An exploratory analysis of White racism as a causal factor emotional disorders in the White community

Joseph White Jr

Atlanta University

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AN EXPLORATORY ANALYSIS OF WHITE RACISM AS A
CAUSAL FACTOR OF EMOTIONAL DISORDERS IN
THE WHITE COMMUNITY

A THESIS
SUBMITTED TO THE FACULTY OF ATLANTA UNIVERSITY
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR
THE DEGREE OF MASTER OF SOCIAL WORK

BY
JOSEPH WHITE, JR.

SCHOOL OF SOCIAL WORK
ATLANTA, GEORGIA
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CHAPTER I

INTRODUCTION

Growing up in a totally Black Community provided the opportunity for me to see Brothers operate at various and sometimes peculiar levels.

I used to wonder with almost insatiable curiosity the drama and manner of the sweet talking punks, the jive time pimps, shifting slew hustlers, block rapping lovers, wide-hip-loud talking sisters, talking shit and selling wolf tickets to the classic block and street characters in my community.

I used to witness the Saturday night drunks beating their wives, the slick and do-rag brothers cutting some cat's chest open, some cross-town punk pulling a gun and firing on some sucker with hero wine in his mind trying to become the baddest nigger in town.

I remember First Baptist Church and the choir singing, "We're Marching to Zion, Beautiful, Beautiful Zion, We're Marching up to Zion, that Beautiful City of Love," while Mrs. Jackson sang the main theme as if she was leaving for Zion that very day.

Sometimes I would go early and just listen to the "Deacon's Chants": - Amazing Grace, How Sweet the Sound That save a wretch like me I once was lost, But now I'm found,
Was blind----
But now I see,
I - - - - ummmmmmmmmmmmmmmmm
Yeah - - - - yeeeeeesssah

Lord, Lord, Oh Lord,
I -------- 'm found,
Found -------- found,
Was bl--------ind,
But noooooooooow, I
I -------- seesseees.

While the Deacon Jackson would rap off a prayer to the Lord, "My Father, we have met here to praise your Holy Name, My Father, we're come a long way, Amen my Father, through toooil and snare my Father, through the evils of the night, my Father, you were our night and morning star . . ." and it would continue, the Lord being so close, truly must have heard Deacon Jackson.

After church, I use to meet with my buddies, we always sat in the back row, or in the upstairs pews, so we could sneak out of church early. We would immediately leave the church grounds and go to Dr. Parham's store and buy butter cookies and candy, and talk about how loud Sister Mary shouted, and how long Reverend Williams preached.

Some of the guys didn't go to church, they would hang around the shoe shop waiting to get their Johnson Murphy and Stacey Adams shoes shined. The shoe shop was cool, it was a hang-out where even the most innocent youngsters could listen to a dirty joke or the word "mother-fucker," or hear a rap by Zek Raspberry and Brother Doom on how to get a girl hot.

All of this was the Black community, even the school where I was first introduced to the History of the Negro Race
(at that time, the word Negro was used), about slavery, about Africa, about lynchings, about abolition, about the Negro National Anthem.

I have now lived in this country over a quarter of a century, I have spoken about things I have seen, the beauty, the life, the humanity of the Black community.

Surrounding the Black community where I lived, were the Europeans. They had churches and inside they sat on pews and praised the Lord, they begat white children and the children went to school. In school they learned the Preamble, Declaration of Independence, they were taught justice, the meaning of equality, freedom and liberty.

While they were being taught the history of the Western World, in my community, in Alabama, the Klu Klux Klan were sponsoring a parade in downtown Birmingham. They were killing Blacks in Bessemer. Hell, in Bessemer they had a sign up which stated, "The Klu Klux Klan Welcomes you to Bessemer, Alabama."

Black people were shot from speeding cars, had their asses beat in the street, had to face sings every day in every place saying "white only."

While the Anglo minister preached, and his choir, from his church chanted: Jesus love the Children of the World Red, Yellow, Black and White, All are Precious in His Sight . . .

Black folk were being killed a thousand times, in a thousand ways, in a thousand corners of each field and hamlet, Amen,
Lord Amen, Lift Every Voice and Sing, till Earth and Heaven
Ring, dying without having lived, without realizing the full
extent of their potential.

In an alien land in cotton country, sweet Mary Jane and
her husband, Charlie: "Yesuh Boss, Yesuh Master, Ise comin'
for my Head is Bending low." "I hear the gentle Saints a
'callin' Ole Black Joe."

The search for the Black man's identity and role in
American life began when Black men and white men faced each
other on a wharf in Jamestown, Virginia. Unlike other
"immigrants" in this country, the Blacks arrived in chains.
In bondage, in an alien land, Black men could make no laws
to define their citizenship, to outline their rights and
responsibilities. They could raise no armies to defend
themselves. Torn from their country, stripped of native
language, custom, and religion, separated from friends and
families, shorn of their African culture, barred from American
institutions, Black people faced, as have others in this
country, a struggle first for freedom from slavery, then for
citizenship--and most recently, for the right to be themselves,
to choose their own lives and to control their own destiny.

The pressing question that almost immediately comes in
sharp focus is raised by Grier and Cobbs' "How is it that so
many white Mississippians, for example, exhibit intense
hatred of Black people whereas relatively few Canadians do so?"¹

The authors further state that the intensity of anti-Black feelings among Southerners is such that it cuts across all religious, moral, national and economic bounds. Even bonds of kinship give way before the hatred. It is a unique state of affairs when millions of people will conspire and collude to conceal the murderer of a Black child. It is monstrous that not one voice was heard to say "this is the man!" When scores of people know who murdered those Black children in a church in Birmingham, Alabama.²

Grier and Cobbs ask the question, Why? I have asked myself the same Why?

Why Emmett Till?
Why Lemeul Penn?
Why the violent demonstrations in Little Rock, when eight Blacks entered the school?
Why Alabama when Autherine Lucy tried to gain admittance as a student?
Why all the destruction in Mississippi when James Meridith wanted to study law?
Why the bombing in Birmingham that killed children in a church?
Why the violent assassination of Martin Luther King?

The fundamental question of Why begs an answer. Grier and Cobbs answered thusly:

Is it because the hatred of Blacks has

²Ibid., p. 185.
been so deeply bound up with being an American that it has been one of the first things new Americans learn and one of the last things old Americans forget? Such feelings have been elevated to the position of national character, so that individuals now no longer feel personal guilt or responsibility for oppression of Black people. The nation has incorporated this oppression into itself in the form of folkways and stonied tradition, leaving the individual free to shrug his shoulder and say only: that's our way of life.  

Frantz Fanon answered thusly:

The white family is the agent of a certain system. The society is indeed the sum of all the families in it. The family is an institution that prefigures a broader institution: the social or the national group. Both turn on the same axle. The white family is the workshop in which one is shaped and trained for life in society.  

Erik H. Erikson answers thusly:

The functioning American, according to Erikson, as the heir of a history of extreme contrasts and abrupt changes, bases his final ego identity on some tentative combination of dynamic polarities such as migratory and sedentary, individualistic and standardized, competitive and cooperative, pious and free thinking, responsible and cynical and the like. Erikson feels that polarities have evolved in Americans thereby

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3Ibid., p. 204.


5See Erik Erikson
establishing two sets of "truth." A set of religious pronounced principles of a highly puritan quality and a set of "shifting slogans," which indicate what at a given time one may get away with on the basis of not more than a mood or a notion. The impact of the existence of these polarities upon the personality of Americans is not immediately apparent, but soon reveals itself as a strong pathogenic source of many of the malignant forms of social behavior in white Americans that produce a polarized or racist society. Hugh Butts in his article "White Racism: Its origins, institutions and the implications for professional practice in mental health," states that slavery itself found fertile soil in America because of the psychosocial character development described by Erikson.6 Thus, Erikson's work contains some very provocative gems about provoking elucidation of psychosocial character development of Americans. Indeed, ego and superego development in white Americans combined with the institution of slavery to establish a view of Black people that has not been extirpated.7

Significance of the Study

Why this exploratory study. Why is it significant?

