power and masculinity, helping to push him to a weakened and homosexual stance. However, white females are reacting to the oppression imposed on them by white males. Feeling inferior to "non-white" males and *females*, the white male said to the white female, "Well, at least I am going to be superior to you." The white female reaction in the form of women's liberation is contributing further to white

male/female alienation, pushing white males further into the homosexual position and, incidentally, pushing white females in that direction also.

The long-standing white male/female alienation in the white family has pushed the white female, perhaps unconsciously, to mold her sons to be more like herself than like their father. Thus, she creates a female with a penis. Additionally, she proceeds to fight back at the male and finally achieves, symbolically, a penis for herself – resolving the white female's penis envy complex, a compensation for her sense of inferiority imposed by men. In a similar way, she fights back at the white male when she captures a Black male's penis and taunts the white male, who believes "her" black penis is stronger than his own.

From another perspective, white male and female homosexuality can be viewed as the final expression of their dislike of their genetic albinism in a world numerically dominated by colored people. This dislike of their appearance, though deeply repressed, causes a negation of the act of self-reproduction (sex), in various forms. This is the eventual origin of homosexuality. It is a parallel activity to the all familiar discussions of "population zero" and "birth control," now current articulations in the white supremacy culture.

All of the aforementioned dynamics are components of the total dynamic of racism. Some of the methodologies used to achieve Black male submission or effeminization warrant further examination. Unlike the white male, the Black male does not arrive at the effeminate bisexual or homosexual stance from any deeply repressed sense of genetic weakness, inadequacy or disgust, which I refer to as *primary effeminacy* (effeminacy that is self-derived and not imposed forcibly by others). Instead, the Black male arrives at this position *secondarily*, as the result of the imposed power and cruelty of the white male and the totality of the white supremacy social and political apparatus that has forced 20 generations of Black males into submission. This pattern of imposed submission is reinforced through every institution within the white supremacy system, but especially in the fundamental social institution of the family or, in this case, the Black survival-unit.

I make the distinction in terminology between family and survival-unit because "the family," by definition, is a social institution that functions to support maximal development and protection of the young. However, under white supremacy, Blacks and other non-whites are not to be developed maximally; they are permitted to survive as functional inferiors, alienated from self and from their own kind. The non-white survival-unit is not permitted to defend itself or its young. The survival-unit functions accordingly.

The imposed internal dynamics of the survival-unit, as within the racist system in general, function to negate Black manhood, as fundamentally expressed in the relationship between breadwinning and true power potential. Even when high level income is allowed, there is no true power in its ultimate sense – meaning to support, protect and defend the lives of one's self, one's wife and one's children. Under any serious system of oppression, this right is denied the oppressed male, and with its denial there is a concomitant and proportionate loss of respect for manhood in the oppressed population. This attitude begins first within the oppressed man himself and radiates to all other members of the survival-unit. The resultant frustration of Black manhood potential – a pressure and grievance that cannot be redressed directly at its source under fear of death – forces behavior into dysfunctional, non-satisfying, circular, obsessive-compulsive patterns, in areas of people activity where greater degrees of maleness are permitted to be expressed (i.e., sex, sports and entertainment).

Under the white supremacy slavery system, the identity of "sex machines" was imposed upon Black males, especially as many hands were needed in the fields for toil and labor. The many babies that were produced gave Black males their most open avenue for at least a limited sense of manhood. Presently, with the birth control pills and with the pressure for population-zero for all non-whites, this major male ego-support also has been taken away. Without jobs, income, power or even babies, there is no proof of sexual functioning. When this reality is coupled with the awareness that many women can receive more from a welfare check than they can from their male partners, the reasons for women respecting men

and staying with them steadily decline, and Black male/female alienation increases.

Recent statistics reveal that today (1974), 34% of Black families are headed by females as compared to 10% of white families, and this figure is increasing each year. In the metropolitan area of Washington, D.C., there are 61,000 Black male children growing up in homes without their fathers or other father surrogates, while 90% of their teachers in the public schools are also females. This produces a massive deficiency in adult males for role modeling and imprinting. Such role modeling and imprinting are essential for Black male children to understand adult male role functioning.

As Black males and females become more and more alienated, as our current rates of separation and divorce indicate, and as Black females are being left to rear Black male children alone, the alienation, hate and disgust felt towards adult males are visited upon their sons subtly. A female alienated from males is hard-pressed to reinforce patterns of conduct in a male child that remind her of unhappiness and pain. She is much more inclined to say, "There you go looking and acting like that no good nigger father of yours." The Black female teacher at school who also may be experiencing alienation from her Black man, if not inclined to make the same statement in such a direct manner, only says it more subtly, says nothing, or simply acts out her hate, disgust and distrust of Black males, achieving the same end result.

It is little wonder that 98% of all of the Black male children I talk with, who have reached the junior high school level, hate school. Schools and their personnel, like all other aspects of the racist system, do their share to alienate Black males from maximal functioning and thus further the ultimate alienation of Black males from themselves and their manhood. As a result of this pattern of socialization, Black males soon learn that it is easier to be a female child than a male child, and more promising to be an adult Black female than an adult Black male.

In childhood, male children learn – whether at home or at school – that they can make mothers and female teachers happy (and they will shower

you with smiles and affection) when they act like "females" rather than like boys.

The dearth of adult Black males in the homes, schools and neighborhoods leaves Black male children no alternative models. Blindly they seek out one another as models, and in their blindness end up in trouble – in juvenile homes or prisons. But fate and the dynamics of racism again play a vicious trick because the young males only become more alienated from their manhood and more feminized in such settings. They are given orders by men to whom they must submit; they wait passively to be fed three meals a day by men; and finally, they have sexual intercourse with men. It is no wonder that they are unable to play the role of Black men when they leave.

One ex-prisoner patient told me, "It is easier to endure the life on the inside than to try to put up with the pressures of being a man, a husband and a father in the street." The intent of racist programming had been achieved: "Give up trying to be a Black man. Why not be a woman?"

Many Black males have answered unconsciously, "Why not!" The braided and curled hair, the earrings and bracelets, the midriff tops, the cinch waisted pants, the flowered underwear, the high-heeled shoes with platforms and the pocketbooks are all behavioral answers to the above. They say in loud and clear language, "White man, I will never come after you. I cannot run in my high-heels – you know that. And I may mess up my hair." The white-run clothing industry is all too pleased to provide the costumes of feminine disguise for Black male escape. However, they never would provide uniforms or combat gear if customers were willing to pay \$1000 per outfit.

Television, which has become an important programmer of behavior in this social system and its culture, plays a further major role in alienating Black males (especially children) from Black manhood. Flip Wilson, the highest paid Black male on television maintains his high ratings by dressing in great detail as a tough and coarse Black female. One of my seven-year-old Black male patients told me, "My Mommy likes Geraldine, and I think Geraldine is cute." "Good Times," the latest media fare for indoctrinating the Black oppressed, shows a pitiful adult Black male

who never can seem to find an adequate job and a Black adolescent male who is a criminal shoplifter and a complete clown. All of this takes place in the presence of a strong and powerful Black female, who periodically drops down on her knees to pray to a white Jesus whose miracles save the situation.

These weekly insults to Black manhood that we have been programmed to believe are entertainment and not direct racist warfare, further reinforce, perhaps in the unconscious thinking of Black people, a loss of respect for Black manhood while carrying that loss to ever deeper levels. One 12-year-old Black male summed it up in this manner when I questioned him about working hard and studying in school: "No, I do not want to study so I can help Black people. If you try to help Black people, you will be killed. Look at Martin Luther King, Malcolm X and George Jackson. I don't want to die."

This reality of white supremacy oppression must be approached either linearly (head-on) or with circular patterns of behavior to escape this horrendous reality of death. Sex, having been granted as the one (though limited) area wherein Black males could express manhood, became the area of behavior where circular patterns of escape were acted out. Symbolically speaking, attempts were made to hide in the dark Black vaginal orifice. When that closed down, the white vaginal orifice was tried. When that also proved unsatisfactory as a hiding place or passage to freedom, Black and white male anuses were tried. Or one might say, these became the hoped for "undercover" railroads to freedom – the underground railroads as escape from the white man no longer being operative.

Because Black men are forced into patterns of both conscious and unconscious logic, ever-increasing incidents of Black male passivity, effeminization, bisexuality and homosexuality can be understood logically and accurately predicted. There is only one solution – that Black males collectively face the horrendous presence of white males and conquer the accompanying fear engendered by this act. After the white man is faced, he must be resisted steadfastly and fought if he continues to wage war on Black people – as he has demonstrated historically that he intends to do. And it is Black males and not females who must do the fighting.

Black male homosexuality and bisexuality are only the long-run by-products of males submitting in fear to other males in the social arena; they fail to resist because death is the result of resistance. The large number of Black male homosexuals and bisexuals who report that they had and have little or no respect for their fathers might have had completely different life histories had they grown up with the knowledge that their fathers died while in defense of their manhood when it was attacked and challenged by the oppressor. This is especially true if their mothers also admired and respected the fathers' manhood. Then, manhood would have been viewed as something so precious that one dies in defense of it. This is a quite different input into the child's brain-computer than "He was a no good, trifling, lazy nigger, and you should never want to be like him."

That the social/political dynamic of racism, itself predicated upon the white male's alienation from his own genetic status, should in turn cause others to be alienated from their own genetic status, determining color or sexual orientation, should not cause surprise. It should put the victims of such a dynamic on the alert so that they efficiently and effectively can counter this destructive assault against the appreciation of their own total genetic status.

All Black children should be protected by Black people from being alienated against any of their genes – be those genes of color, sexual gender or sickle cell anemia. Racists will attempt to bring about such genetic alienation, but Black people should be prepared to counter it.

Black psychiatrists must understand that whites may condone homosexuality for themselves, but we as Blacks, must see it as a strategy for destroying Black people that must be countered. Homosexuals or bisexuals should neither be condemned nor degraded, as they did not decide that they would be so programmed in childhood. The racist system should be held responsible. Our task is to treat and prevent its continuing and increasing occurrence.

One method I have been using with all Black male patients – whether their particular disorder be passivity, effeminization, bisexuality, homosexuality or other – is to have them relax and envision themselves approaching and opposing, in actual combat, the collective of white males

and females (without apology or giving up in the crunch). The fear of such a confrontation is at the basis of most of today's Black male pathologies in patterns of logic, thought, speech, action and emotional response as they participate in all areas of human activity.

I have been working with Black mothers of Black male children, attempting to help them rid themselves of the fear of their sons and their men dying, which pushes them unconsciously to make babies of their sons and their husbands in an effort to try to protect and defend them. This response is the exact reverse of what is needed under the conditions of racism. Black women must learn to rear sons who will learn from the cradle that their major function as men is not to get a good job and a fine car, but to defend, protect and support their people (in that order), even should death be the consequence. That the Black male is not a sex machine but a protector and developer of Black people must be learned during the rearing process. There will be good jobs and self-respect (if not fine cars) once the people are liberated. There will be no true self-respect until that task is completed.

As a people, we will need increasingly strong men because we can expect that white males, driven into homosexuality from their sense of weakness compared to the world's majority of colored men, also will move towards others (non-whites), which is always an attempt to compensate for the awareness of true weakness. Black male bisexuality and homosexuality has been used by the white collective in its effort to survive genetically in a world dominated by colored people, and Black acceptance of this imposition does not solve the major problem of our oppression but only further retards its ultimate solution.

What Freud Was Really Talking About... The Concept of "Penis Envy" (February 1975)

Every social system (including its reflected culture) has a priority objective whether that objective is articulated clearly or disguised hypocritically. In the final analysis, a social system is a behavioral system consisting of specifically designed patterns of behavior – patterns of logic, thought, speech, action and emotional response, structured both consciously and unconsciously, which are used as social tools to achieve the priority objective of a people. These behavior patterns are carried forth in all areas of people activity: economics, education, entertainment, labor, law, politics, religion, sex and war.

White supremacy is the single priority objective of the world's dominant social system. This system has been functioning for the past several hundred years. In discussing the psychogenetic motivations for the white supremacy system's origin in Chapter 1, I fully realize how presumptuous it may seem to some (in the context of the white supremacy system/culture) that I – a Black female psychiatrist – should presume to critique the thinking of Sigmund Freud, one of the acknowledged major thinkers of the white supremacy system.

However, having been taught and having read Freudian theory, I decided long ago that most of Freud's analysis made little, if any, real sense. After studying history and carefully analyzing what I see happening about me daily, I have concluded that I have every right, indeed every obligation and responsibility as a being on this planet, to set forth my

thinking on the furor that has been made on the subject of Freud's work and thought. If I should need further justification for my activity, I offer the following for whatever it is worth: 1) many white psychiatrists already are concluding and stating aloud that (their) psychiatry is dead, a psychiatry that for the past 50 years has been based on Freudian theses (apparently they are recognizing from experience that the theory has little practical use); and 2) if Sigmund Freud was really an astute behavioral analyst and scientist, why was he unable to decode or predict the behavior of those in the environment in which he (as a Jew) found himself – an environment in which a full one-third of the world's total Jewish population would be destroyed?

