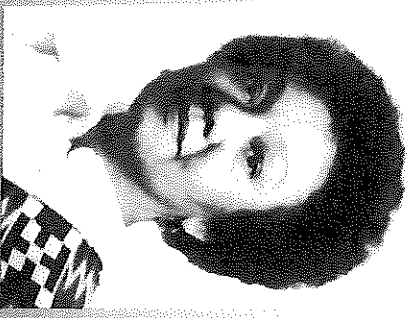


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Dr. Frances Cress Welsing

During the course of the struggle of African people against European racism, brutality and domination, many innovative thinkers have risen from our ranks. The greatest and most courageous scholars have devoted their lives to the pursuit of an explanation for the vitrially inherent animosity most white people appear to have toward people of color. Unlike her predecessors, Dr. Frances Cress Welsing, a brilliant, Washington, D.C. psychiatrist has rejected conventional notions about the origin and perpetuation of racism. Dr. Welsing's theories, lectures and scientific papers have provoked controversy for over twenty years. Now the compilation of her work in *The Isis Papers* is destined to change the course of history.

Loyland Clegg
 Chief Deputy City Attorney
 City of Compton, California

THE ISIS PAPERS

THE KEYS TO THE COLORS

The Isis Papers

Dr. Frances Cress Welsing

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

Dedication

This essay is dedicated to Genevieve Ekzeite, 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 precar-tionary in general and child psychiatrist, 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 *Encyclopaedia 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 they 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.

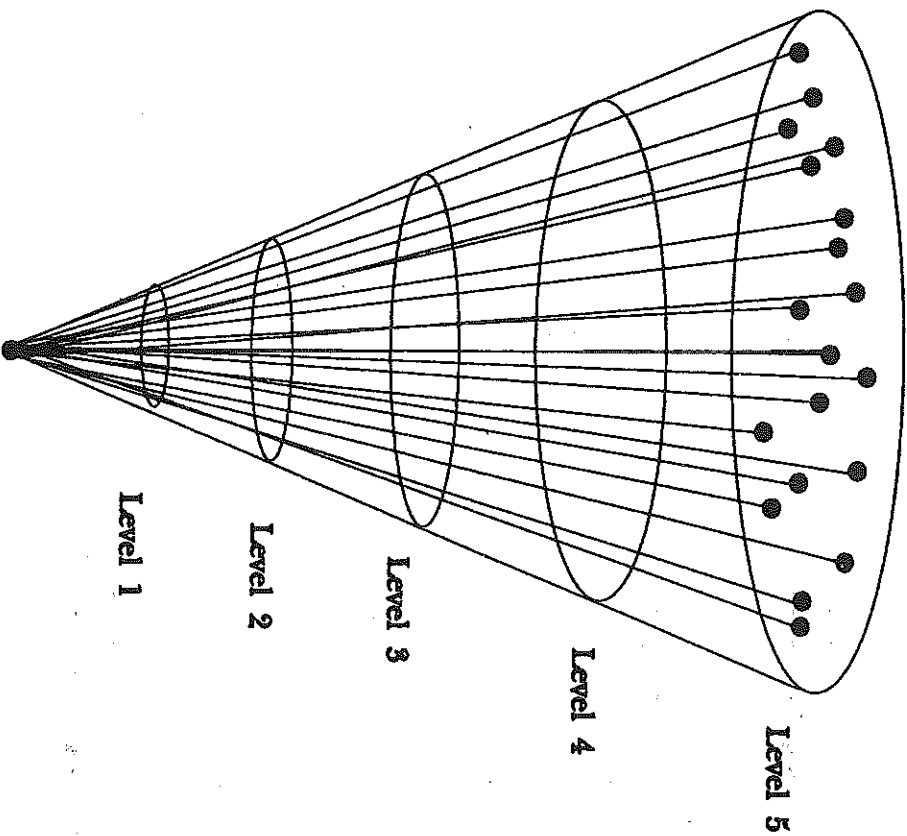
With a sufficiently deep investigation, the myriad aspects of the alienation dynamic that on the surface appear unconnected are recognized as highly interrelated and tied to a central core – a unitary causation. Anxiety and narcissism are tied to that same fundamental core, as illustrated in the following 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 1

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 serf-holds. 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 beheld, 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 offspring, undoubtedly has influenced the frequent use of the cursing expressions "bitch" and "son-of-a-bitch." These degrading expressions are used pejoratively because deep within the unconscious Western (white, albino) psyche, their rejected, mutant status is viewed pejoratively (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 "mummy" when whites refer to a Black female caretaker, while referring to the white female caretaker as "nanny." Clearly, "nanny" is something less than "mummy." 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 kind 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), Burrough's 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 Sunbans," 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 resists 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 Cross-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 or 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, Lelriope; 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 german 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.

3

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