Because in the Lord's woods and in His fields we play morning

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7 Ibid.
noon and night, we play while the sun and moon strike matches
across the heavens to illuminate the darkness and reveal the
unspeakable and communicable evils the white man commits
against the Black community. In his quest to maintain the
superior position, he has created for himself a community
with extreme emotional problems, he is spending over 10
billion dollars a year on liquor, he has increased in volume
sales the amount of tranquilizing drugs sold in America, and
he is one out of every ten persons who will at some time be
hospitalized for mental illness. The statistics are appalling
and even increasing.

Why in this country are there: 10,000,000 neurotics;
300,000 Americans in federal, state and local penal
institutions, where Blacks are a majority; 250,000 first
admissions yearly to mental hospitals; 5,000,000 American
problem drinkers and 1,000,000 chronic alcoholics; 750,000
Americans are in mental institutions; 5,500,000 persons in
the U.S. are mentally deficient; 3,000,000 cases of
character disorders and 3,000,000 children who have emotional
and behavior problems.7

Review of Literature

Racism is one of those words that many people use, and

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7 James C. Coleman, Abnormal Psychology and Modern Life
third edition (New York: Scott Foresman and Company, pp. 2,
10.
feel strongly about. Calling somebody a "racist" sometimes is a serious insult. Racism is used in such widely, varying ways that it hardly seems to have any commonly agreed upon meaning. The results is widespread confusion, uncertainly and disagreement concerning the nature of racism.

The U.S. Commission on Civil Rights defines racism as an operational kind of mechanism: "Racism may be viewed as any attitude, action, or institutional structure which subordinates a person or group because of his or their color."\(^8\)

Carmicheal and Hamilton, in their book, Black Power: The Politics of Liberation in America, define racism as "the predication of decisions and policies on consideration of race for the purpose of subordinating a racial group and maintaining control over that group."\(^9\)

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

"the slaver (master) in effect said to his slave, 'while I own much, much more than my body, you own not even your body: yourself and yourself shall be thereby reduced to subhuman status. And being detached and kept alive, your body shall serve me in many ways, by work on my capitalist plantation to extract the most that can be taken from the land in the cheapest and therefore most rational manner; as a means to my bodily pleasure--both for


nurse to my children and as female body for sexual use (for my own women are somewhat deficient in this regard); and as medium of exchange, soluble like any other commodity of exchange along with or separate from the bodies of your family.

For in fact you have no family, since a family is a system that pertains to human beings, and you are not human.

And since I, being a man of the west, value things which are owned above all else, I hold you or rather owned part of you, your body in very high regard and wish to retain you as my property forever. On the other hand, since I have a certain honor of what I am doing, and since you are the living reminder of this honor and are subhuman to boot, I am horrified by you, disgusted by you, and wish to have nothing to do with you, wish in fact, to be rid of you. And since this set of ideas is inconsistent and will stand neither the test of reason nor of my better values, I am going to distort it, split it up and otherwise defend myself against the realization."\(^{10}\)

Hugh Butts, a Black psychiatrist, states:

"I wish to define racism as the predication of decision, policies and behavior on considerations of race for the purpose of subordinating a racial group and maintaining control over that group. Racism is both overt and covert. It takes two closely related forms: individual whites acting against individual Blacks and acts by the total white community against the Black community (institutional racism). In addition, racism may be active or passive, and conscious or unconscious."\(^{11}\)

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\(^{11}\) Butts, *op. cit.*
Racism causes discrimination in health services, housing, employment, education, politics and economics. But the question remains: What is the psychological and emotional nature of racism? Is it possible for racism to manufacture and produce a variety of emotional disorders in the white community?

Grier and Cobbs state:

"We suggest that in Mississippi the faintest suggestion of racial prejudice in an individual will be stimulated by the climate to an overgrowth of hatred of Blacks. White Southerners themselves seem often the most pitiful victim of this culturally imposed attitude. One is amazed to find brilliant, cultured men of the world whose hatred of Blacks reaches pathological proportions. They give the impression of being reasonable, balanced men in all ways except this."

The Southerner may be a different kind of victim. Grier and Cobbs present several cases in point:

A white journalist wrote of the last days of his grandfather. The old man had owned a large plantation, which was parcelled out to numerous Black sharecroppers. He felt that he had a good relationship with them and that he understood them. Through the years he had told his grandson how happy and contented the Blacks were. But as the old man began to fail, he underwent mild aberrations. Then, during his last days, he began to suffer delusions that Black men were coming after him. Men whom he had

\[12\] Grier and Cobbs, op. cit., p. 184.
patronized and had convinced himself were happy were now turning on him. Small children whom he felt were passive were now, in his delusional state, angry, furious, and eager to tear him from limb to limb.

Grier and Cobbs continued:

A young white man sought treatment after his wife had left him. He was depressed and obsessively recounted the details of his brief marriage. Finally, he telephoned his wife and pleaded with her to return. She was contemptuous and he shouted, 'Goddammit, treat me like a white man.'

Frantz Fanon in his book, Black Skin, White Masks, goes a step further in trying to explain the psychological nature of racism. He states:

"The Negro is a photogenic object, a stimulus to anxiety. What is photogenic? I prefer to answer that question by relying on the latest work of Hesnand: Phobia is a neurosis characterized by the anxious fear of an object (in the broadest sense of anything outside of the individual) or, by extension of a situation. Naturally, that object must have certain aspects. It must arouse, Hesnand says, both fear and revulsion. But here, Fanon states that we encounter a difficulty. Applying the genetic method to the understanding of phobia, Charles Odier wrote that all anxiety derives from a certain subjective insecurity linked to the absence of the mother. This occurs, according to Odier, sometimes in the second year of life."  

In dealing with phobia, affect has a priority that defies all rational thinking. Fanon continues and presents

13 Ibid., pp. 183-184.
14 Fanon, op. cit., p. 151.
the following excerpt from the writing of the European, Michel Gournot:

The Black man's sword is a sword. When he has thrust it into your wife, she has really felt something. It is a revelation. In the Chasm that it has left, your little toy is lost. Pump away until the room is awash with your sweat, you might as well just be singing. This is good-by . . . Four Negroes with their penises exposed would fill a cathedral. They would be unable to leave the building until their erections had subsided; and in such close quarters that would not be a simple matter. To be comfortable without problems, they always have the open air. But then they are faced with a constant insult: the palm tree, the breadfruit tree, and so many other proud growths that would not slacken for an empire, erect as they are for all eternity, and piercing heights that are not easily reached at any price.15

Fanon cites another case of a white prostitute:

A prostitute told me that in her early days the mere thought of going to bed with a Negro brought on an orgasm. She went in search of Negroes and never asked them for money. But, she added, "going to bed with them was no more remarkable than going to bed with white men. It was before I did it that I had the orgasm. I used to think about (imagine) all the things they might do to me, and that was what was so terrific."16

Fanon goes further to present the classic case of Bernard's Wolfe's interpretation of Joel Chandler Harris,
American author who recorded the tales of Uncle Remus: Joel Chandler Harris' work is important because it represents the institutionalized means (folklore) by which a culture prepares one generation to have infused within their bio-psycho-social beings, its (in this instance, the anti-Black) cultural legacies. In the Uncle Remus store, Harris, in the very real role of an exploiter of the culture of Blacks, takes the legends and symbols of the oppressed and transforms and dilute their original revolutionary intent into a cultural legacy that is consistent with the racist predilections of American society. In this sense, Harris enabled future generations of Europeans to have the cultural virus of racism injected into their bloodstreams. Thus, future generations of Europeans grow up diseased even if they have never seen a Black man.

Wolfe states:

On the basis of all the evidence, Br'er Rabbit is an animal because the Negro must be an animal; the rabbit is an outlander because the Negro must be branded as an outlander down to his chromosomes. Ever since slavery begun, his christian and democratic quilt as a slave-owner has led the southerner to describe the Negro as an animal, an unchangeable African whose nature was determined as protoplasm by his "African" genes. If the Black man found himself relegated to the limbo of mankind he was the victim, not of Americans but of the organic inferiority of his jungle ancestors.
Fanon testifies that the southerner refused to see Br'er Rabbit stories the aggression the Black people infused into them. But, Wolfe continues and describes Harris as a psychopath.