Certainly if Freud, as a Jew, was going to spend most of his energy thinking about and decoding behavior, he should have thought in greatest detail about why his people (the Semites) historically had been under attack throughout the whole of their European experience. That Freud should tell others what to do with their behavior while he failed to provide answers for himself and for his entire group suggests that one can only take his ideas with the proverbial grain of salt. But as I demonstrate, Freud – perhaps feebly and unconsciously – was struggling to discuss the major issue of his existence as an oppressed "non-white" victim in a white supremacy culture. Therefore, his discussion, coming forth in the language of abstraction and displacement, has remained completely obscure and, in the final analysis, useless.

It is my view that the word *Semite* is derived from the Latin prefix "semi," which means "half". Semites of the Jewish religion are persons from Africa who were half black and half white. Black plus white always equals "colored," meaning persons carrying in their genetic makeup some capacity to produce melanin pigmentation and, in some instances, a genetic capacity to produce kinky hair. Jews who left Africa and went to Europe were colored people when they arrived there hundreds of years ago. Europeans (whites) never have forgotten the Semite capacity for genetic dominance of the Aryan (white) population. Although after much intermixing many Jews lost much of their skin color, they have continued to be identified as a colored people from Africa by the whites! This is the

fundamental reason for the historic oppression of Semites within the white supremacy system/culture. Hitler articulated this most clearly when, on the one hand, he insisted the Jews were genetically inferior to the Aryans, but on the other hand he continued to speak of their genetic dominance over the Aryans (whites).

Freud could not focus fully on this because he desired acceptance in the white supremacy culture and did not want his science of psychoanalysis looked upon as a "Jewish (degraded) science." Thus, he could not come to terms with his own identity, nor the dynamic affecting those so identified by the surrounding social system. Instead of focusing on the dynamic of "self-repression," a very convenient displacement for the brain-computer that has a natural, uninterrupted linkage between "sex" and "self" (as sex is the act responsible for the existence of the "self" and the only act through which the "self" can be reproduced), as a Semite, Freud found himself focusing on "sex-repression." Sex-repression indeed did occur in the white supremacy culture, as demonstrated by the historic alienation from the condition of albinism and the act of "original sin" (sex) – which was viewed as responsible for that appearance of whiteness in a world of colored people.

My concentration here is the topic of "penis envy," a major cornerstone of the Freudian edifice. (In other chapters, I discuss the "Oedipal complex" and "castration anxiety.") In brief, according to Freudian psychological theory, the little (white) girl is struck with an intense sense of loss and injury and with envy of the (white) male when she realizes that her clitoris is an inferior organ to the male's penis (wishing that she too had such a fine penis). Presumably, she is not satisfied until she has a penis of her own or some symbolic form of a penis. A major segment of the female's personality is presumed to be predicated on this traumatic realization.

As previously mentioned, Freud was a Semitic victim in a white supremacy culture, a culture that had its true genesis not in Greece but in Africa. The first albino mutations (whites) were produced from Blacks in Africa. These albinos, I suggest, were chased north by the Blacks or wandered north away from the intense sun so that they could survive. (See

Chapter 2.) They ended their trek in Europe, directly north of Africa. From the very first experiences of the mutant albino population, with the recognition that the condition of skin albinism (whiteness) could be annihilated genetically by those with black and brown skins (a phenomenon that is now known as genetic dominance over a genetic recessive state, such as albinism), there had been white fear of Black genetic power or white male fear and envy of the Black (penis) phallus and entire genital apparatus. This fear, in turn, produced a sense of inadequacy and inferiority in the white male as he compared himself to males of color.

The total white group's conscious or unconscious awareness of their genetic weakness and potential annihilation became even more pronounced – as a cultural theme – as Europeans (whites) began circumnavigating the globe in the 15th century on. At this time, whites discovered that they were a tiny minority on a planet wherein all others had colored skins. It did not take long for the group to realize that both colored males and females could annihilate the whites genetically. Thus, the white male felt genetically weaker, not only in comparison to the Black male but also to the Black female. The Black male had to be feared more because it is males who initiate the act of reproduction.

The above genetic dynamics are, of course, never discussed directly and overtly within the white supremacy system/culture. Most overt discussions on genetics center around analysis of the "inferiority" of Black and other non-white peoples, which of course is a projective compensation. The full discussion, however, that continues covertly and unconsciously permeates the logic sequences within the culture. Perhaps it will be fair to state that true awareness of the fundamental genetic issue is repressed.

White envy of the black phallus is addressed unconsciously when whites constantly concern themselves with the comparative size of the black phallus versus the size of the white phallus. This concern is raised in the form of the following question: "Is the Black male's penis really greater in size than that of the white male?" Any school child could

suggest that a simple tape measure can settle the question once and for all, unless the questioners and "researchers" are afraid to measure.

In my practice, a Black mother informed me that her six-year-old son, attending a predominantly white elementary school, reported to her that one of his white male classmates had told him that he (the Black child) had a large penis. The mother stated that she asked her son what his response was. Her son told the white boy that all Black boys had large penises.

It is obvious that in the above situation, in a school with a majority of white children, at shower or bathroom time, the white male child would have had ample opportunity to see the size of white penises. He would have had the same opportunity at home. His need to comment on the size of the Black child's penis indicates that this Black penis must have stood out by all of his other comparisons, even at this tender age. It is also certainly clear that the Black male child had no concerns or fears about the adequacy of the Black male's penis.

Furthermore, it is my interpretation that the major concern is with the power of the genetic material in the black testicles and that the concern is displaced to a less threatening object (the phallus) and its size. To appreciate my analysis, remember that the major percentage of Black males who have been lynched by white males have had their genitals attacked, removed and taken away by white males (i.e., carried with them on their person). This behavior is peculiar to white males in their relationship to men of color. I interpret this behavior as fear of the Black male genitalia. Thus, it must be attacked and destroyed, but also there is envy and a desire for possession of same.

This should help to explain why white males who wish others to view them or wish to view themselves as strong, powerful and important, puff and suck on huge *black* cigars. Indeed, the more important they wish others to believe they are, the longer the cigar. Perhaps the foul odor is to draw the attention of others to themselves with their long black cigars (their symbolic phallus).

Also, the more powerful and important the white male perceives himself, the longer is his *black* limousine. Both the car and cigar can be

viewed as phallic symbols. Perhaps black and dark brown pipes also should be included as similar symbols. (See Chapter 11.) It is again little wonder that white men build missiles shaped in the form of phalluses, paint them white and use them to annihilate peoples of color around the globe.

I have said all of the above to state that, yes, there is "penis envy" in the white supremacy culture, but it began with the white male's envy of the genetic power residing in the Black male's testicles and phallus. Perhaps there was also envy of the comparative longer length of the Black phallus. The sense of his relative genetic weakness or inferiority compared to Black males (because Black is always genetically dominant to white) caused the white male to attempt to project "inferiority" on white females as well. (See Chapter 6.) The white male's insistence that he is superior to the white female and his forcing this psychological dynamic in white family life has caused the white female, in turn, to wish that she could share his power and his status and symbolically, to have a penis of her own. The extent to which white females as mothers play a role in helping to turn their sons into effeminate homosexuals (female-acting men with penises) is again an attempt to resolve an aspect of the conflict.

Some white females react to this imposed sense of their genital inferiority by seeking to "liberate" themselves and secure black penises of their own, penises white males consider more powerful than their own. This is the dialogue that increasing numbers of white females covertly and perhaps unconsciously conduct *with white males* as they (white females) parade in front of white males with the Black male (black penis) they have captured for their own. The silent dialogue between the white male and white female in these social confrontations goes something like this, "Now I have one (a penis) that is bigger and stronger than yours, one that I know that you envy."

As the mothers, wives and sisters of white males, white females consciously or unconsciously always have understood white males' envy of Black males, even though the envy was expressed in terms of white male hysteria over white women being "raped" by Black males. White males knew or suspected that the white female desired the black penis

more than the white one because white men themselves desired the black penis more than their own (why else cut off the black genitals and take them home). Thus, it is not surprising that there is increased white female/Black male activity (initiated in most instances by white females who have signaled to Black males that they are available). At the same time, other white females are saying they are going to be "policemen," "firemen" and "football players" – "just like men" – and are discussing their lesbian inclinations openly.

White males, with Freud's help, have projected their own intense sense of loss, injury, inadequacy and envy as genetically recessive albino mutants who are being annihilated genetically by both Black (non-white) males and females. It is they (white males) who have the *primary penis envy*, which is manifested in their envy of Black males' penises. They then project their sense of inferiority onto white females, causing them, in turn, to develop *secondary penis envy*. The accuser now stands himself accused!

These dynamics are at the root of the fear of all true competition white males feel towards Black males, thus preventing true competition in all areas of people activity: economics, education, entertainment, labor, law, politics, religion, sex and war. The obscurity of Freud's ideas can be clarified only if the system and cultural dynamics of white supremacy are analyzed and understood fully, for this is the context in which Freud wrote, suffered and died. Freud, attempting to escape his own reality as a Semite (in the full meaning of that term), was unable to face fully what he was seeing and experiencing about him, which was anti-Semitism (a dynamic of white supremacy). He felt it, but could not accurately describe it – perhaps because he feared for his life. Thus, his life experience came forth from his brain-computer as abstracted and displaced concepts.

To see clearly, Freud would have had to recognize that he was viewed as a "non-white" (a Semite – i.e., "mulatto") and not an "Austrian" which, like "German" and "American," means pure white. Freud was attempting too desperately, like the other Semites in Europe and America, to be integrated and accepted as "white." Therefore, he ended by seeing only "through a glass darkly," or really not seeing at all. Then again, perhaps

Freud sensed that offending the Aryans (whites) by making a fully accurate analysis would have brought disaster before it finally did come – in the Nazi holocaust. Personally, I see no need to repeat his fear nor his folly, even though the same danger exists.

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Guns As Symbols (1975-1977)

Anthony Sampson, in his book *The Arms Bazaar: From Lebanon to Lockheed* (1977), informs us that the word "...weapon was until the fourteenth century synonymous with penis..."

There are now 25,000 handgun deaths per year in the United States of America. The President of the U.S., in 1975, was subjected to two assassination attempts in a time span of three weeks. Handguns were the instrument used in each assassination attempt. The same President was against handgun control.

The above statements are laden with highly significant meaning, which is not immediately apparent and which can be understood fully only when the underlying psychodynamics of the collective white psyche and of the white supremacy power system and its culture are probed, dissected and revealed.

Joseph Kraft, writing in the September 25, 1975 issue of *The Washington Post* stated,

The starting point for analysis is the recognition that, for better or for worse, the United States is a country with a thing about guns. Prowess with firearms was critical to survival in the frontier days. The right to bear arms is guaranteed in the Constitution. Millions of Americans regard hunting as a favorite recreation. Thousands collect guns as souvenirs. I once visited the home in Mechanicsburg, Ohio of a prominent official. In this home no wall was uncovered by some kind of rifle, shotgun, pistol or musket. The owner, William Saxbe, eventually became Attorney General.

Mr. Kraft later used the term "pro-gun culture" to describe American culture and society, as he cited that there have been no fewer than five different Presidential commissions that have recommended more stringent forms of gun control.

While recognizing along with Mr. Kraft the predominant use of guns in the American frontier days, I strongly disagree that guns were needed for survival in the simple terms of the continuation of life. After all, the Native Americans taught the Europeans how to grow corn to feed themselves and survive. Guns were needed, however, if Native (non-white) Americans were going to be removed successfully from the land that the Europeans (whites) wished to dominate and control.

This essay is being written neither in review nor in protest of the horrendous carnage of Native American life in particular, nor in protest of the general path of carnage that has been tread in this area of the world. It is being written in hopes of shedding light on the seeming dilemma that, in spite of the past and present potential carnage from handguns, there is tremendous resistance amongst the dominant population to have guns as well as all other instruments of life destruction (including atomic, hydrogen and neutron bombs) brought under control.

In my view, the gun is a critical symbol in the subconscious mind of white peoples everywhere. This symbol is primarily operative, as are all true symbols at the unconscious level of brain activity.

Increasing numbers of Black behavioral scientists are beginning to understand that the dominant thrust in what has become known as "Western civilization" is racism.

Once we become aware of the deep humiliation that is apparently felt by whites *because of their skin whiteness* (due to the genetic mutation to albinism) and because of their genetic vulnerability when compared to non-whites (black, brown, red and yellow peoples), it is possible to understand the historically degraded status of sex in the white supremacy system/culture. Sex is "the act of self-reproduction" and the act responsible for "the production of the self" and "the appearance of the self." In the white brain-computer, if the white, pale, genetically vulnerable self is

degraded, then the act that produced that self will be degraded in that same brain-computer.

An example by a famous "Western" author of what whites have thought consciously about white skin is presented by Mark Twain who, in his essay "Skin Deep" from *On The Damned Human Race*, stated:

...Then there would have been the added disadvantage of the white complexion. It is not an unbearably unpleasant complexion when it keeps to itself, but when it comes into competition with masses of brown and black the fact is betrayed that it is endurable only because we are used to it....Nearly all black and brown skins are beautiful but a beautiful white skin is rare. How rare, one may learn by walking down a street in Paris, New York or London on a weekday - particularly an unfashionable street - and keeping count of the satisfactory complexions encountered in the course of a mile. Where dark complexions are massed, they make the white look bleached out, unwholesome, and sometimes frankly ghastly.