He was especially adept at this task because he was filled to the bursting point with pathological racial obsessions over and above that tormented the South and to a lesser degree, all of white America . . . Indeed, for Harris as well as for many other white Americans, the Negro seemed to be in every respect the opposite of his own anxious self; unmarried, gregarious, valuable, muscularily relaxed, never a victim of boredom, or passive, unashamedly exhibitionistic, devoid of self-pity in his condition of concentrated suffering exuberant.17

Based not upon the preceding formulation, I would like to submit here that: racism is a patho-ego structured emotional disorder caused by the cultural transmission of false, superiority attitudes and distorted socio-cultural symbols that deny and contravene the possibility of Europeans accepting Blacks as human beings.

In an article entitled "Some Reflections on the Death of Dr. Martin Luther King--a Commentary on White Racism," Dr. Herbert Walker describes the ego defect that exist in whites as unconscious as it functions without the person's awareness.

It appears to be culturally transmitted and forms a part of the white character structure, usually in the "non-conflicting sphere, that is not directly related and participating in neurotic conflict."

It appears to be modifiable by education and clarification in contrast to the deeper and more emotion-laden "prejudiced" which is fed by instinctive drivers seen in the "scape goat" phenomena well documented in the literature, which is much more resistant to reason, logic and factual presentation.

It appears to have little or nothing to do with the problems of conscience, morality, or guilt.

It appears to be a group of unconscious attitudes, the most basic of which is hierarchial slave-owner to slave gradient. The Black is perceived as a "thing," dehumanized and not responsive with human relatedness. Hence, he is inferior. This is not the blatant heightened inferiority claimed by the white militant racist with emphasis upon the hypersexed, filthy indolent savage, but rather the subtlety dehumanized Black as seen by the white moderate.

It appears that this defect seems to pervade many areas of ego function. It certainly distorts reality testing in the area of Black dehumanization and inferiority. Moreover, it supports a feeling of superiority in the white which is not necessarily dictated by fact. It impinges upon areas dealing with affect cognition, and object relations and whites appear incapable of identifying with the Blacks, a mechanism which is necessary in order to understand the affective, cognitional, and perceptive responses on the part of Blacks and whites. 18

All of the studies which cluster around the pathology of racism have appeared to specify its nature sufficiently clear enough to support the need for further investigation.

It should be observed that there are relatively few studies on either the origins of white racism or on its psychological consequences which is in sharp contradiction to the attention that has been focused in the psychological consequences of white racism upon Blacks.

This writer's use of citations from the writings of Butts, Fanon, Grier and Cobbs, Erikson, Walker, and others isolate racism as having pathological dimensions which cause emotional disorders in the white community which is the main thrust of this thesis.

Definitions of Important Terms and Concepts

**Emotional Disorders** - Pathological illnesses caused by the faulty interaction between the maturational processes and environmental influences within the white community.

**White Racism** - is a patho-ego structured emotional disorder caused by the cultural transmission of false superiority attitudes and distorted socio-cultural symbols that control the possibility of Europeans accepting Blacks as human beings.

**Purposes of this Study**

Properly, a study of racism as a causal factor of emotional disorders in the white community should be based upon examination of everything that shapes the psycho-social
development of the white community. Such an examination would form what I call the quantum psycho-social matrix, which I define as the total life experience processes that are involved in white character development.

However, in this study such an examination was an impossibility and this writer confines the purpose of this study to: An Exploratory Analysis of White Racism as a Causal Factor of Emotional Disorders in the White Community.

A Description of How This Study Came About

The motivation for this study emerged at Atlanta University School of Social Work. The class was called "Dynamics of the Black Family." This course was the initial source of the investigator's interest in the European mind set. A small investigation of the subject resulted in a paper submitted to Mrs. Judy Arrington, who, at the time was the instructor of the course. The title of the paper was "The Effects of White Anglo-Saxon Racism and Values on the Ego Stability and Behavior of Black Men."

Researching this subject took me to Trevor Arnett Library where I began to look for some revelant material, but more than that, the nature of the subject began to unfold in my being some flashbacks of my childhood and adult life in Birmingham, Alabama. I then started developing an extreme mistrust of the traditional human behavior theory
that I had been taught at Tennessee A & I State University and later, to some degree, at Atlanta University School of Social Work.

In other words the subject opened up new avenues and a deep and probing quest to understand why had the Black community tolerated so much evil and oppression from the white community? Why had I, in Birmingham, Alabama, gone to movies where Blacks had to enter from the side, and whites enter from the front, and what was the nature of the white community that created racist mobs that killed Blacks, the Klu Klux Klan sheet parades, and the gall to say this is the way and no other for we are the supreme, the cream of God's creation—others a mere thing, a non-being.

Subsequently, I start having talks with Lloyd Yabura, the Research Professor, and a good friend, and more talks with all the professors, in the Human Behavior sequence at Atlanta University School of Social Work. It was later at Atlanta University School of Social Work that I received two pamphlets one written by Dr. Hugh Butts entitled "White Racism: Its Origins, Institutions and the Implications for Professional Practice in Mental Health," and the other by Dr. Alvin F. Poussant entitled "The Psychology of Race and Reality." By reading these articles I became more convinced of the worthiness of this investigation.

Then, one night while reading, I turned on the TV to one of the talk shows, one of the quests was Dr. Bruno
Bethelheim, a Jewish psychologist, who had spent some time in the German concentration camps. He was discussing the nature of some of his work at the University of Chicago and some observation of ego-reformation that he had seen in the Nazi concentration camps.

Both the works of Butts, Poussaint and Bethelheim seem to have aroused in me a more interest desire to research this study.

During the summer I flew to Chicago to accept a job and also with the intentions of interviewing Dr. Bethelheim. After being there for a week I was told that he was away in Israel and would not return until September.

I was disappointed but I did manage to speak to one of his workers who in turn told me that the project was not open to the public and if it were so, the psych-patients would have to agree on such a visit.

I was then referred to the University of Chicago School of Social Service. It was there that I interviewed several instructors, Black and white, about the nature of my intended area of research. One of the instructors was already doing a similar study.

We agreed on most of the ideas that we discussed. However, his research was more in the area of transactional analysis between child and parents. He also referred me to
some literature available on the subject matter and got permission for me to use the library facilities at the University of Chicago.

It was also in Chicago that I was able to talk to several staff psychiatrists about the nature of racism and also some white students from the south who were now living in Chicago.

One of the students whose father was a wealthy minister in Georgia, revealed to me that very early in her life she had developed extreme fear of Black men, so much so that she was having a great deal of difficulty relating to the young Black brothers at the Woodlawn Community Center, where she was doing her block placement. The week after I had interviewed her, she resigned her position to work in an all white setting.

From the experience in Chicago I began to formulate the following hypotheses:

1. Racism was not merely a concept related to covert and overt discrimination, but rather a more deeply seated emotion.

2. The emotional disorders form such a behavioral matrix that no two white persons would be affected in the same manner.

3. Emotional disturbances in the white community are related to white phobias concerning Black skin color or other physical attributes.

4. White racism had also seriously damaged the mental health of the Black community.
In regard to the above, I formulated my first thesis statement, entitled "The Neurotic Matrix of the Superiority Syndrome and Its Effects on the Ego Stability and Behavior of Black and Whites."

I returned to Atlanta during the latter part of August. I then met with Lloyd Yabura to discuss with him some of my findings. He suggested that the thesis was too broad in scope. He further suggested that I delimit my thesis statement to a more specific topic.

From Atlanta I went directly to Lorton, Virginia for a six month internship. Lorton, Virginia was only twenty miles from Washington, D. C. and I immediately sought literary refuge in the Library of Congress.

Within the confines of the Library of Congress I read a large number of slave narratives written by slaves themselves, describing their treatment, food, clothing, and labor. I absorbed many volumes of stories by eye witnesses who had seen the atrocities of the institutionalized slave system. In the rare book collection I read the history of the Klux Klan and their reign of terror in the southeast and other parts of the United States.

It was also in Washington, C. C. that I met Dr. James Whitt, a Black psychiatrist (in private practice) who had both Black and white clients. He agreed to critically assess
what I had written and to also offer me some consultation
time to discuss with him the nature of my study.

During four sessions with Dr. James Whitt and one of
his colleagues, we discussed some of their cases where
racism was a major factor in causing some of the emotional
disturbances in some of his patients.

I needed no further convincing, after six months I
returned to Atlanta and presented my thesis outline to
Lloyd Yabura, who assisted me in further delimiting my
thesis statement. Further consultation with Mr. Yabura
resulted in my merely focusing on the effects of racism
in the white community, which is the central theme of this
study.
CHAPTER II

A SOCIAL-PSYCHOLOGICAL ANALYSIS OF THE FALSE SUPERIORITY ATTITUDES OF WHITE ANGLO-SAXONISM

Among other problems brought into sharp focus by the impact of momentous events and changes are the problems of human beings themselves. A growing sense of dissatisfaction and disillusionment with things as they are today is causing many people to question traditional conceptions of "human nature" which have tended to be taken for granted. Many social scientists, who perhaps feel called upon even more than psychologists to give some explanation or to find some solution for things as they are, almost inevitably put forth, concoct, or rehash verdicts concerning human problems and the role the human factor plays in our complex world. Often some account of "human nature" is vigorously advocated as a premise with which to justify the perpetuation or acceptance of an existing set of human relationships in religious, social, or economic life.

Certain aspects of these accounts of "human nature" have important bearings on ego problems. Some people argue that human beings are self-seeking. Others deny it. Some maintain that man is endowed with a craving for power. Some
find primarily in man's nature the elemental seeds of a need for outstripping others. There are those who assume that "human nature" is the source of all harmony and solidarity. Problems of "human nature," as related to war and peace, to egotism and altruism, to human self-centeredness or selfishness, are among the current topics of hot debate among a good many people within and without the human service professions. Such issues touch closely on the facts that concern us in this thesis. They indicate that ego problems are matters of everyday life human relationships; that they are not mere academic topics to be discussed and argued by those who can afford the luxury of such a pastime.

The word "ego" is a much-abused word. It has long suffered scientifically objectionable associations in religious, philosophical, ethical and psychological writings.

The ego is not inate in the sense that certain other psychological functions, such as perception, are inate. Nor is ego striving inate in the sense of an instinct, drive, or need such as the inate striving for food, water, or a sex object. There is no instinctive ego drive, no inate need for domination or submission, for succorance or idol worship. Nor is the ego a basic personality pattern, unique and unchangeable in the person. That constellation in the psychological make-up of the human adult which may
be designated as the ego (or by any other convenient concept) is a bio-socialized formation. The newborn infant, even though biologically whole, has no ego. And no ego would develop in him through maturation if it were not for two facts. First, the fact that his psychological functioning and his aloneness in the whole animal kingdom can take on a conceptual (symbolic) level. This enables him to grasp reciprocal relationships and to make effective use of the accumulation of diverse concepts and symbols. Second, once man is equipped biologically with the possibility of functioning psychologically on a conceptual level, he has to live in a lawfully ordered world of nature where social relationships and their products impose on him the necessity of regulating and adapting himself to lawful nature and to establish order of human relationships. Without these impositions, these restrictions, resistances, and rewards of nature and especially of the established social order surrounding him with its material and technological products, its institutions, its accumulated symbols, values, and norms, there would be no consistent and continuous ego formation in the individual.

This is substantiated by the fact that the egos of individual members of different social orders are shaped in their major features by the image of those social orders.
History and ethnology convincingly show that these images may in some cases be diametrically opposite in character. In accounting for these diametrically opposite variations, descriptions of the ego in terms of instincts or needs with long and impressive lists of ego drives utterly fail. The logical argument to which instinctive ego drive theories must resort is to post the existence of different human species at different times and in different places.

In brief, the ego consists of many attitudes which from infancy on are related to the delimited, differentiated and accumulating "I," "me," "mine" experiences. These attitudes which may be designated as ego-attitudes, are constituent components of the ego. Apart from the constellation of these ego-attitudes, there is no such entity as the ego. In fact, many attitudes are not discrete affairs in the psychological make-up of individuals. They are attitudes that define and qualify an individual's relative standing to other persons or to institutions in some more or less lasting way. They are attitudes that determine the more or less enduring character of one's personal identity with the values or norms incorporated in him. When these attitudes are situationally acted upon, when they are at any time consciously or unconsciously involved in a psychological function, we become personally involved. And when we become personally involved, then our
discrimination, judgment, perception, remembering, thinking, and explicit behavior are accordingly modified or altered.\textsuperscript{19}

The Historical Roots of White Racism

Jordan aptly describes the European (white) perception of Blackness thusly:

In England perhaps more than in southern Europe, the concept of blackness was loaded with intense meaning. Long before they found that some men were black, Englishmen found in the idea of blackness a way of expressing some of their most ingrained values. No other color except white conveyed so much emotional impact. As described by the Oxford English Dictionary, the meaning of black before the Sixteenth Century included: deeply stained with dirt; dirty, foul . . . Having dark or deadly purposes, malignant; pertaining to or involving death; deadly; bareful; disastrous, sinister . . . Foul, iniquitous; atrocious, horrible; wicked. Indicating disgrace, censure, liability to punishment, etc.

Embedded in the concepts of blackness was its direct opposite—whiteness. No other colors implied oppositions, being colorous utterly contrary; no others were so frequently used to denote polarization:

Everye White will have its Blacke
And evreye sweetie its sowre.

White and black connoted purity and filthiness, virginity and sin, virtue and baseness, beauty and ugliness, beneficence and evil, God and the devil.\textsuperscript{20}


A century later blackness still required apology and mitigation but by this time the development of the slave trade to America was beginning to transform the Black man's color from a thing of wonderment into a political and economic issue.\(^{21}\)

What unfolded from the first contact the Black man had with the English were the following European cultural modalities:

A. White skin color was a blessing from God
B. The sun had scorched the skin, drawn the bile and blackened the blood of black people
C. Blackness was a symbol of evil
D. Africans had a defective, superstitious religion
E. Blacks were savage and uncivilized--natural criminals
F. Black people had sprung from a generation of Ape-like "orangutan"
G. Black men were super-libidious
H. The blackness of black people stemmed from the curse of Noah on his son, Ham

The Europeans who brought the first slaves to the shores of the western world did not abandon such pre-conceived attitudes toward Black people. Even as they boarded "the Good Ship Jesus" the cruelty began.\(^{22}\) (See Appendix C for further discussion.)

\(^{21}\)Ibid., p. 9.

\(^{22}\)August Mener and Elliot Rudwick, From Plantation to Ghetto (Hillsvary, New York: American Century Service), p. 34. (Appendix C - middle passage)
Perhaps this is why so few arrived in Jamestown, Virginia in 1619. History supports the fact that the first twenty slaves brought to Jamestown in 1619 were not slaves. However, they were not free either. Since they were neither slaves nor freeman, the label of indentured servant was the name attached to the new arrivals in Jamestown, Virginia. 

Thus the English colonies in America began operating from the premise that: the Anglo-Saxon race is culturally and religiously superior, neither the validity nor the integrity of any alien cultures can be recognized.

In retrospect, the first victims of this European attitude was the American Indian--he had to be destroyed.

The Judeo Protestant-Christian ethic took its overt form of distinguishing Blacks from whites by recognizing them as "Negroes." In 1629, a census was taken of the Virginia plantations which listed whites and Negroes separately. The second distinction to separate the Englishmen from the Black were "Christian" heathen and later the term "English" was replaced by the unmistakable and unalterable term "white" to designate racial distinction.

The last choice was due to the influx of non-English speaking immigrants which were from Germany, Scandinavia,

and thereafter the Italians, Slavic peoples of Central and Eastern Europe. The term "white" was to include all Europeans.