The acts of self-production and self-reproduction are not the only targets of degradation in the white psyche (brain-computer). Within the thought and logic processes of the white psyche, the genitals themselves are degraded - both male and female genitals - those parts of the anatomy and physiology that are responsible for self-production and self-reproduction. Especially, the white male sexual apparatus is seen as inferior and inadequate when compared to the sexual apparatus of the Black male. (See Chapter 7.)

In the May 1977 issue of *Medical Aspects of Human Sexuality*, in an article entitled "Men's Fear of Having Too Small A Penis," Povl W. Toussieng, M.D., writes, "A surprisingly large number of men fear that their penises are not of adequate size." Although Toussieng makes no reference to the race or color of the men he interviewed, it is known in clinical practice that this is not a major fear of Black men. However, he does state,

It is hard to determine the exact origin of the myth of the big penis. In many cultures such as ancient Egypt the penis did become a fertility symbol and was, consequently, pictured with enormous dimensions. In classic Greece, however, small genitals were considered more

beautiful than larger ones. Romans reversed this concept and Western culture appears by and large to have followed them.

It is interesting that Toussieng makes no mention of any attempt to measure the penis size of white and Black men in a culture heavily laden with this specific white male preoccupation – a culture in which large numbers of white males are daily in close proximity to Black males and aware of their presence in the society, especially in the arena of sports (games symbolic of special male prowess and virility), where Black males dominate.

Interestingly, Clyde Keeler, writing on albinism in an article entitled "Cuna Moon-Child Albinism, 1950-1970," (*Journal of Heredity*, No. 61, 1970) states,

The voice quality of albino males is soft and higher pitched than in moreno males. In addition, they appear to be deficient in sex hormone, and while they may be fertile, they have a lower phallic posture, due to flaccidity. Albinos usually have flabby muscles and reduced muscular strength as shown by manumometer readings.

This is of interest because, in my view, all skin whiteness is related to albinism or a variant thereof. Keeler's observation implies that there may be a genetic association between albino or white skin color and the appearance and posture of the penis (albinism influencing small penis size or lack of penis posture causing its appearance to be small). Also, it is known that in comparison to the Black population, whites have less muscle definition – thus, muscular flabbiness – compared to Blacks.

It may be said that most fundamentally there is a genetic basis and secondarily an anatomic and physiologic basis for the white fear of white genetic annihilation. This, in turn, became the basis for the global system of white supremacy domination and its attendant culture – a system and culture evolved and structured to prevent white genetic annihilation and to ensure white genetic survival.

Indeed, if the understood threat to white genetic survival was the Black male's genital apparatus, consciously or unconsciously, the white psyche

would be compelled to produce a weapon of defense, of comparable or greater power than that of the Black male's penis and testicles.

It should be made clear here that Black males' genital apparatus is the most feared relative to the genital apparatus of other non-white males because in possessing the greatest potential to produce melanin – the pigment responsible for all true skin coloration – Black males have the greatest genetic potential to annihilate the global white minority.

The individual and collective white brain-computer, given that task of solving the global problem of white genetic survival, eventually evolved a solution in the form of a technology that would address the specific issue of white genetic and genital weakness or inadequacy.

Technology always is developed to take over at the point of the human organism's anatomical and physiological limitation. Thus, the white brain-computer printout was a *weapon* that would be the exact symbolic replica of the male genitalia – a weapon that would take over at the point of limitation of the white male genital apparatus, an apparatus that had the very specific limitation of being unable to annihilate Blacks and other people of color genetically. Diagrams I-IV illustrate what I am stating.

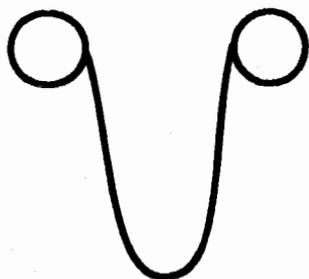


Diagram I
The Male Genitalia (diagrammatic sketch)
Penis and Testicles
Front View

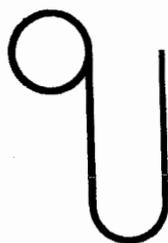


Diagram II
The Male Genitalia (diagrammatic sketch)
Penis and Testicle
Lateral View

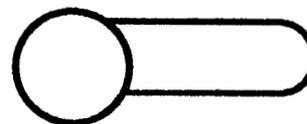


Diagram III
The Male Genitalia (diagrammatic sketch)
Penis and Testicle
Erect State

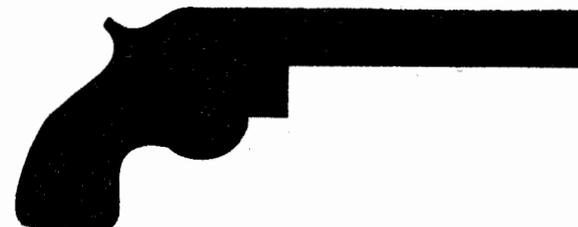


Diagram IV
The Gun (diagrammatic sketch)

From the above four drawings, it is clear that the gun, in its essential shape and functioning, is the exact counterpart to the functioning genital apparatus and to the erect penis that is ejaculating. In other words, the handle and chamber are analogous to the testicles; the barrel of the gun is analogous to the penis; the bullets are the sperm contained in the ejaculate with their genetic material. (In the white psyche, white genetic annihilation by Blacks or other non-whites is experienced as the destruction of life by the Black genital apparatus.) The firing gun in function achieves for the whites the destruction of the lives of Blacks and other non-white peoples.

Thus, to the extent that the guns manufactured and made by the white collective in the context of the white supremacy system/culture were used against Blacks and other genetically dominant colored people on Earth, they became the answer (at least, a temporarily comforting answer) to the great fear of white genetic annihilation. The gun became not only the weapon, the developed technology to ensure white genetic survival, but it also became the symbolic white penis. Thus, it is no accident that white males often refer to one another as "son-of-a gun." This is a symbolically determined pattern of speech, and I am certain that white males who use it have not understood in depth why such a phrase entered and remains in their brain-computers. This phrase deprecates the white male genital apparatus that "fathers" white people with their genetically deficient state of albinism. It says instead that the white male prefers the gun to be his phallus and the phallus of his father. The gun then becomes the desired all-powerful phallus of the white male, which he conceives of as being an equalizer to the phallus of Black and other non-white males.

This symbolism underlying the production of the gun in the white psyche and the white supremacy system/culture also explains the Western expression "God did not create all men equal but Colonel Colt did," referring to the creator of the Colt revolver. Apparently white males were thinking, at an unconscious level to be sure, that God did not create them to be genetically equal to men of color, but their technology of compensation was the gun.

Understanding this gun symbolism also clarifies the observation of Anthony Sampson in the opening paragraph of this essay – that the word "...weapon was up till the fourteenth century synonymous with penis..." in Western (white) civilization.

The gun is not the only weapon in the white supremacy system/culture that in form and function is symbolic of the functioning male genital apparatus. The cannon – with its cannon wheels and long black nozzle or tube and big black cannon balls shot out as projectiles – is one example. Similarly, bullets and bombs are dark-colored and resemble individual sperm in general shape and form. And it is of further importance that the gun and these other weapons usually are painted black or are at least dark in color.

In contrast to these dark-colored weapons are the more recently developed missiles that are often painted white, but again shaped as gigantic white penises. These white phallic symbols are now the super weapons of the "superman" and the "superior" race.

It is of great interest that these modern, large, white missiles surround the vast majority of non-white peoples on the planet and when used can counter the threat of white genetic annihilation.

Knowledge and understanding of these symbols will make clear the meaning of the Washington Monument and, in addition, its proximity to the domed Jefferson Memorial in Washington, D.C. When these two architectural structures are viewed at a distance, they look like Diagram V.

Is it not apparent that this is the same side view of the penis and the testicles that are the basis for the form and structure of the gun? This same lateral view, in abstract form, of the penis and testicles was the symbol for the World Fair held in New York, 1941-1942.

With all of the above in mind, let us again return to the gun. Upon brief reflection it will be noted that traditionally in the white supremacy culture guns were/are worn on one or both hips of the male, at the exact level of the male genitals. It is no accident that in this culture the act of ejaculating is often referred to as "shooting off."

When the man wearing a gun in a holster is viewed laterally, the gun appears exactly as the side view of the penis and testicles. If guns are worn on both hips and brought together centrally on the belt to the vertical midline of the body, they present the full face view of the penis and both testicles. (See Diagram VI.)

In the U.S., the most popular hero has been the gunfighter, now the present-day detective or lawman. The first chapter of Paul Trachtman's book *The Gunfighters* is entitled "The Deadly Brotherhood of the Gun." The "gunfighters" came into prominence following the close of the Civil War. Most of the gunfighters were Southerners who felt humiliated by the loss of their slaves and the war and by the temporary appearance of power held by Blacks who were their former Black slaves.

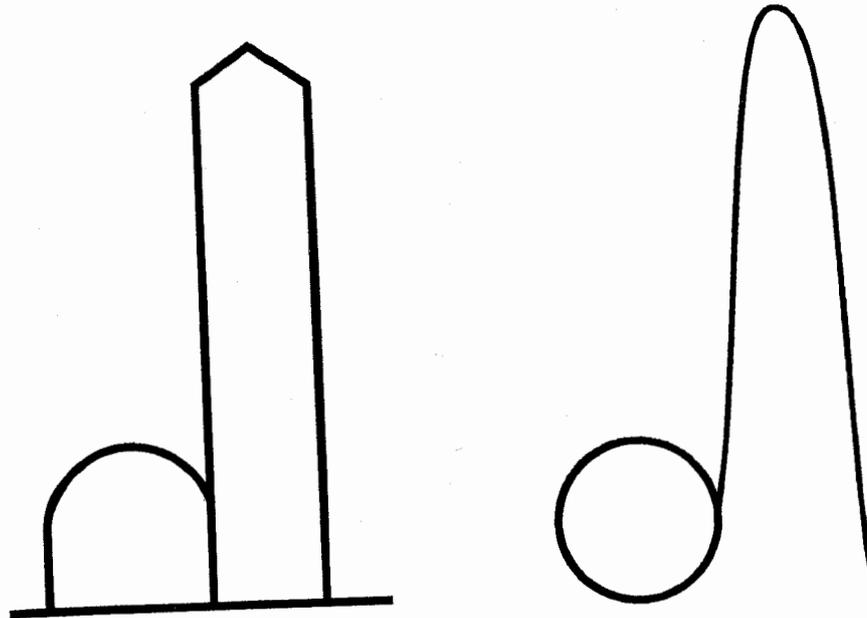


Diagram V
The Washington Monument and
The Jefferson Memorial
View from a distance
(diagrammatic sketch)

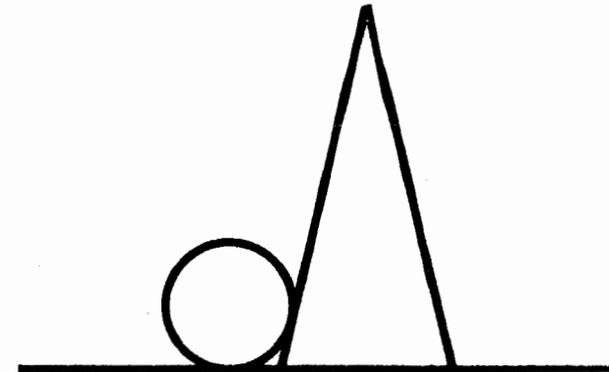


Diagram VI
Symbol for the World Fair
New York, 1941-1942

The resulting deep sense of white male insecurity and inadequacy was compensated for by the obsessive use of the gun. This was the era of Frank and Jesse James, Billy the Kid and a host of others for whom the gun made up for a sense of profound and deep inadequacy hidden by a thorough and ruthless exterior. That the lives of others were treated with little value merely reflected the failed sense of adequacy and diminished sense of importance in their own lives.

During this same period, the gory sport of "cockfighting" was highly popular and important as a diversion among ranchers in the West. Thus, it is not surprising that the white male also referred to his penis as a "cock," or that when a gun (the symbol of the white male phallus) is prepared for firing it is first "cocked." In this area of the world in the white supremacy system, a detective who *always* carries a gun is a most important hero. The detective with his gun has been referred to as a "dick." From this came the long-time comic strip hero detective, "Dick Tracy." The white male also has referred to his penis as a "dick." And it cannot be ignored that the first child all American children still meet in primary public school is a white male child named "Dick" along with his sister "Jane." In effect, at this early age, the white male child is being instructed to recognize that his *identity* is synonymous with *penis (gun)*. These symbolic reinforcements continue until his death. That is why there is a continuing necessity for gun violence via television for American (white) children.

All of the above has been stated not only to point out a basic preoccupation of the white supremacy system/culture with the threat of white genetic annihilation, but more importantly, to shed light on why there cannot and will not be gun control or weapon control in the global white supremacy system/culture.