Although slavery was first fully defined in legal terms in the 1660's, legal separation of the races appeared in laws regarding taxation as early as 1643, when a Virginia status stated that while white women were not to be considered as tithable persons, all adult males and Negro women were to be included for taxation purposes. The rationale for this decision was derived from the fact that Black women worked the fields, white "women in general," did not. Four years earlier, a Maryland Law initiated the first of the legal steps which by the end of the 16th Century were to irrevocably tie blackness to slavery. The law proudly conferred English civil liberties on "all the inhabitants of the Province" and added parenthetically, "slaves" excepted.

By 1663, the intensifying character of racism was unmistakably expressed in a Maryland law, which provided that:

All Negroes or other slaves to be hereafter imported into the province, shall serve durante vita; and all children born of any Negro or other slave shall be slaves as their fathers were for the term of their lives.

By 1700, it was evident that slavery was an American institution, whites did not qualify to be slaves because the criterion for a slave was that he be Black. On the other hand, the slave was defined as property and this decision to consider
the Black man as an owned object provided the fundamental basis that unleashed white racism.\(^{24}\)

On this point, W. E. B. DuBois observes:

Slaves were not considered men. They had no rights of petition. They were disposable like any other chattel. They could own nothing, they could make no contracts, they could hold no property, nor traffic in property; they could not hire out; they could not legally marry nor constitute families; they could not control their children; they could be punished at will; they could not appeal to their master; they could be imprisoned by their masters; and the criminal offense of assault and battery could not be committed on the person or a slave. The "willful, malicious and deliberate murder of a slave was punishable by death, but such a crime was practically impossible of proof. The slave owed to his master and all of his family a respect without bounds and an absolute obedience." This authority could be transmitted to others.\(^{25}\)

The essence of the above observation by DuBois is that the slave's total self is vulnerable to the whims of every white man, woman and child.

Though it is somewhat beyond the purview of this study which is basically concerned with analyzing the relationship between racism and the mental health of the white community, white racism obviously has affected the mental health of the Black community. See Appendix A for a graphic portrayal of

\(^{24}\)Ibid., pp. 13-14.

some of the behavioral consequences of racism on the developmental processes of Black people.

Associated with these behavioral consequences are the real physical acts of violence perpetrated by the white community on the Black community. These physical acts of violence, which are by no stretch of the imagination absent from this country today, are perhaps the best indicators of the mental health of the white community. See Appendix B for selected, documented instances of diseased, warped white mentalities wreaking violence, burning crosses, raping Black women, castrating Black males, destroying Black children—all in the name and honor of the malignant, pathological contagious disease of white superiority. The reader is also referred to Ida Wells—Barnett’s On Lynchings26 and Ralph Ginzburg’s One Hundred Years of Lynchings27 for further documentation.

Toward a Social-Psychological Understanding of White Racism

The socialization process of whites during the slave-plantation era was based upon the life principle that to be born white is to be born superior and pure. This concept was set into motion by the continuous stream of activity, of


involving the white personality in its maturational development into manifesting the belief of superiority as a matter of fact. The enslavement of blacks in the above context served as raw material for this behavior and subsequently increased its dimensions. Once Black people were freed and able to achieve a small degree of freedom they began to threaten the ego security of the white society.

The historical ego behavior of the white society found it very difficult to deal with the idea of a Black people possessing freedom, the idea of white superiority had become routinized and automatic.

Much has been written about the impact of bigotry on the psychology of the Black Americans. However, very little in the literature deals with the psychodynamics of white racism in the white community. This imbalance is crucial, for the continual harping on what impact white racism has on Blacks infers that it is a "black problem." The imbalance fosters the distortion that whites are mainly bystanders in this illness while in fact they are both creators and victims of the sickness of white racism.

It is important that the Black Americans have some understanding of the pathology of white racism so that it maybe dealt with more appropriately. It is consequently necessary to examine some of the psychodynamic aspects of
white racism and what accounts for this "strange breed of people" and their racism.

If an individual were to walk into a psychiatrist's office exhibiting the symptoms that are so typical of the racist mentality there is not a clinician of any competence that would not immediately diagnose him as grossly "sick." Yet, when the society at large employs their mechanisms they are overlooked. Part of the explanation for overlooking this rests with the obvious fact that the very people who would diagnose the pathology are themselves diseased and consequently unable and unwilling to diagnose their own behavior. Moreover, the subtle nature of racism makes it easier to ignore its pathology. It is as if everyone in the society has the flu perpetually. Under such circumstances it would take some careful analysis to recognize that, despite its prevalence to have the flu is to be sick. Too often people want to mistake the prevalence of a form of behavior as evidence to its normalcy. 28

The Process of Depersonalization or Dehumanization (Thingification)

The underlying psychodynamic foundation of racism is the process of depersonalization which the racist uses to deny the reality that he is interacting with other humans.\(^{29}\) The process of depersonalization enables members of the white community to encounter Black people as things, non-entities or non-humans. Note the process of thingification in the following dialogue in which Huck Finn accounts for his lateness to his Aunt by lying about an accident on a river-boat:

"It warn't the grounding—but that didn't keep us back but a little. We blewed out a cylinder head."
"Good gracious! Anybody hurt?"
"No'm, Killed a nigger."
"Well, it's lucky; because sometimes people do get hurt."\(^ {30}\)

In illustrating the role of "thingification" in western culture, Kovel cites the following, revealing diagram:

- black man as father
- as child
- as body
- as penis
- as feces
- as inanimate thing
- as nothing, invisibility.\(^ {31}\)

It is as Fanon intimated: ... in Europe, that is to say, in every civilized and civilizing country, the Negro is the symbol of sin.\(^ {32}\) Whatever Europeans experience as being bad or evil in themselves may be designated as black and

\(^{29}\) Schwartz and Disch, op. cit., p. 157.

\(^{30}\) Kovel, op. cit., p. 92.

\(^{31}\) Ibid., p. 91.

\(^{32}\) Frantz Fanon, Black Skin, White Masks (New York: Grove Press, 1967), p. 188.
projected onto black people whose dark skins and oppressed past in the western world makes them fitting repositories for all things degraded and violated and abused.33

The process of "thingification" utilized by the racist is sustained and nurtured by a number of mental manipulations. The specific manipulations employed by the racist are important to recognize. They are molded in many ways after the specific mental manipulations extant in all emotionally disturbed people.34

Evasion and Avoidance

Evasion and avoidance are also indices of mental disturbance known to all clinicians. They represent ways in which one avoids or evades confrontation, anything that would be a source of tension, anxiety or fear. The utilization of avoidance and evasion by whites enable them not to see Black people, even when Black people see them in public settings. Evasion and avoidance represent the unconscious wish of whites that Black people did not exist.

Distorted Perception

William Styron's novel is an excellent example of how the disease of white racism can enable white people to

33Ibid., p. 190.
34Delany, op. cit., p. 158.
distort the truth, the true reality of the Black presence. As a literary work it is replete with obvious and subtle manifestations of white racist attitudes. It is not the voice of Nat Turner that one hears in Styron's Confessions, it is the distorted, guilt-ridden voice of William Styron and the European Cultural Machine which put it on the "Must Read List" for America's reading public.

Styron's Confessions is reputed to be a historical novel. But instead of working within the confines of historical accuracy, Styron distorts history to fit his diseased, racist perception of Black people. Lerone Bennett describes this process thusly:

Styron begins his flight from Nat Turner--and history by substituting a white panoply of fantasies for the historical girders of the Nat Turner cataclysm . . . According to the historical data, the real Nat Turner was a virile, commanding courageous figure. Styron rejects history by rejecting this image of Nat Turner. In fact, he wages literary war on this image substituting an important cowardly, irresolute creature of his own imagination for the real Black man who killed or ordered killed real white people for real historical reasons.

In terms of the ego-security needs of large numbers of white people, real Black people do not exist. To admit they (Black men and women) act for historical reasons is to make oneself vulnerable to the reality of the Black presence. For many whites, the Black presence must be extirpated at all costs.
Acting Out

Acting out is a neurotic mechanism in which a person is unable to contain his own feelings, therefore he translates his feelings directly into some form of overt behavior. Usually these are feelings that are destructive. The hatred of the white racist is commonly acted out in his overt violence.

Projection

Acting out, however, is commonly combined with projection, another mechanism employed by the white racist. This is also a neurotic defensive maneuver. Individuals who are projecting ascribe to others behavior, thoughts, feelings, attitudes, and sentiments that they themselves have, but which they find unacceptable and hence attribute to others.35

Again, Styron's Pulitzer Prize winning novel contains some beautiful examples of how projection is customarily utilized in the white community. In this best selling novel, Styron attributes his own confused and distorted imagery of white women to the heroic and revolutionary figure of Nat Turner by portraying Turner as vomiting over the death of a white woman.

35Ibid., p. 159.
Delany comments on the role of projection in the white community thusly:

Whites who decry most the sanctity of white womanhood are also the most preoccupied with raping and violating black womanhood. Whites have been able to do this without fully confronting the meaning of their act by projecting their sexual and aggressive feelings onto the black man, creating the fantasy of black sexuality and aggression, then acting as if the fantasy they have created is a reality. Thus, projection is manifested in any number of ways covering the deep seated violence, sexuality and inferiority of the white racist.  

Black Sexuality and White Racism

Allegations about the sexual prowess of black people are legendary in American (western) culture. Discussion of black sexuality are inevitably charged with passion. Historically, the lynching of black people in America has usually occurred in the context of some alleged encounter between black men and white women. Moreover, lynching of black men was invariably concomitant of castration and even when it did not accompany lynching the idea of "black male castration" was immanent in the entire procedure.

Western culture projects black men and women as the epitome of sexuality. White men and women perceive in blackness the essence of what they aspire to be in secret but

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fear that they can never possess. Symbolically, black people concomitantly affirm and negate the much needed and ever fleeting sexual security of white people. Haunted by dreams and fears of sexual inadequacy, the racist mentality needs and invents the NIGGER to hate, blame and fear.

Because, they secretly envy and fear the NIGGER that they have created, castration represents the destruction of that which the sexual puritanism defines as filthy, reprehensible and vile. On a male to male level, the castration of black men by white men represents the acting out of the white man's guilt for having always had and utilized (in the context of American culture) forced access to black women and the fear of black male redemption and retribution. It is through the destruction of the black male's gentilla that or as more commonly occurs his exclusion from competition in the economic and political arena, white men hope to acquire the immense powers that their culture attributes to the BLACK PHALLUS.

On the other hand, alongside the white male's obsessive fear of black male sexuality was his inability to deal with the white female on a basic, down to earth, human level. Instead, white females were idealized on a pedestal and projected as the direct opposite of their pruicient, lascivious black counterpart. The fantasy of the white male in this respect, projects the white female as the essence of purity and femininity. Kovel comments thusly on this idealization of
the white female:

To perpetuate the idea of her icelike purity, the . . . white woman had to give up, at least in principle and often in fact, the two major erotic joys of a woman's life: the passion of her husband's desire, and the nursing of her infants.

Both of these desired functions delegated to black women who were supposedly inherently inferior to white womanhood.

The implications of this division of labor (split or dual maternity pattern alter motherhood) were momentous for the white male. His affections were split between a warm, impure, gratifying black woman that epitomized sexual freedom and pleasure and a cold, pure, idealized, white mother for whose virtue he would kill and castrate any black man who could be imagined to entertain sexual interests in a white woman.

The question of man's origin even today remains a mystery. Even as I write, man as I know him is somewhere still searching above and beneath the earth for clues that would cast some shadow of truth concerning his origin.

For centuries science and religion debated the question. Religion held up the cross of God and shouted: "God made man!" Adam's reply from the Garden of Eden was: "Yes, from the dust of Earth." While not far away science was advocating that man evolved from the ape.
The interruption of fetal symbiosis gives some credence to both theories, however, it does not legitimate man's origin as more ape than man or more God than man. Whether he be ape-like or God-like, after a precarious passage through the birth canal he is a Being.

Despite the theories, the classic debates between science and religion, it is my considered opinion that whatever was or is man's origin he began as a zygote, produced by the union of two gametes.

The accident of the night which determines in such large part what you and I will be prohibits identicality. Every month a new egg slips into the female womb, and no two eggs are alike. At the climax of the sexual embrace the male ejects sperm beyond counting into the female genital tract. No two are alike, and in the first trial of natural selection there is no determination as to which sperm will have the superior luck or vigor to win the race to the egg and fertilize it. The magnitude of competition is such that although only one human being will be the normal consequence of the achievement, still a single teaspoonful of male sperm would be sufficient to father every member of homo sapiens alive today, and all would be different.

Every being conceived by sexual recombination is a genetic accident. Every individual being is thus a pioneer, a biological
entity born unequal but free who must place his free person within the clutches of the socialization process.

Socialization within the white family structure is the process of systematic indoctrinating of white infants' attitudes to embrace white nationalism as a means to insure white Anglo-Saxon dominance and the continued perpetuation of white racism.

It is a white majority process, facilitated through time by the entire white cultural milieu.

The white family, as this investigation views it, is the total white coalition which is irrespective of the differential and ethnic variations of white European cultural heritage.

The immediate white family vis-a-vis the total white coalition serves as the medium by which racism and its varied dimensions became a part of the socialization process of every white infant.

It is the white socialization process of white people that the following distorted concepts and attitudes became well settled within the western society:

A. God is a white racist

B. White supremacy both as an ideology and institutional arrangement

C. Second class citizenship is a social fact for Blacks and a permanent legal status

D. Pathological racist acts such as the deliberate murdering of Black people is justifiable homicide
E. Premeditated genocide which gives rise to euphemism as kill a mule buy another, kill a nigger hire another

F. The white man is all-knowing, all powerful, all pure, all hero, always correct and always all-American, like John Wayne, Billy Graham and Oral Roberts

G. Blacks are genitically inferior, sinful, lazy and evil

Given these kinds of dynamics, and there are more, what white child or people can escape the inevitable teaching and subsequent emotional disorders of white racism.

The socialization process of white people to insure white racism is a social and historical fact. The hiatus that exist between the Black need and the white have is not a true reflection of an impoverish economic structure. It does not exist because Black men are forced to leave their families, it does not exist because Black is evil and goodness is white, it exist in the broadest sense imaginable because socialized racism, began at birth, becomes pathological policies, advocated by white policy makers who are still racist children.

Norman Podhovetz recalls his feelings, he writes:

The hatred I still feel for Negroes is the hardest of all--the old feelings to face or admit and it is the most hidden and is most over landed by the conscious attitudes into which I have succeeded in willing myself. It no longer has, as for me it once did, any cause for justification (except perhaps that I am constantly being denied my right to an honest expression
of the things I earned the right as a child to feel). How, then, do I know that this hatred has never entirely disappeared? I know it from the insane rage that can stir in me at the thought of Negro Anti-Semitism. I know it from the disgusting prurience that can stir in me at the sight of a mixed couple and I know it from the violence that can stir in me whenever I encounter that special brand of paranoid touch to which many Negroes are proved. And it is because I am convinced that we white American are, for what ever reasons, it no longer matters—so twisted and sick in our feelings about Negroes (Black people) that I despair at the present push toward integration.37

Perhaps the most authentic document written about the socialization and nurturance of the white psyche is Lillian Smith's novel, Killers of the Dream. Born in Georgia, she writes about her life as a white child raised in a racist community. She writes:

I do not remember when I first heard the word segregation, but I knew its meaning from babyhood. I learned it the hard way for I was separated from people I loved by death. These were my first lessons in segregation. Other lessons came quickly. I learned of the segregation that cuts one off from knowledge.

Every little southern town is a fine stage-set for Southern Tradition to use as it teaches its children the twisting turning dance of segregation. Few words are needed for there are signs everywhere. White ... colored ... white ... colored over doors of railroad and bus stations, over doors of public toilets,

over doors of theaters, over drinking fountains. Sometimes when a town could afford but one drinking fountain, the word white was painted on one side of it and colored on the other. I have seen that.