With the gun being the symbolic genitalia of the white male (his answer to the threat to white genetic survival), gun control would represent white male (genital) castration. Such gun control would spell the immediate end of white genetic survival on Earth. John Ellis, in his book *The Social History of the Machine Gun*, states,

In Africa small parties of Europeans, soldiers and armed settlers often had to face the resistance of large numbers of poorly armed natives.

The odds were so in favor of the natives that the white men were obliged to adopt all weapons that would help to maximize their firepower....In all parts of the continent, against Zulus, Dervishes, Hereros, Matabele and many other peoples, Gatlings, Gardners and Maxims scythed down anyone who dared to stand in the way of the imperialist advance....Without the handful of machine guns, the British South Africa Company might have lost Rhodesia; Lugard might have been driven out of Uganda and the Germans out of Tanganyika. Without Hiram Maxim much of subsequent world history might have been very different.

Ellis remarks further:

In Africa automatic weapons were used to support the seizure of millions of square miles of land and to discipline those unfortunates who wished to eschew the benefits of European civilization. With machine guns in their armory, mere handfuls of white men, plunderers and visionaries, civilians and soldiers were able to scoff at the objections of the Africans themselves and impose their rule on a whole continent.

Thus, in this area of the white supremacy system where in 1975 there were 25,000 deaths caused by guns, there cannot be gun control. Guns and missiles are viewed as essential aspects of white male anatomy and physiology. Is it an accident that in the U.S. white male children learn to use guns before they learn to use their penises, while Black male children learn to use their penises before they learn to use guns?

I will close with further observations. Following a lecture that I presented in Los Angeles, California in May, 1977 in which I included a discussion on the symbolism of the gun in the white male psyche, a white male in the audience pointed out the parallel symbolism in the large black umbrella often carried by white males in the white supremacy culture. I agreed that his observation seemed to be a valid one. The long black umbrella, carried everywhere, became a part of the standard dress of the well-to-do Englishman at a time when it was said that "the sun never sets on the British Empire." Of course this great empire consisted of control over vast numbers of non-white men and their genitals that had the power to annihilate whites. The white man's traditional long black umbrella

said, in effect, "I also have a large black phallus or at least a phallic symbol that denotes my importance and power – and a power over the Black male genital apparatus. "

The same symbolism explains a recent murder in Washington, D.C. A white male shot a white female companion in the mouth, as she was in bed with two other white females engaged in sexual activity that all four had been involved in earlier. As the white female victim was engaged in being sexually "pleasured" by two white females, the white male who was left out – feeling genitally rejected and inadequate compared to two females – pulled out and used (consciously or unconsciously) his preferred symbolic penis, the gun.

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The Mother Fucker and the Original Mother Fucker (June 1976)

I have defined racism as the behavioral power system of logic, thought, speech, action, emotional response and perception – whether consciously or unconsciously determined – in persons who classify themselves as "white." The goal of racism is white domination over the vast majority of the world's people whom the whites have classified as "non-whites" (black, brown, red and yellow) in order to ensure white genetic survival.

My interest in the phenomenon of racism has resulted from my awareness of the negative impact this destructive system has on the lives and behavior of the vast majority of people on this planet who are non-white, and who are the victims of this power system.

The specific nature of the destructiveness of racism was set forth by the Caucus of Black Psychiatrists at the 1969 Annual Meeting of the American Psychiatric Association (Miami Beach, Florida). The Black Caucus stated that racism was not only the number one mental health problem in this nation, but additionally was the number one cause of all other mental health problems.

Racism is carried out in all areas of people activity: economics, education, entertainment, labor, law, politics, religion, sex and war (as explained by Neely Fuller in his book *The United Independent Compensatory Code/System/Concept*). From the above, it follows that if the basic underlying psychodynamic motivations in the individual and collective white psyche are understood, that is, to survive as a mutant, genetic

deficient minority (which includes the evolution of a power system to ensure that survival), then all patterns of white behavior eventually can be decoded and fully understood – whether they are patterns of logic, thought, speech, action, emotional response and/or perception in any of the nine areas of people activity. Similarly, because all non-white peoples on the planet Earth are now subject to and affected by the global white supremacy system, if the white psyche is decoded and understood fully, it is possible to decode and understand the present behavioral manifestations of all of those who are victims of white supremacy domination and oppression, the total non-white majority as a collective and as individuals.

The term "mother fucker" is a pattern of speech used with extremely high frequency amongst Black people, specifically Black males in the U.S. In my attempt to decode and understand this particular pattern of high frequency behavior or language use, it was necessary to begin with the knowledge that all Black peoples, like all other non-white peoples, are relatively powerless victims of the white supremacy system, irrespective of their income levels.

I then examined certain other specific patterns of language used by Black males within the white supremacy culture. To begin with, Black males in particular, but also Black females, refer to the white male as "The Man." Once this term "The Man" is thought or uttered, the brain computes that inasmuch as there are only five major categories of people ("man," "woman," "boy," "girl" and "baby"), if the white male is "The Man," meaning logically "The *only* Man," then any other male must be one of the four remaining people categories – "boy," "girl," "woman" or "baby."

Historically, Black males have fought being referred to as "boy" by white males and females. Only recently has the use of this degrading appellation ceased to some extent, although there is a current television series called "Chico and The Man." The title implies "the boy" and "The Man." "The Man," of course, is white and "Chico" is a non-white male.

Because the use of the word "boy" in reference to Black males ceased, it only meant that Black males could then refer to themselves as any one of the remaining three categories of people: "baby," "woman" or "girl." It certainly did not imply that Black males would be referred to as equals

of white males. This never could occur under the system of white supremacy domination.

When the use of the word "boy" was no longer the term of common reference for Black males by whites, Black males began referring to themselves as "baby." For until most recently, with the changes in dress and clothing styles, most Black males deeply resented any reference to themselves as "girl" or "woman." But the recent style changes towards high-heeled shoes, curled hair, hair curlers, braids, earrings, bracelets, necklaces, pocketbooks, midriff tops, cinch waisted pants etc., that many Black males have adopted now suggest that there is a developing tendency, widespread amongst Black males, to not mind (consciously or unconsciously) being mistaken for a "girl" or a "woman."

However, at present, the term "baby" is a fully accepted appellation for Black males in reference to one another. It is thus not uncommon to hear one Black male say to another, "Hey 'baby,' what's happening?" In addition to Black males frequently referring to one another as "baby," many Black females often refer to their Black male peers and companions as "baby." While Black adult females refer to Black adult males as "baby," Black adult males often refer to Black adult female peers and companions as "momma," often expecting those "mommas" to provide food, clothes and shelter for them. It is not uncommon to hear "Hey momma, can I ride with you?" Further, Black adult males also refer to the place where they sleep as a "crib." The brain thus computes: an adult male who refers to another adult male as "The Man" (meaning, the only man), to himself as "baby," to the woman that he sleeps with as "momma," and to the place where he sleeps as a "crib," will call himself or any Black male reflection of himself a "mother fucker."

Thus it is clear that the origin of this specific pattern of speech begins with the perhaps unconscious recognition that within the framework of the white supremacy power system and its reflecting culture, power rests only in the hands of whites, more specifically, in the hands of the white male. And relative to the white male, the Black male is a powerless "baby." All babies everywhere are powerless compared to adult males or men. "Mother fucker" is therefore a profound political statement, as it

addresses itself to an existing and specific set of power relationships – namely, the white male's continuing dominance over the Black male.

It is the confrontation with the stated fact of his social and functional powerlessness in the total context of the white supremacy system that causes one Black male to explosively challenge and fight another Black male when called "mother fucker" with the proper negative vocal intonation. This is true because Black males are totally uncomfortable with the reality of their relative powerlessness compared to white males, even though this awareness of powerlessness is more often unconsciously repressed than consciously dealt with in the Black male psyche. It is my estimate that 70% of the Black male on Black male homicides follow the use of the term "mother fucker" said in the specific tone that implies, at the unconscious gut level, "You are a powerless baby."

The reality and awareness of Black male powerlessness in the context of the white supremacy system causes such gut and psychic pain for the Black male that the brain-computer switches over to the very deep levels of the unconscious mind, to the realm and region of symbolic word formation and thinking. Here the brain pieces together, in coded symbolic language, the phraseology that hides from the conscious mind the continuing existence and activity of a totally unacceptable reality. Indeed, there is no single term that is more emotionally charged nor a phrase that is used more often by Black males in the U.S. than "mother fucker." This suggests that the most obvious of all realities for Black males is their powerlessness relative to the power of the white male in the system and culture of racism.

But, it is not sufficient to have decoded this particular word pattern in the white supremacy culture. The question indeed arises, why is *this* particular word formation and combination used to denote Black powerlessness? This more fundamental question can be answered. Again, however, it is necessary to begin with the psyche of those who organized the white supremacy power system as well as the fundamental reasons and motivations behind its origin.

The total world white collective has been involved in the establishment and maintenance of the white supremacy power system. It is, however,

the white male who has been involved most specifically in the system's establishment and maintenance. The system's major characteristics thus reflect more of the projections of his psyche than those of his female counterpart.

I stated in the beginning of this book that whites are undoubtedly a genetic mutant albino population. They are albino mutants from the original Black (hue-man) beings, causing the formation of a mankind and a huemankind. This statement is given strong support by the work of the anthropologist Louis Leakey who stated in his book *By The Evidence (Memoirs, 1932-1951)* that human life began in Africa and that the first human beings were Black.

From the modern science of genetics, we know that it is possible for all pigmented population groups to produce white (albino) mutants. We also know that it is impossible for albino mutants to produce Black offsprings.

As reported in *National Geographic* and *Natural History* magazines (see references), recently found in Africa was the first known albino gorilla infant who was the offspring of its coal black gorilla mother and father. This evidence strongly supports the extrapolation that if a higher primate (in this instance, a coal black gorilla pair) can produce a platinum blond, blue-eyed, pink-skinned (albino) then certainly this could also be the pattern by which blond, blue-eyed, pink-skinned (white) men and women also were produced – as genetic mutants or albino mutants from the Black norm. That the norm for the entire human family is to possess melanin-pigmented skins supports that extrapolation.

The albino mutants that easily could have evolved in Africa either could have been chased northward by their pigmented parents and kinsmen, or they could have migrated northward on their own, away from the intensely sunny environment of Africa where their non-pigmented, defective skins would not be damaged by the less intense sun rays. Moving directly northward from Africa, one lands in Europe, the now recognized home of the whites.

The main point of this perhaps seemingly discursive discussion is that white-skinned (albino) persons were most probably the genetic mutant

offspring from Black parents. In other words, Black males and Black females were the parents, the original mothers and fathers, of the albino or white population. The marriage of albinos with one another subsequently produced what is now known as the white race. If this description of the origin of whites is accurate, as this writer strongly believes, then deep within the unconscious psyche of the white collective is an awareness of their origin amongst Blacks, that Blacks were their parents and that they (whites) were the defective offsprings of Blacks.

The white male, the prime organizer of the white supremacy system/culture, is thus aware (although perhaps at deep unconscious levels) that his original mother was a Black woman (just as his original father was a Black man). Therefore, in spite of the overt psychological need to repress this fundamental knowledge of origin, the conscious recognition of which would necessitate a confrontation with the genetic mutant and genetic defective status of skin whiteness, white males have exposed their unconscious awareness by referring to Black women in this world area as "mammy," and "aunt" or "auntie" and referring to Black males as "pappy" and "uncle." These terms cannot reflect true simple endearment as they occur in the presence of degradation, enslavement, oppression and Black destruction.

Further, white males strongly supported Black females suckling white babies and also endorsed Black men and women caring for white children (the extension of the white male himself). This close contact of the white child particularly with the Black female was supported by the white male in spite of the degraded slave and oppressed status the white collective imposed upon the Black collective. Thus, as the white baby suckled the breast of the Black woman, the white adult male, as he watched the Black slave "mammy" suckle his white baby, could unconsciously fantasize himself as being at the breast of his original Black mother.

Even more significant is the fact that the white male could not abstain from making sexual aggressions toward the Black female. Indeed, some of the most important founding fathers of the so-called United States of America were involved actively and continuously in relationships with Black women (i.e., George Washington and Thomas Jefferson). This

pattern of sexual aggression of the white male towards the Black female continues unabated to this day. Ultimately, it is little wonder that *black* stockings, *black* underwear and *black* sleepwear are items of sexual stimulation for the white male collective.

It should be noted that the term sexual aggression is used to imply a sexual relationship between political unequals. The white male has power, and the Black female, like the Black male, is powerless. Sexual favors are thus directly and/or indirectly forced from the powerless partner. Each time the white male imposed (imposes) himself sexually upon the Black female, at the deep levels of symbolic thought he can be viewed as having intercourse with the reflection of his original Black mother. Thus, within the deep and fundamental psychodynamics of the white supremacy system/culture, the white male becomes "*the original mother fucker.*"

Thus, through the subtle and intricate dynamics and the unconscious underweavings of the white supremacy system/culture, the white male has projected *his* image of himself as "mother fucker" on to the total Black collective throughout the world. Indeed, each time one Black male even utters the term "mother fucker" to another Black male, there is probably some white male on the planet who is having sexual intercourse with a Black or other non-white female – the symbolic representation of the white male's original Black mother. Even the white male's pornographic magazines are filled with pictures of white males having intercourse with Black females.