From the time little southern children take their first step they learn their ritual, for Southern Tradition leads them through its intricate movements. So we learn the dance that cripples the human spirit, step by step, we who were white and we who were colored, day by day, hour by hour, year by year, until the movements were reflexes and made for the rest of our life without thinking. Alas, for many white children, they were movements made for the rest of their lives without feeling.

What white southerner of my generation even stops to think consciously where to go or asks himself it it is right for him to go there! His muscles know where he can go and take him to the front of the street car, to the front of the bus, to the big school, to the hospital, to the library, to hotel and restaurant, and picture show, into the best that his town had to offer its citizens. These ceremonials in honor of white supremacy, performed from babyhood, slip from the conscious mind down deep into muscles and glands and became difficult to tear out. 38

From infancy to maturity, hate grows in the mind of the white child. Smith, in very poignant words, describes part of this process thusly:

The mother who taught me what I know of tenderness and love and compassion taught me also the bleak rituals of keeping Negroes in their "place." The father who rebuked me for an air of superiority toward schoolmates from the mill and rounded out his rebuke by gravely reminding me that "all men are brothers," trained me in the steel-rigged decorums I must demand of every colored male. They who so gravely taught me to split my body from my mind and both from my "soul," taught me also to split my conscience from my acts and Christianity from southern tradition.39

White children in turn became carriers of the above pathological travesty, a pathology that began with curious fascination and has become one of the most ruthless horrors in the history of mankind.

39Ibid., p. 17.
CHAPTER III

IMPLICATIONS FOR SOCIAL WORK PROFESSION

The social worker must come to realize that racism is present in every hamlet and town in this country. It is also an influential part of every piece of legislation that is intended to serve the needs of Black people.

The following implications can be drawn from this study:

1. Racism is a cause of emotional disorder in the white community and the Black social worker must be aware of this any time he attempts to enable the Black community to develop a strategy against the oppressor.

2. The social worker must learn to recognize and understand the symptoms of mental illnesses in the white community that are causally related to racism. The racist personality often hides his hatred of Blacks. Some already mentioned mechanisms are avoidance and evasion, acting out and projection.

3. The battle against racism in this country has not been won as many Blacks would like to believe, but only superficially repressed, or hidden in a storm of emotion behind which it memoirs for a long time. Capable and ready to reestablish itself, racism waits the opportunity to resume its station in western culture.
CONCLUSIONS

Based on the analysis herein, the following conclusions are warranted:

1. The Black man's color was the beginning etiology of his subsequent economic, cultural, and political exploitation.
2. Christianity has had an effect at projecting the Black man as the heir of sin and evil and subservient to all mankind.
3. White superiority (feeling of) grew out of Judeo-Christian ethic and its subsequent alignment with manifest destiny, social darwinism, imperialism, and slavery.
4. Racist attitudes were culturally transmitted from Europe, thus beginning its malignant growth in the personalities of the early white settlers in this country.
5. White racism and the feelings of superiority became more pathologically intense and automatic during slavery.
6. White racism is firmly implanted during the socialization of white children.
7. White racism causes various forms of emotional disorders in the white community. The most obvious disorders appear to be the following:
   A. Phobias (mild and severe)
   B. Neurosis
   C. Character disorders
   D. Psychosis
   E. Sexual neurosis
   F. Homo-sexuality
   G. Oedipus complex
8. White racism has caused the death and destruction of millions of Black people.
9. White racism is an international problem and is a major deterrent for world peace among eastern and western cultures.

In regard to the above particulars, it is highly possible that racism has affected the personality of more than 99.9 percent of the white population in this country, and its influence is still the major cause behind the dehumanization of Black people in this country and abroad.

RECOMMENDATIONS

One of the major contributions of this study lies in the fact that it has raised questions for further investigations. The following suggestions are proposed for further research:

1. That a similar study be made broadening the scope to include the possible effects of racism on the mental health of Black people.

2. That research be directed toward isolating factors that will be useful in potential racists during the childhood.

3. That research be conducted to probe the dynamics of individualism as an offspring of false feelings of whites superiority and how this disease has led to white suicide, drug addiction, alcoholism, and other forms of emotional problems and disorders.

4. That research be conducted to clearly identify the sexual attitudes of whites toward Blacks.

5. That research be conducted to investigate the varied phobic reactions of whites toward Blacks. In such a study, actual cases can be presented for analysis and discussion.
6. That research be conducted to test the effects of various treatment modalities on the racist personality as prescribed by black and non-black therapists (psychiatrists).

Finally, it is my firm belief that we must begin to reorder our lives, and to utilize our own evaluative tools to gauge our behavior. This must be done in order to pass on this new-self identity and new Black horizons to our sons and daughters.
Postscript On
Are Emotional Disorders Caused By Racism Treatable?

The treatment of emotional illness can be divided into three categories, physical, chemical and psychotherapeutic. But the difficult task in administering either of the above is the question: Who is going to do it or better, who is capable of doing it?

At best I think the most profound treatment of racism must come mainly from Black people. I repeat the most profound treatment of racism must come from the Black community.

I shall attempt to outline what I consider to be a profound treatment program.

A. The Black man must come to recognize that he is living in the midst of grossly pathological people.

B. Essential to the first step is for the Black man to recognize his personal self, his worth in the midst of racist people.

C. The Black man must align his personal self to African values. Then he is able to transcend blackness as his color but accept it in the context of being a Black human being.

D. The Black man must return to communal kinds of strategies, educationally, culturally, socially, academically, economically, psychologically, and politically. He must return to perfect the circle of his own humanity.
E. The Black man must equip himself with a variety of strong, invincible, cloaks which will enable him to always ask questions.

F. The Black man must begin to open up his world view to include in the collective sense, his cultural relativism to African cosmology.

G. Then, he will be able to help the racist recognize his own disease and the therapy he should seek.

The fundamental process here is that it is impossible to cure racism unless the Black man can first see himself, then and only then can he see others.
THE SEQUENCE OF STRESS
Upon Black Slaves - Plantation

1619 - Jamestown, Virginia - Blacks' history in English America begins with the arrival of 20 Black African slaves aboard a Dutch vessel.

1863 - President Lincoln issues the Emancipation Proclamation. The Emancipation Proclamation did not free the slaves as such, but destroyed to some extent the institutional and legal legitimacy of the plantation system.

Subtracting the period of 1619 from 1863 reveals the fact that Blacks had been subjected to 244 years of continuous and dehumanizing stressful conditions, which means that almost five generations of Blacks had been continuously enslaved.

1865 - 1954 - For 81 years, following the passage of the Emancipation Proclamation, the Black began his amalgamation to the wider society, only to be met by continuous forms of racism and other prejudicial forces, even though the plantation system was rapidly declining. He was forced after 244 years of stressful conditions and utilizing his own adaptive resources to once again fight for survival in a world that only recognized him as a thing.
ENVIRONMENTAL EFFECTS WHICH AFFECTED THE EGO DEVELOPMENT OF THE BLACK PEOPLE

White Attempts to Destroy the Culture of Black People
European Invasion and Rape of Africa's Natural and Human Resources
Imprisonment (including the horrors of the Middle Passage)
Economic, Social and Cultural Exploitation
Planned Separation of Families, Nationalities and Linguistic Groupings
"The Breaking in" or "Seasoning" Process
Forced Labor
Cruel, Abusive and Inhumane Treatment Torture and Death
Lack of Adequate Food, Clothing, and Shelter
Planned Socialization of Africans to the Foreign Symbolism of Christianity
Repression of Aggressive Drives in the Black Male
Forced to Accept the Value of White Superiority and to Consider Himself Less than a Human Being
Denial of Manhood
Forced Adaptations to Oppression which included feigned docility, obedience, and "Boy-ism"
RESULTS OF WHITE RACISM ON EGO DEVELOPMENT
(INFANCY TO OLD AGE)

At infancy, the child is completely dependent on others for survival.