This need to return to and to have intercourse with the Black mother is undoubtedly the true basis for the Greek myth, Oedipus Rex. It also explains why this symbolic story (myth) continues to have major significance in the white supremacy system/culture. The myth of Oedipus tells of Oedipus sleeping with his mother (the Black female) and slaying his father (the Black male). The myth of Oedipus parallels, in importance, the biblical myth of Adam and Eve, which in coded language depicts the origin of the first whites (albinos) from Black parents.

At yet another level, the white male's desire to return to the Black female in a sexual encounter also can be viewed as a symbolic attempt to

re-enter her womb, in hopes of coming out again (being born again) non-defective. In other words, the white male harbors an unconscious desire to be born again but without the genetic defect of melanin pigment deficiency or albinism. It must be noted here that "being born again" is a major concept in the most important religion in the white supremacy system/culture – Christianity. An extension of the concept of "being born again" without genetic defect is to be born without "sin" and to rid one's self of "the original sin". The original sin in white supremacy's Christianity, on close examination, is the act of sex that produced the appearance of nakedness or the genetic mutation of albinism or white skin.

That the concept of sin, shame and guilt are related to the naked white body as perhaps an unconscious association was made manifest when a significant number of white males began to run about naked (body whiteness fully exposed) at the height of the Watergate scandal, when the evil doings of the highest ranked men in the global white supremacy system became *exposed* to the world. This behavioral phenomenon of white men running naked in public and the hiding in shame were called "streaking." It has been laughed at and discussed but never fully explained before now. It should be noted also in this context that the "good book" in the white supremacy system/culture (the Bible) is most often itself covered in black, almost never in white!

But let's return from these asides to the main point of discussion: the white male as the original "mother fucker" and his sexual return to the Black female as an expression of his unconscious desire to be reborn with Black skin.

Within the context of the American segment of the white supremacy system/culture, one of the most popular white male entertainers was Al Jolson. Jolson became famous singing as a white male in *black face*, pretending that he was Black or having a fantasy that he was Black while the white audiences that enjoyed him, one can suspect, similarly were engrossed in the same fantasy.

One of the most popular songs sung by Jolson was "Mammy." He was pretending to be the Black offspring of a Black woman, while singing about how much he loved his dear old mammy. Today, that song

continues to stir the hearts (the unconscious) of many white males and, I suppose, also some white females. Had Jolson and any of the other white males in black face been simply thinking of a "Black mammy" who had nursed and cared for them, there would be little need to color their own faces black, leaving bare their white lips to reveal that the color defect was yet present.

The unconscious need for the white male to return to the Black woman in the fantasy of being born again without genetic defect, more often than not, is performed in the context of degrading the non-white female. This powerful need to degrade the Black female who symbolically represents his original Black mother is primarily a result of the genetic dominance of the Black (and other non-white females) over the white male; she is able to cause his genetic annihilation because all of her offspring by the white male are non-white, like herself.

Thus, the white male, with each and every encounter with the non-white female, is confronted forcefully with the deficiency of his genetic status and is reminded of his true status as a recessive genetic mutant. He feels degraded in the encounter with the Black female because of her genetic dominance and so must, in turn, seek to degrade her. Ultimately, the white male views the Black female as a threat to his survival on the planet.

A secondary factor causing the white male to feel the need to degrade the Black female in sexual encounters is the white male's (and female's) anger towards the original Black mother. Whites blame the original Black mother for giving birth to them with a genetic deficiency (albinism). That anger is still being acted out by the white male against the Black female. This anger is reflected in the reports of many Black females who have had sexual encounters with white males and report that white males often want not only to ejaculate in their faces and over their bodies, but they also want to urinate and to defecate on them as a part of the sexual encounter. (It is certainly clear that many white males relate to white females in this manner, but it is known to all that white males look down upon and degrade white females. This degradation of the white female by the white



male is the basis for the white female's current women's liberation movement.)

The very high, perhaps unconscious, level of psychic pain experienced by the white male because of his genetic deficiency as an albino variant and his neurotic desire to be born again from the original Black mother is perhaps the reason why the phrase "mother fucker" is such an awesome phrase for the white male to utter. It is a phrase that the white male is almost unable to bring his vocal apparatus to form. This is in stark contrast to the frequent uttering of the phrase "mother fucker" by Black males. When translated, the term means functional powerlessness for the Black male in the context of the white supremacy system/culture; however, it is an externally imposed powerlessness. For the white male, on the other hand, the same phrase has an even more disturbing, frightening and devastating meaning in the same systemic and cultural context. For the white male, the term translates into, not functional powerlessness that is externally imposed, but his own "genetic powerlessness." Such a consideration is totally unthinkable at the conscious level and even the unconscious level for the white male psyche.

The basis for certain specific patterns of word usage in the white supremacy system/culture is impossible to fully comprehend without an understanding of the origin of that system/culture. White supremacy (racism) began with the production of the first albino mutants from Black mothers and fathers in Africa. Once isolated, these recessive genetic mutants began to mate with one another and multiply, producing what is now known as the white race. The white race historically has sought to hide its genetic origins in Africa amongst Blacks, just as it has sought to deny the origins of the white civilization from the culture of Blacks in Africa, seeking instead to proclaim an origin amongst the Greeks. Historically, whites also have sought to degrade Africa and everything Black. By doing so, whites can avoid confronting the true meaning of skin whiteness as a mutation and genetic deficiency state from the Black norm - the "hue-man" norm.

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**Ball Games As Symbols:
The War of the Balls
(August 1976)**

Dedication

This chapter is dedicated to all of the Black men who, through sports and through ball games in particular, symbolically are recapturing "the balls" – for that is also a part of the struggle. They are forcing the oppressors of Black people up against the psychological wall and, thereby, heightening the contradiction.

Sometimes, during certain periods, there is conscious focusing on certain segments of reality data, and later – due to the dynamics within the total environment – the same body of data slips into the realm of unconsciousness for individuals as well as for the total collective. For example, in the framework of the white supremacy system/culture, in its current phase of "refinement," it is no longer in vogue to lynch Black men, hang them on trees and castrate them. It is no longer the style to speak overtly in terms of "killing niggers." Thus, there are many who believe that these activities – these thoughts and acts – have ceased to be a part of reality within the culture. However, these modes of thought and behavior were handled consciously and overtly in the recent past only until "ball games" became fully established as the major national (indeed global) pastime in the "Western civilization."

Genetic Annihilation and the White Psyche

The global white supremacy system/culture is the sum total of the conscious as well as the unconscious tactics, strategies and methodologies evolved in all areas of people activity. Additionally, these maneuvers seek to prevent white genetic annihilation and attempt to resolve the psychological anxiety and tension related to that ever-present threat. Thus, the tasks of white supremacy domination require constant vigilance.

The deep pervading fear of *white genetic annihilation* in the white psyche has caused a neurotic (unconscious) preoccupation with genes, genetic material, and those aspects of the human anatomy that either contain or transport the genetic material in the sexual act (the act of self-reproduction or self-annihilation as is a possibility in the case of the whites). Since Black or other *males* of color are the only ones who actually can initiate and carry forth the act of white genetic annihilation through sexual intercourse, the white preoccupation was/is specifically with male genitalia (as opposed to female), namely the testicles ("the balls") and the penis. The testicles contain the genetic material, and the penis transports the genetic material in the act of ejaculation. Thus, in the white brain-computer there is a dominant association between "balls" (testicles) and contests of power. Because this white genetic survival conflict is not handled overtly and consciously, there is a neurotic preoccupation in the white psyche with genes, genetic material, testicles and penises. Yet at another level, the preoccupation was/is actually with "warfare." Continuous warfare is required to prevent the genetic annihilation of the global white minority. Warfare in this sense refers to the domination and destruction of all people of color, particularly Black males and their "balls," by every necessary means, which have included the initiation of "infertility epidemics" in Africa.

Games

Although there are commonly held views that games are merely a form of play and entertainment even when they are played professionally and that for most people the permanent fascination of games lies simply in the pure joy of playing them, the child psychiatrist realizes that for the young,

games and play are the "work of children." It is one of the means by which, through the handling of toys and objects in a symbolic way, children master adult role expectations and attempt to resolve unconscious conflicts brought about by the dynamics and interplay of factors in their surrounding environment. Play and games then become the child's unconscious attempt to master the environment, its conflicts and threats to the child's sense of security.

Those who have taken the trouble to study games throughout the world realize that not only the play and games of children but most specifically the games in adult life, as participated in by a given people, reflect their history, folklore, traditions and conflicts. Frederick V. Grunfeld, in his book *Games of the World*, has stated,

Though the modes of gameplay tend to remain constant, their symbolism is often influenced by contemporary events, particularly by the politics of the day. During the Napoleonic Wars, for example, chess sets were made showing Napoleon as General, Napoleon as First Counsel, Napoleon as Emperor – always, of course, with the Corsican assuming the position of the white King.

The suggestion here is that all ball games in the white supremacy system/culture similarly play out, at an unconscious level, dominant political (i.e., power) concerns. The fundamental power concern in the white supremacy system/culture is white genetic survival through white supremacy domination. Such domination can be established and maintained only if white *males* and *females* (the total white collective) control all of the "balls" (testicles) of non-white men, off and on the playing fields and ball courts. In other words, the name of the real game – the power game – is continuous world-wide control of the testicles of all non-white men by white males and females as the only means of ensuring white genetic survival in a world where the melanin-producing genetic material of non-whites is dominant. Without control of the non-white genetic material, whites will be annihilated genetically.

Since these facts of genetic reality can be neither denied nor discussed at the conscious level of brain activity, this dominant theme is manifested daily at the symbolic level via games with symbolic balls: footballs,

baseballs, soccer balls, hand balls, golf balls, ping pong balls, earth balls, hockey pucks, etc. These symbolic ball games have a highly important role to play at the unconscious level, informing all white males especially – but also females – to keep their attention and their eyes constantly fixed on the balls as a matter of life and death.

The high level anxiety and fear associated with the continuous threat to white genetic survival must be played out symbolically through the numerous forms of "ball games." All of these games are played mainly by men, are centered on who has the ball and are concerned with who finally controls the ball when the game (of power) ends. The anxiety and tension that accompanies ball games is parallel to the anxiety and tension experienced at the thought, in the white psyche, of white genetic annihilation. Similarly, the increasing violence that accompanies ball games parallels the increasing level of violence needed to maintain global white supremacy, as the entire non-white world seeks its liberation from white domination.

Some of these highly symbolic "ball games" are played with white balls and others are played with colored balls, usually black or brown. Generally, the white balls are small in size, whereas the colored balls are much larger in size, paralleling the respective genetic power in the white and colored testicles. Currently, the most popular games, those that attract most male attention, are played with big brown balls (footballs and basketballs). This rise in popularity of colored balls parallels the rise in power, at the global level, of the Third World or non-white nations.

Also, as white females demand their liberation from white males in order to become co-equals in running the global system of white supremacy, they simultaneously seek expression of this equality by participating in all of the "ball games," including football and basketball. At the same time, white females step up their sexual aggression toward Black and other non-white males, greatly increasing the incidence of white female/Black male marriages. In these arrangements, the white female obtains control of the Black and other non-white male "balls." (Non-white males and females are powerless under the global system of white supremacy domination.)

As the threat to white domination and, thus, the threat to white genetic survival increase at the global level, a mass hysteria develops over playing with "balls" until the entire society and social system is either watching or playing ball games. It is of little wonder that violence is becoming an increasingly dominant aspect of ball games when it is understood that behind the symbolism of the ball games is the very survival of the white race. When war is in progress, the top priority is always the status of the war. White supremacy (racism) is war against all persons classified as non-white. In the meantime, the balls are passed, hit, bounced, dribbled, batted, punted, kicked, thrown, shot, rolled, struck, driven, caught and captured to see who is the final possessor of the balls, or to see who is the most agile, astute or strongest in mastering and controlling the balls.

Another point that effectively reveals the relationship of ball games to the white psyche and emphasizes the extent to which balls are a symbolic preoccupation is the reference in the white supremacy system/culture to the act of sexual intercourse as "balling." The "ball" fantasy in the white psyche can best be stated as, "If the 'balls' can be controlled on the court or the playing field or through ownership, they can also be owned and controlled in real life." It is little wonder that in contrast to Black males, white males play ball games as though they are a matter of "life and death" and not as though they are simply to be enjoyed. When whites lose control of the balls, whiteness becomes extinct.

It is no accident that the phrase "to blackball," in the language of the white supremacy culture, means to "exclude" and to have the power to exclude. Similarly, the genetic material in the Black testicles (black balls) has the power to genetically "exclude" or annihilate the recessive genetic material in the white testicles. Hence, "one drop of Black blood (Black genetic material) makes you Black," a highly familiar expression in the white supremacy culture.

Specific Ball Games

Close examination of specific phenomena in ball games that are popular in the white supremacy culture will support the preceding discussion. In the game of billiards or pool, there are eight colored balls, a white

ball and a long dark stick placed on a table. The object of the game is to use the long stick in causing the white ball to knock all of the colored balls under the table. The last colored ball knocked under the table is the black ball. When the game is over, the white ball is the only ball that remains on top of the table with the long dark stick. Then the game starts again.

Bowling is also an interesting ball game in the white supremacy culture. Usually, this game is played with a large black ball being rolled forcefully down an alley where it is expected to knock down 10 white pins; the central pin is referred to as the "kingpin." Clearly, the bowling pins are white and, in shape, are phallic symbols. In other words, the pins are white phallic symbols that are knocked asunder by a heavy black ball, over which the bowler attempts to gain mastery. In symbolic fantasy, the bowler sees himself as master and possessor of the larger black ball and thereby in control of the harm it can bring to the white male genital apparatus (the white pins).

Bowling was introduced to America by Dutch colonists in the 18th century. It is a derivative of the French game *guilles* that was brought to England in the 19th century and later to Germany. Games that consist of throwing balls of various sizes date back to ancient Rome and Greece, early cultures that had extensive contact with Black men in Africa. A modern French derivative of that ancient game is *jeu de boules*. F.V. Grunfeld states, "The French (whites) play boules with what has been described as a mild fanaticism." It is well to recall that a considerable period of French history was spent controlling Black and brown men in Africa and Asia.

Earth ball is a modern American version of an ancient game. It is played as a struggle between two teams or "tribes" who jostle, rush, push and elbow one another to move the large dark (colored) ball in the desired direction and to gain possession of it. The game attempts to develop a sense of common purpose amongst the members of the tribe or team. This game was started in California, with most, if not all, players being white. (See Grunfeld's *Games of The World*.)

The importance of games utilizing large brown balls in the white supremacy culture is of special interest. The most important of these

games are football and basketball. Is it only an accident that Black males, now that they have been allowed to play, have become the most outstanding players in these sports, nationally and internationally? Is it only an accident that in the game of football, the "field general" (the quarterback) almost always must be white, no matter the color of the other players? And, of course, the owners always must be white so that no matter who wins or who is the star, the white owners control the big brown balls and who gets to play with them.

It is of symbolic importance that the large brown basketball is thrown into a circular opening (the basket – usually a white net) that can be viewed as a symbol of the white female vaginal orifice. Similarly, the large brown football is kicked through a white upright opening (the goal posts) that can be viewed, again symbolically, as the uplifted legs of a white female in the act of sexual intercourse.

Perhaps unconsciously the white male psyche considers here that the white female's preferred sexual choice is "tall, dark and handsome." In tossing or kicking the large brown balls into the white net or the white goal posts, the white male is able to fantasize that he is satisfying the white female maximally via an identification with the Black male and the brown balls, which the white male – in play – believes he now possesses or controls.

This writer is reminded here that a common "underground" thought and saying of white men is that they are not really *men* until they have had sexual intercourse with a Black female. This again is a demonstration of white males fantasizing that they are in the customary role of the Black males, whose genitals they apparently admire and envy. Thus, the Black male is their true standard of real manhood and genetic power – the ultimate controller of the Black "ball." As white males attempt to master the placement of these large brown "playing" balls in "openings," their activity can be viewed as attempts to resolve the dilemma of their self-questioned manhood. Their manhood is always in question because of their genetic recessive status compared to the genetic dominance of the world's majority.

In this regard, it is not surprising that large numbers of white females hang around Black basketball and football players and that these Black males often are trapped into sexual involvement by these white females. The Black male ball players, in turn, also are conditioned under white supremacy domination to want to place brown balls in white nets (white vaginal orifices) as a mark of supposed true Black manhood, since Black males refer to white males as "The Man." In placing brown balls in white nets and between white goal posts, the Black males in fantasy become "The Man."

Hockey, a sport that Black men are not allowed to play in the white supremacy culture, also consists of attempting to place a round black object (the hockey puck) into a white net opening (symbolic of the white vaginal orifice). The object that is used to place the black puck in the opening is a long colored stick (symbolic of the black phallus). White males, fight ferociously among themselves to get the black round object in the white net opening (as a test of their strength or their manhood). Apparently, for the white male psyche, it is anathema to have to compete with a Black male (the possessor of real black balls and stick) in this challenge: controlling a black ball and a black stick and getting the black object into the symbolic white net opening on the white ice field.

Soccer, or European football, traditionally is played with a white ball, smaller than the large brown football and basketball. This sport is less popular in the United States, but it is very popular in Central and South America. The white soccer ball is not to be touched with the hands; it is knocked and kicked. The kicking of the white ball becomes a very violent and vicious activity. Again, however, the greatest player, the master of the large white ball, turned out to be the Black Brazilian, Pele, who married a *white* female. The owners of the professional soccer teams also remain white, of course.

Another popular ball game played with a smaller white ball is baseball. Baseball was the great all-time American (a.k.a., white) sport until a Black man, Hank Aaron, became the world's greatest hitter (controller) of that white ball, hitting it with a brown or black bat. It is little wonder that as he moved ever closer to taking the title of control away from the white

Babe Ruth, Aaron began to receive letters from white people threatening his life. This behavior remains incomprehensible (after all, it's only a game!) unless one is aware that the white ball is symbolic of the white testicles that a Black man had knocked out of the ball park. The Black man, in this manner, controls the symbolic small white testicles. This is not psychologically tolerable in the white supremacy culture – as it represents white genetic annihilation for which whites traditionally have killed to prevent.

This unconscious response to non-whites controlling white balls clarifies the reason that a couple of years ago the American Little League Team (white), which consistently was being beaten by non-white children in Taiwan, was prevented from competing further with these non-white children. And now the American children are prohibited from playing with the Taiwanese teams. White male children must not be confronted (in the white supremacy culture) with non-white children controlling white balls (testicles). Such a continuing experience is totally inconsistent with the optimal development of the white supremacy psyche, as well as with the white male's survival need to control all of the "balls" on the planet Earth.

Next smaller in diameter in the "white ball" series is the tennis ball. To date, there has been only one Black male world champion controller of that small white ball – Arthur Ashe, although amongst Blacks, Althea Gibson became a master of the white ball before Ashe. Is it only a coincidence that when Ashe began to play tennis with champion force, the game then allowed the introduction of colored tennis balls in major tournaments? A Black male is just not supposed to bat a small white ball into total submission. Ashe became the number one world tennis champion in 1975, but he did not sustain that position in 1976. Ashe has been quoted as saying that he does not play just "to win," but for the enjoyment of the sport. This attitude is in stark contrast to that of Jimmy Connors (white), who has stated that he plays only to win and has described his approach to the game as a *killer instinct*. I can imagine the psychological pressure put on Arthur Ashe as long as he remained in the position of champion controlling the small white tennis "balls." I am certain that he

could be liked better, in the context of the white supremacy culture, as long as he held any position other than number one controller of the prestigious small white tennis "ball."

The smallest ball in the popular "white ball" series is the golf ball. Like tennis, golf has been the ball game of the most powerful males in the white supremacy system/culture. However, like tennis, it is spreading slowly throughout the white supremacy culture to include large numbers of white and non-white females.

Interestingly, golf, the most "elite" of all of the ball games in the white supremacy culture, is played with a long dark-colored stick or "iron" held between the legs. This iron is smashed against the side of a very small white ball. The object is to knock this small white ball into a hole in the black earth (black mother earth – the Black female?). By attempting to place his small white ball in the black earth, using a long dark stick, again the white male is attempting to identify with the possession of the genital equipment and privilege of the Black male, whose rightful partner is the Black female. If this pattern of play in golf does not qualify as the very essence of male genital symbolism and neurotic conflict in the white male psyche, as formulated in this specific discussion, then nothing does. Again, is it only a coincidence that the major event in golf competition should be called the *Master's Tournament*? Is this not a fitting title for the most elite of all ball games played by the masters of the "master race"?

One final question: Is it a reflection of white male self-hate and self-rejection and rejection of the inadequacy of the white testicles ("balls") that the games played with small white balls involve the balls being attacked, hit, struck and knocked far away from the body – in an act of masochism; whereas by contrast, the games played with large brown balls involve holding on to and possessing the balls? No large brown balls are struck with objects in the white supremacy culture's popular ball games. There is indeed significance in these facts. And even though the large black bowling ball is rolled away from the body, its aim is to knock down symbols of the white phallus.

Further, is there parallel significance in the fact that the most powerful man in the global white supremacy system (Gerald Ford), on the day of

his departure from office after losing the presidential election, left immediately to play golf – to beat the small white balls masochistically across the fairway in his hour of defeat and humiliation? It is of further note that his predecessor, who was forced from office in absolute disgrace, also spends much of his time on the golf course beating small white balls.

It seems of interest that the more powerful the white male becomes in the context of the white supremacy culture, the smaller the ball that becomes his focus of attention. Is this because the more the white male achieves what he wanted to believe was real power, the greater the realization that his perception was only an inadequate compensation for a fundamental lack of true power – *genetic power*?

Is it not also curious that when white males are young and vigorous, they attempt to master the large brown balls, but as they become older and wiser, they psychologically resign themselves to their inability to master the large brown balls? Their focus then shifts masochistically to hitting the tiny white golf balls in disgust and resignation – in full final realization of white genetic recessiveness. It would be of further interest to ascertain the number of army generals in the white supremacy system who play golf (demean white genetic material) while planning for race war or the destruction of non-white genetic material. After the Chinese, a non-white people under white supremacy domination for many decades, were able to chase the whites out their country, the most popular ball game in China became ping-pong. The object of this ball game is to smash a tiny white ball back and forth across a table, perhaps in unconscious retaliation for the humiliation imposed upon the Chinese people by the whites. The Chinese finally mastered (beat) the white "balls."

Similarly, golf and baseball, two "white ball" games, have become the most popular ball games in Japan, a country of non-white people conquered, attacked and humiliated in atomic war by white people. Perhaps at the conscious level, the Japanese (non-white) people believe they are imitating their conquerors, whom they admire. At the unconscious level, however, they are, in turn, humiliating the inadequacy of the white testicles or "balls." The dynamics that motivate the conquered and the conquerors are never the same.

Is there also a connection between the defeat of highly armed Americans (whites) in the Vietnam War, wherein white males were beaten by a tiny nation of non-white people, and the fantastic increase in the popularity of tennis throughout the U.S.? The entire U.S. nation, since the close of the Vietnam War, has begun to beat the small white tennis balls, the symbolic white testicles, following a humiliating defeat (loss of power) for the American (white) nation. Or did tennis just become popular after *Watergate*?

Furthermore, is it just a coincidence that there was a greatly increased interest of white females in tennis at the same time that they began their women's liberation movement, a movement that attacks white males and their sense of superiority, a movement that has referred to white males as "male chauvinist pigs"? Through the game of tennis, white females symbolically can attack the white testicles – the part of the anatomy that is supposed to make the white male superior to the white female. Is this also why tennis is becoming increasingly popular among Blacks in America?

Also, is there a relationship among the number of white males seeking sex change operations (to remove their hated male genitalia), the number of white male physicians willing to perform this surgery, and the white male's loss of the Vietnam War to non-white men, as well as the rise in power of non-white men in general on the planet?

I wish an ever-increasing success to all Black males who participate in ball games, and I look forward to the day when the majority of quarterbacks are Black or at least in proportion to the number of Black football players. Still, the most important message in this essay is that in the last 100 years, the white collective simply has moved from the overt sport and entertainment of lynching and castrating Black men (removing their testicles), thereby controlling their "balls," to a more highly refined series of symbolic representations of the same act: ball games. And, whether through lynching and castration or modern ball games, the object and neurotic preoccupation is the same: the white male seeks to prevent non-white males from ever controlling white "balls," and therefore they must control the anatomical balls and the contents of the colored anatomi-

cal balls – the genes of non-white men – that threaten white genetic survival. Ball games merely reflect the white collective's admiration and fear of Black testicles, their contempt for white testicles, and their willingness to fight – no matter how violently – to maintain control of the balls on all fields and courts, which symbolize every place on Earth. This neurotic preoccupation of whites is, of course, essential for the genetic survival of their race.

The rules may change, but the real game is always the same. This deep significance of "balls" in the context of the white supremacy system/culture cannot be discussed overtly without causing the collapse of the entire political and psychological white supremacy edifice. Events in the world of symbolism are far ahead of events in the world of conscious reality because the former represents a more complete recording of the totality of reality data in the brain-computer. Thus, through the world of symbolism, perhaps we can gain insight into the world of reality that must be mastered. By decoding and translating symbols, we can confront those aspects of reality that generally we would prefer to ignore. Norman O. Brown's statement in *Love's Body* sums it up: "The axis on which world history turns is symbolism – The axis of world history is making conscious the unconscious."

Ball games = war of the balls = war of the testicles = war of the genes = race war.

The Symbolism of Smoking Objects (March 1977)

As a psychiatrist and behavior analyst, I take the position that all major patterns of people behavior, within an evolved system of behavior, can be decoded and understood once the *ultimate goal objective* of the evolved system of behavior is decoded and understood. The failure to decode and comprehend the ultimate goal objective only permits behavioral units to be dealt with and described as isolated abstractions without in-depth meaning and certainly without function within the system/culture as a whole. Furthermore, this failure makes it impossible to perceive the logical coherence and interconnectedness between all of the major patterns of behavior in the behavioral system.

To use an analogy in the physical sciences, the failure to decode and comprehend the ultimate goal objective of an evolved behavioral system is tantamount to present-day physicists attempting to analyze the physical universe without Einstein's equation $E = MC^2$, the Theory of Relativity.

Indeed, in the final analysis, an evolved behavioral system is also a system of energy and specific energy pattern configurations, no less than the "physical" universe is a system of energy and specific energy pattern configurations.

Once the concept of a "unified field theory" of behavior (or evolved system of behavior) is understood adequately, all major behavioral patterns that develop within the total behavioral system context are seen as having both meaning and function within the total behavioral system. Thus, these behavioral patterns partially express and eventually achieve the ultimate goal objective.

Today smoking, or the oral use of smoking objects, is a major pattern of people behavior in the dominant behavioral system on Earth. Six hundred eighty-eight billion cigarettes were manufactured in the U.S. alone in 1976. Fifty-three million American adults smoke some form of tobacco. Eighty-nine thousand Americans *die* annually from lung cancer, which is approximately 244 persons dying each day from this ravaging disease. Yet, since 1964, when the surgeon general's report first linked cigarette smoking with disease, there has been a smoking controversy among Americans – for and against smoking.

The above facts and health statistics alone, which do not include the number of deaths caused by fire through the mishandling of smoking objects, should make everyone alert to and curious about the behavioral pattern of smoking and the causes of this behavioral pattern. This essay seeks to pinpoint the perhaps unconscious, but major, underlying determinants of this behavioral pattern that heretofore have not been understood or probed adequately. By elevating the level of insight into the behavioral pattern and its causes, conscious control over the behavioral pattern may be enhanced, and the incidence of smoking may decrease.

As I have stated previously, the existing global behavioral system/culture of racism (white supremacy) is the sum total of the conscious and unconscious patterns of symbols, logic, thought, speech, action, dreams, emotional response and perception. It includes the tactics, strategies and methodologies evolved by the global white collective in all areas of people activity (economics, education, entertainment, labor, law, politics, religion, sex and war) to resolve the psychological anxiety and tensions related to the threat to white genetic survival.

Beyond the resolution of this anxiety and tension is the ultimate goal objective of preventing the ever present threat to white genetic survival from ever becoming a reality; this task requires constant and continuous vigilance by all members of the white collective.

However, because of the minority status of the white collective on the planet and because of its genetic recessive status relative to the skin-melaninated global majority, there exists in the collective white psyche a

profound sense of *genetic* and, therefore, *genital* weakness and inadequacy.

Because it is males who are physically and physiologically responsible for the initiation of the act of self-production and self-reproduction, it is the white male in the white collective who most greatly senses (consciously or unconsciously) and experiences genetic and genital inadequacy. This is attested to strongly by the white male's and, indeed, the total white collective's continuously prevailing concern with "Who has the largest penis, the Black male or the white male?" Indeed, large numbers of white males today are preoccupied and concerned that their penises are too small, such a concern being reflective of the sense of genital and genetic inadequacy. Black males are not preoccupied similarly. (See Chapter 7.)

That the darker male is viewed as more powerful and more substantially virile and masculine in the white supremacy system/culture is again attested to by the fact that the white female's idealized male is described by the white collective as "tall, *dark* and handsome!" The word *dark* does indeed refer to a high(er) level of melanin skin-pigmentation and hair-pigmentation.

The importance of the dark man as a symbol of genital and genetic *adequacy* in the white supremacy system/culture was the basis for the crowd-drawing power and significance of two of the most important movie heroes of the last century in the U.S. – Rudolph Valentino and Elvis Presley. The case of Presley removes all doubt from my thesis because his style of singing and of moving his genital area was strictly copied, *as best he could*, from Black male singers. In the case of Valentino, two of his most important roles were in the movies *The Shiek* and *Son of the Shiek*, wherein he played *non-white*, North African men (Arabs). Subsequently, a very popular condom was brand-named *Shiek*. Valentino also portrayed the Moor. His great appeal to the white female (and male) was that he was dark and made up to appear even darker. Supposedly, he was also a master lover.

Yet another instance of the importance of black as a symbol of male genital and genetic adequacy is the fact that the standard wedding attire

for the white male in Western (white) culture is *black* (and in the most formal weddings, males wear black tails), while the bride wears white.

When dressed for most other important social occasions, the white male similarly dresses in black 'tails' and black tie. Although the "tails" hang in the back, they remain phallic symbols. Similarly ties (also usually dark colored) are phallic symbols in a behavioral system/culture that believes that "clothes make the man." The implication is that mother nature (in the case of the albinos) failed in some respect.

White males also believe that they look more virile and attractive when suntanned (brown and bronzed). This belief is maintained despite the fact that each year in the U.S. alone, there are 300,000 new cases of skin cancer caused primarily by whites attempting to tan their pale skin into greater attractiveness.

In this area of the world, white males also have had a long nefarious history of lynching and castrating Black males and taking their genitals, as well as other parts, home as prized and desired souvenirs to be possessed – symbolically making them their own.

Just as the important ball games fall into two series (large black and brown and small white), all major smoking objects in the white supremacy culture fall into the same two series: large brown (cigars and pipes) and small white (cigarettes).

Furthermore, the ball games played by the supposedly more virile men entail the use of large brown balls, while the smoking objects chosen by those men who wish to view themselves and be viewed as powerful, virile and important are large *brown* smoking objects (cigars mainly, but also pipes).

The late British Prime Minister, Winston Churchill, was estimated to have smoked 300,000 eight or nine inch double coronas. John F. Kennedy also is reported to have loved Havana cigars. And Fidel Castro, who considers himself to be white, is never seen without a long cigar in his mouth.

Whereas I maintain that the brown and white "balls" used in the ball games in the white supremacy culture are symbols of the black and white testicles, respectively, I maintain further that the brown and white smok-

ing objects are similarly symbols of the black and white phallus (penis). Together, the balls in the ball games and the smoking objects constitute a highly important symbol package of the complete male genitalia – the penis and the testicles.

The white supremacy system/culture is preoccupied most fundamentally *not with profit*, but with its genital and genetic status and survival on the planet. It is only logical that since this great survival concern is not discussed at the culture's conscious level, it manifests in other major behavior activity within the system/culture, albeit largely at an unconscious level. Thus, it is not surprising that these two important black and white symbol series (balls and smoking objects) should be a central preoccupation that cannot be curtailed in spite of the violence in ball games and the cancer associated with smoking.

The white supremacy system/culture is dominated by white males. However, white males still experience a deep sense of male genital and genetic deficiency and inadequacy. This is due to the fact that white males fear genetic annihilation by men of color. Thus, major activity on the part of white males (via the system/culture they established) consists of the unconscious drive and desire to boost or supplement the level of one's maleness or masculinity and to internalize more male principle, element or substance by any means possible. This sense of deficiency in male principle also may be expressed in terms of sensed inadequacy and, therefore, dependency and male-principle dependency need gratification. In other words, in a culture and behavioral system where the most dominant feature is a sense of male genital and genetic inadequacy (on the part of albino males), the attempt to compensate for this sensed deficiency most certainly will be manifested in some manner and patterns of behavior.

The habitual pattern of placing the symbolic phallus (penis) in the oral cavity is one example of symbolic compensation for sensed male genetic and genital inadequacy. Smoking, as previously stated, is placing a symbolic phallus in the oral cavity as a means of, again, internalizing more masculinity (as the penis is that which most obviously makes the male a male).

Male homosexual acts of placing the penis in the rectum or in the oral cavity also achieve symbolically the results of internalizing and ingesting, through a gastrointestinal tract opening, male substance. In this instance, what is internalized is the ejaculate, which parallels the inhalation of smoke and the swallowing of saliva when mouthing a cigar or pipe.

It should be noted here that in the 1960s when Black people, behind Black male leadership, began to challenge the white supremacy status quo with cries of "Black Power," there was an increase in the number of cigars imported to the U.S. Cigar imports more than doubled from 30 million to 80 million per year between 1967 and 1974. Large numbers of people also began to smoke small, long, dark brown cigarettes (e.g., *Mores*).

An interesting mythology surrounds the cigar: During their manufacture, these smoking objects are hand-wrapped while held between the legs of Cuban (non-white) women. This reference to the proximity of the cigar (the brown smoking object and phallic symbol) to the non-white female's genital anatomy supports my contention of the symbolic function the cigar plays in the fantasy of the white male psyche. Here, one is also reminded of the underground saying in the white male culture that one is not a man until he has had sexual intercourse with a Black female, meaning, until he has demonstrated that his white phallus is as adequate as that of the Black male.

Understanding the above symbolism will explain further an advertisement for *More* cigarettes printed in the December 19, 1976 issue of *The New York Times Magazine* which read as follows:

Why isn't More white? Because More is burnished brown. To make its longer, leaner design look as good as it tastes. And when it comes to the taste of More, you can enjoy its smooth mildness longer. Because More burns slower. So More doesn't end with just good looks. There's lots of good taste as well. It's like any really good cigarette. Only it's More."

This ad carries an even greater significance because of the great emphasis placed on oral sex by the white supremacy system/culture, in contrast to the behaviors of non-white peoples. This ad also must be seen

in the context of the epidemic of pornographic magazines that place heavy emphasis on Black males as objects of oral sex for both white males and females. The above ad also allows the following question to be raised: Is the brand name *More* a substitute for "Moor"?

With the above interpretation of symbols in the context of the white supremacy system/culture, it becomes increasingly apparent that there cannot be a ban on cigarette smoking in spite of its cancer causing potential. If indeed the basic dilemma in the white supremacy system and culture is genital and genetic inadequacy and the objects and acts symbolic of ingesting more phallus were banned, what behavioral substitutes would be suggested that could solve the basic anxiety-provoking dilemma of white genetic annihilation? Perhaps genital transplant surgery from Black males to white males? Hopefully, not frank cannibalism!

In Chapter 8, I discussed the gun as a symbol in the white supremacy system/culture. I demonstrated that the gun similarly cannot be banned because it is the symbolic phallus substitute for the white male. The white male's penis and testicles genetically cannot annihilate Black and other non-white males, but his gun can. Therefore, to ban the gun for the white male is to castrate him symbolically, to remove his defense mechanism for the ever present threat of white genetic annihilation.

We are now in a position to understand the inadequately explained and inadequately understood concepts of penis envy, castration anxiety and the castration complex, all key concepts in the Freudian psychoanalytic edifice. These concepts take on valid applicability in the context of the white supremacy system/culture, in that they all relate to anxieties, fears and tensions of the dominant members of the white supremacy culture – the white males, who then project these tensions and fears in their various and sundry forms onto others (white females and Black and other non-white males and females).

In reality, it is the white male who basically envies the genital power and genetic status of Black and other non-white males. And without his guns or other weapons, the white male feels castrated in the presence of Black males and females and all other non-white peoples.

Castration anxiety, which Freud inadequately assumed had meaning only in the family context, now can be understood as the basic fear in the global white supremacy system of white genetic annihilation.

This fear has been evolving in magnitude since albinos (whites) were first developed as genetic mutants from Blacks in Africa many thousands of years ago – only a short period of time in the context of the 3.5 million years that Black people have been on Earth.

The global white supremacy system is the evolved methodology of compensation for white male castration fears and anxiety of the fear of white genetic annihilation based upon white genetic insufficiency.

This essay illuminates the major fallacy in the Western pattern of perception and thought – the failure to be able to recognize and decode the whole. Western perceptions are unfortunately limited and fragmented, tending towards ever higher levels of abstraction and isolation of what has been abstracted, but never fully and consciously perceiving what has been abstracted in relationship to the whole (e.g., guns are always seen in their isolated abstraction, as are balls and smoking objects.)

This failure (if not refusal) to perceive the whole is a result of the repressed conceptualization of the white self as the albino mutant (fragment of whole) offspring from Black (whole) progenitors. Thus, there is an inability to place the “white self” in the total perspective of the *hue-man* family and the totality of the universe, without the admission of the genetic defective status of skin whiteness. The white collective, therefore, must deny the meaning and reality of Africa as its own birth place and the point of origin of its own civilization.

Black Fear and the Failure of Black Analytical (Ideological) Commitment (June 1979)

It is known that an extremely high level of fear and a profound sense of vulnerability of existence can lead the human brain-computer into ineffectual patterns of circular thought. In such cases, problems perceived are avoided and *never* solved. This is in direct contrast to effective patterns of direct linear thought that move continuously forward in straight line progress, from problem perception and depth analysis to proposed conclusive modes of problem solution. This holds for individuals as well as collectives. The sense of powerlessness evolves out of fear and vulnerability and, with its imposed patterns of circular (as opposed to linear) thought, sets the stage for mental (behavioral and emotional) illness, which is always seen at levels of increased incidence amongst oppressed populations.

Circular thought means moving from problem perception, *away* from problem solution (down a diversionary path), and back again to problem perception. This may then be followed by worrying and obsessive complaining. There is never consistent motion towards problem *solution* because to do so would challenge and alter the power dynamic of oppression. Thus, high-level fear is set in motion.

Circular thought describes the short-circuiting of logic networks in the brain-computer, an organ which has evolved by nature as a problem-solving instrument.

Linear thought suggests movement from problem perception progressively *towards* problem solution, changing step-by-step whatever needs to be altered to achieve total problem solution – utilizing whatever means necessary to achieve this end. This form of thought is consistent with the function and structure of the brain as a problem-solving organ in the human organism.

Black people throughout the world, live under the power of the white supremacy system of total oppression and domination, implying the absence of any true power to determine ultimately what happens to their individual and collective lives. This is the major and only *problem* facing Black and all other non-white peoples throughout the world. This is precisely why they are called and classified as *Black* and *non-white*, to set them specifically in oppositional contrast to, and in conflict with, the genetic reality of *white*. But because this is a frightening and painful reality upon which to focus Black and other non-white attention, we as Blacks, particularly in the U.S., succumb to circular thought. Likewise, there is not only a failure to approach problem solution, but there is a stubborn refusal even to look directly at *the problem*. Ultimately, there is a disturbance in problem perception. Therefore, Black people in the U.S. reject the conscious recognition of the global white supremacy system, its absolute necessity of non-white oppression and its very specific implications of a continuing powerlessness and potential destruction – as opposed to a natural death – for Blacks and other designated non-whites.

Jonestown, Guyana is an outstanding example of the destruction that Blacks fear under the existing white supremacy system. In 1979, close to 1,000 Blacks from the U.S. were relocated to Jonestown and then murdered under Nazi concentration camp conditions through a process controlled by white people. This extermination center was set up with the full knowledge of segments of the U.S. government. It is, thus, no accident that the year 1979 gives further witness to the near total *collapse and loss* amongst Blacks – individually as well as collectively – of the ability to effectively perceive, analyze and propose solutions to the problem of white supremacy and its implications for continuing Black powerlessness

and social disintegration. In brief, it is clear in 1979, 21 short years before the year 2000, that there is no commitment by Blacks to analyze of the problem of white supremacy comprehensively. Blacks are without a perception or analysis of racism, or of a scientific counter-racism. Blacks, therefore do not know what to do with themselves.

Thus, we are witnessing a collective Black floundering and an *ideological* vacuum and disorientation. All that remains is for Blacks to escalate tragically their activity of powerless arguing and squabbling amongst themselves and to compete with one another for white supremacy jobs and grant crumbs. Or, Blacks can pretend, as a diversionary thought strategy, that the "real" struggle exists between imagined Black "classes" or between Black males and females. Every energy and psychological effort is expended, at both the individual and collective levels, to "black out" and avoid focusing on the true problem of white/Black confrontation – white supremacy. All Blacks realize, consciously and/or unconsciously, that to engage in such a realistic focus can mean certain death at the hands of white supremacists.

The total Black collective in the U.S. has yet to confront consciously the "mind-blowing" logic and thought-distorting shock and fear that set in following the assassinations of practically all courageous Black male leaders: Malcolm X, Martin Luther King, Jr., Whitney Young, Medgar Evers and Fred Hampton, and then the holocaust of Jonestown, Guyana, which many conscious Blacks accept as a planned government action. Since all of these deliberate deaths have occurred, there has been a profound *disinclination* by surviving Blacks to confront the awesome and murderous *reality of white supremacy* directly. The struggle for justice and true Black power now is perceived "through a glass darkly" and not face-to-face because there is overwhelming fear. In spite of their superficial differences, the various analyses of the Black problem by the aforementioned men, if carried through to their ultimate implications, all lead ultimately to an eventual neutralization of white power control.

Since the demise of these Black men, who all were aware of the necessity to resist and destroy white supremacy, the remaining rhetoric coming from our Black collective is consistent with *submission to* and/or

cooperation with the racist oppressive dynamic – albeit with an historical and continuing chorus of complaints. This behavior of submission to and cooperation with white supremacy is consistent with the illusion that there can be a complete *integration* of non-whites into the white supremacy system. In contrast to these modes of thought and action, the Black men cited above are examples of *resistance to* and *destruction of* white supremacy as an absolute form of injustice. These latter forms of behavior require high levels of self- and group-respect and can be sustained only when there is the willingness to give one's life for the achievement of justice, as each of these men demonstrated.

However, it has been demonstrated (by the aforementioned men) that the almost certain consequence of a pattern of consciously-determined resistance to and destruction of white supremacy is death at the hands of white supremacy advocates – those who see and understand white supremacy as necessary to white survival. Even young Black children are able to perceive and articulate that "If you try to help Black people, you will be killed." When I asked a 10-year-old Black boy, "Don't you want to study hard in school so that you can help Black people?" he immediately answered "No," giving the above explanation. The chill of this reality inherent in the maintenance of white supremacy does not escape Black children, and it most certainly does not escape their elders, although the latter are more sophisticated and know better than to admit the same openly.

This fear of death at the hands of the white supremacy collective – because it cannot be admitted aloud by the adult Black population – has been repressed. The result of covering the fear has been the emergence of the sick, protective logic that there is no longer a problem of white supremacy, except in England perhaps and in Southern Africa; for Blacks in the U.S., all of that has been solved. Additionally, there is the claim that the only remaining stresses are Blacks rejecting other Blacks, be it male versus female and female versus male, female versus female and male versus male, or the fantasized Black middle class versus the fantasized Black lower class. (Of course, the fact is that "class" does not refer to income alone but to actual existing *power*. And since Blacks across

the board are oppressed and powerless under white supremacy, *none* of us have power. Therefore, there are no classes among Blacks.)

But to return to the issue of Black defensive logic, these patterns of logic, which emphasize that the existing problems are mainly between Blacks, are reflective of Black self-hate. This self-hatred is escalated and reinforced by increasing Black suicide, Black-on-Black homicide, child abuse and spouse abuse.

In addition to the aforementioned non-productive behaviors, there are also increasing patterns of behavior that can be described as inducing semi-trance states, such as rhythmic hand-clapping, singing, dancing, excessive "rock" music playing, listening to radio music and shouting in religious settings. These patterns of behavior are manifested continually by Black people to pitch themselves into possible altered cortical brain states. Likewise, such brain states seem to have the effect of dampening the sense of an overwhelming external pain or danger over which Blacks conceive we have no control. These practices, of course, avoid problem confrontation and thereby prevent problem solution.

Similarly, the increase in interracial marriages can be viewed as a means of escape and a means for Blacks to avoid the awareness of their continuing status as *permanent outsiders* – outside of the "white chalk circle" of white supremacy's numerical and genetic global necessity. It should be noted that in the white supremacy societal unit of Nazi Germany the highest incidence of interracial marriage between Semites (non-whites) and Germans (whites) occurred just prior to the ultimate destruction of the Semites in the Holocaust. The Semites of the Jewish religion were looked upon as non-whites because their ancestors were Black and resided in Africa prior to entering Europe. (See Chapter 18.)

Similarly, some Blacks have sought to escape the confrontation with white supremacy through Marxist doctrine, by attempting to conceive of themselves as members of the "working class." They fail to see that Marx, who was a Semite (a non-white), was a victim of anti-Semitism. One third of the world population of Semites of the Jewish religion were destroyed by German white supremacy – meaning that millions of Marx's own descendants were destroyed in this process. Still, not one word of Marx's

doctrine addresses itself to this potential fate of his own group. He did not understand that he was being classified as non-white, nor did he understand white/non-white color confrontation. Thus, he was ill prepared to address it and its destructive implications. He too became confused in recognizing himself as a non-white, in the struggle that goes on between the *white* classes: the upper, middle and lower classes. He failed to realize that, irrespective of income, education and position, he and all other fellow Semites constituted the powerless, non-white, non-class victims in a white supremacy system. All non-whites, then as now, fall *outside* all three of the aforementioned *white* class groupings because the word "class" specifically refers to power – ultimately the power to protect one's life and the lives of one's group members in the framework of an existing power system.

This attempted escape into Marxist doctrine falsely comforts some Blacks (as it did many Semites in Europe). In accepting this doctrine, they are convinced that there are some whites (the workers) who wish to unite with non-whites out of a supposed common interest. They further believe that these whites do not function under the white supremacy *necessity* (the global fear of white genetic annihilation by the genetically dominant non-whites) that governs the survival psyche of all who accept classification as "white" people. Though they have no proof that a significant number of such whites exist, some Blacks persist in following the Marxist doctrine in order to avoid the fear-inducing awareness that Blacks and other non-whites are and always have been, weak and vulnerable in the context of the global white supremacy system.

Like the 10-year-old Black male child I mentioned earlier, all Black adults will have to learn how to admit openly and honestly their fear of dying in the process of actively trying to destroy the injustice of global white supremacy. Only then will Black brain-computers cease patterns of circular logic, the logic of fear and escape, such that a firm Black analysis of the white supremacy dynamic can develop. With this established, a long-term commitment to white supremacy neutralization can follow.

A prerequisite to overcoming fear is the growth of self- and group-respect. This respect cannot develop as Blacks strive to the blame one another for the symptoms of their common oppression. This respect cannot flourish in the presence of a belief that Blacks cannot develop their own analysis of and provide their own solutions to Black problems without the leadership, approval and/or funding of non-Blacks. In keeping with this goal, I recommend to the Black collective that we need not have any conferences other than to announce the existence of our fear of white supremacy and to share with one another all possible solutions for overcoming these fears.

Solving the problem of political and social oppression of a people is fundamentally no different than solving a problem of illness in the human body. What is essential in the latter instance is an accurate diagnosis of the problem through observation, examination and various clinical tests and studies. The diagnosis represents a summarized statement of the specific pattern of physiologic derangement and a statement of the major and minor causal factors. A program of treatment and cure is based upon producing the specific measures to counteract the causal factor(s) efficiently and to alter any potential for the return of those factors permanently. Finally, the test of diagnostic accuracy is the effectiveness of the treatment and cure.

The physician functions as a scientist to the extent that he or she bases the plan of treatment and cure on concrete observation, examination and analysis of the problem. This physician/scientist is more dependent upon his or her current observations and analysis than upon some previously written descriptions of "similar" disease states found in some valued textbook written by learned and respected ancient authorities. The physician/scientist is ever-cognizant of the possibility of new disease states that never existed previously or of old disease states that never were described accurately and thus for which there are no established plans for treatment and cure.

Physicians who lack fundamental self-respect and self-confidence are unable to make their own observations and analyses because they do not trust their own sensory apparatus, nor do they trust the ability of their own

brain-computers to make accurate correlations of the incoming sensory data. Therefore, they will be incompetent in observing and treating new problems, and they will be unable to perform adequately in the management of new variations seen in previously recognized disease processes.

External environmental dynamics, which affect the body in health and disease, are changing constantly, causing new and differing pictures of disease states. The major factor in diagnosis is the ability of the physician/scientist to make his or her own observations and for the brain to make critical analyses of the data of observation, which is experience. This series of acts, observation, experience and analysis then becomes the basis for all follow-up activity in treatment and problem solution.

In summary, the physician/scientist, beginning with his or her observations, works to uncover the courses of disease. Through knowledge of the specific disease process, he or she works to affect treatment and cure. Just as the physician/scientist has to face the problem of physical disease, Black people and their scientists have to face and solve the problem of Black oppression under white supremacy. In fact, Black people seeking a scientific approach to the problem similarly must begin acting as scientists, observing their situation, recording their own data and following up with their own analysis of their observations, experience and data. Their own analysis will then inform them of what it is that they, as Black people, need to do to achieve their goal objectives.

To the extent that we fail to make our own fundamental observations and to validate our own sensory experience, we can conclude that Blacks lack the necessary levels of self-respect and self-confidence needed for independent functioning. To the extent that we believe we cannot depend 100% upon our own sensory apparatus, we fail to have confidence in our ability to make encompassing analyses; and to that same extent, we are forced into dependency upon those whose brain-computers we believe to be *superior* to our own.

If we do not have confidence in our ability to make independent Black observations, Black analyses and Black plans for Black action, why should we talk about or seek Black liberation? One never should seek independence from those upon whom one feels permanently dependent,

for that would be an act of suicide. And, indeed, if that independence were won, it soon would be returned to the former state of dependence. Furthermore, if we believe that we are intellectually inferior to white people, as our distrust of our capacity to observe and make correlations would strongly imply, we simply should say this out loud for all the world to hear: "Blacks are genetically inferior in terms of their intellectual capacity as compared to their white counterparts." Then we should content ourselves quietly and politely to be totally and permanently dependent upon the white collective for all that we need, do, think and say.

If Black behavioral, social and political scientists are supposed to be incapable of making accurate analyses of behavioral, social and political situations (local and worldwide), then Black physicians are also incapable of making accurate medical diagnoses, and all Black patients should seek white doctors. This would imply similarly that Black lawyers are incapable of successfully handling legal cases, and all Black law clients should seek white lawyers. Likewise, all Black students should seek white teachers. Furthermore, all Black women seeking husbands should seek white husbands, and all Black men seeking wives should seek white wives. This activity would carry such reasoning to its logical though absurd conclusions. If we do not wish to imply all of the above, let us get about the business of Black problem-solving, beginning with the problem of Black oppression under white supremacy. First and foremost, let it be the responsibility of every Black person to know and understand how the dynamic of white supremacy domination is expressed in all areas of people activity: economics, education, entertainment, labor, law, politics, religion, sex and war.