Early Childhood

1. Doubting self and not trusting environment.
2. Fear of loss of love of love objects.
3. Unchanneled aggression probably leads to fear, frustration, and turning back to self.
4. Withdrawing into self (Autism).
5. Failure to achieve and explore.
7. Distorted perception, memory thinking.
8. Failure in indentification.
9. Distorted ambivalence.
10. Overwhelming anxiety
PLAY AGE (3-5)

1. Failure to find place as individual in family.
2. Fear of loss of adequacy or identity.
3. Failure to take step in development of identity.
5. Perception and thinking not enlarged.
6. Insufficient neutralization.
7. Guilt.
8. Over-conformity.
9. Inability to experiment with roles.
SCHOOL AGE - 5 YEARS TO PUBERTY

1. Inability to move outside family.
2. Unchanneled drives.
3. Over-powering anxiety.
4. Distorted reality.
5. Lack of achievement and inability to learn.
7. Negative identity.
8. Self punishment.
ADOLESCENCE

1. Inability to establish identity and meet adult responsibilities.
2. Drives out of control.
3. Undeveloped or distorted ego functions.
4. Distorted super ego - may be delinquency.
5. Identity diffusion - inability to select roles.
7. Distorted perception (time).
8. Projection onto hostile world.
9. Unreadiness for marriage or having family.
10. Distortions in physical growth.
YOUNG ADULTHOOD
(20 - 40)

2. Work problems (inability to make vocational decisions).
3. Problems with authority.
4. Inappropriate work choice.
5. Need to fail and feelings of failure and inadequacy.
6. Inability to make sound selection of marital partner.
7. Avoidance of marriage.
8. Repeated poor alliances.
9. Problems in securing and holding jobs.
10. Inability to develop maturity as parent.
11. Mistreatment or neglect of child.
13. Repeated misconceptions of reality.
15. Over intensity of feeling.
16. Individual and aggressive drives inadequately controlled and constantly threatening the ego.
17. Overwhelmingly automatic.
18. Inability to meet ego idea.
19. Depressed and defeatist attitudes toward life.
ADULTHOOD
(40 - 65)

1. Dissatisfaction and disappointment with life.
2. Resistance to playing an adult role.
4. Inability to participate maturely in marriage.
6. Failure in trying to meet ego ideal.
7. Failure and feelings of failure and inadequacy in continuing anything in life.
8. Failure and dissatisfaction in work.
9. Inability to be a mature parent.
OLD AGE - 65

1. Serious disruption of ego functioning.
2. Inability to accept necessary changes accompanying age.
3. Feelings of worthlessness and helplessness.
4. Clinging to old and inappropriate roles.
5. Failure to assume any responsibility as a citizen.
6. Dissatisfaction and disappointment.
7. Feelings of failure.
8. Attitudinal readiness for death.
Selected and Documented Instances of White Violence
as an Indicator of Mental Health

This was the south in my country, it was the south of frustration and misery. It was the south of hominy grits, fatback and chitterlings. It was the south that said: Go down death and be my messenger and instrument and death donned a sheet with a cross and said:

I swear that I will most zealously and valiantly shield and preserve by any and all justifiable means and methods the sacred constitutional rights and privileges of free public schools, free speech, free press, separation of church and state, liberty, white supremacy just laws and the pursuits of happiness, against any encroach-ment of any nature by any person or persons, political party or parties religious sects or people, native naturalized or forgoing of any race, creed, color, lineage or tongue whatsoever. I believe in God; ineffable; infinite; eternal; creator and sole ruler of the universe; and in Jesus Christ His Son. Our Savior, who is the divine word made manifest in flesh and demonst-rated in life.

I believe that all men are free moral agents, each responsible for his every act, free from subservience to potentate prelate or priest, each entitled to direct communion with God and accountable to Him.

I believe that God created races and nations, committing to each a special destiny and service; that the United States through its white Protestant citizens hold a Divine Commission for the furtherance of free government, the maintenance of white supremacy, and the protection of religious freedom; that its constitution and laws are expressive of this Divine purposes.
I believe that it is the duty of men of kindred thought in fulfillment, of these Divine purposes, to unite fraternally; that by doing they increase the fellowship of men and more effectively carry out the will of God; that the Knights of the Ku Klux Klan is an order in all ways conforming to these great principles.¹

It was upon this oath and creed that: In August or September, 1869, a party of disguised men attacked the house of a colored man named Perry Jeffers. Jeffers and several of his sons defended themselves by firing between the cracks of their log cabin, killing one of their assailants and wounding two or three others. Jeffers and his sons were then locked up for safe keeping in the jail at Warrenton, leaving at home one boy, who was too sick to be moved, and his mother, who was quite an old woman.

A party of disguised men called at the house, dragged the sick boy out of bed, shot him, piled the furniture in the house upon the body and burned it down. They then hung the old woman to a shade tree and left, but she was cut down by a white man in the neighborhood before life was extinct. Jeffers was then advised to take his family and leave the state. In trying to do so he and five or six sons were taken off the cars at Dearing station, taken to the woods and shot. The family was respectable and the old man remarkable for his

¹Revised & amended prescript of the order of the three . . . ., Printed in Pulasky, Tenn., 1868 (Appendix C)
industry. He was a farmer and was making money, and the Ku Klux appeared to think that a colored man ought not be getting on in the world so well.

The following are special cases of Ku Klus Klan outraged in Georgia: Jim Elder (colored), Clarke County, received three hundred lashes for accusing his employer's son of Ku-Kluxing, January 16, 1871. A colored man (name unknown) Harulson County, killed, May, 1871. Wash Hull (colored) Hancock County, killed in May or June, 1871. A colored man living near Jamieson's school house, Warren County, beaten to death with stirrup straps. A colored man (name unknown) killed at Warrenton in June or July, 1871.

The Ku Klux Reign of Terror

In Sumpter County, October, 1870, John J. Neason was visited at night by men in disguise, and called out. He asked them what they intended to do? The answer was: "To whip you." He said, "For what? Am I guilty of any crime?" The reply was: "No, but you keep a country store, and you allow Republicans to hold their meetings and their barbecues here, and you have been a manager of elections for the last five or six years; and we intend to stop it. We give you ten days to close up your business, and then we will give you five days more in which to leave the county." Witness had built a
school house on his place for the benefit of the colored children; they would not allow it to remain on the place, and burned it down. They stated his building the school house was one thing they had against him. He was visited a second time in March, 1870, by at least twenty-five or thirty disguised men, all armed with double-barreled shot guns, who took off his coat to whip him, but he begged off. In the same neighborhood, David Andrews, aged sixty-five or seventy, an ex-union soldier, and father of six children, was doing well in business, but the Ku Klux "closed him up."

In Spartanburg County, September 10, 1870, Jordan Blanton and daughter were whipped. Gabriel Ostell, colored man, whipped. Clement Bowden, colored man, whipped severely at night by men in disguise. Minerva Bowden, colored, also whipped. William Champion, white, justice of the peace, was whipped in Limestone township, sixteen miles from Spartanburg, October, 1870. Daniel Lipscomb, whipped severely; Robert Irbing shot through the shoulder by men in disguise. Lipscomb and Irbing were managers of elections. C. Harry Price, white, constable and deputy census-taker, was whipped by men in disguise; Hugh A. Glover, constable, was shot; Moses Eaves was shipped; Nathaniel Johnson shot down and killed; the Ku Klux shot into the house of Mr. McKinney, near Spartanburg; Dr. J. Winn Smith, in Spartanburg County, was shot; Wallace Fowler, colored, living near Glen Spring and aged about 70,
was shot in the head with a pistol; Mr. Lender was very severely whipped; Messrs Surrott, Linder, and Bowden, with their families, came to town because they were not safe where they lived.

In York County, November, 1870, Mr. Roundtree, Negro, was killed at night by men in disguise; Anderson Brown and another Negro, ditto; Mr. Williams, Negro, campain of a militia company, hung by disguised men; Messrs. White and Hambright were whipped.

In Clarendon County, John Flowden was taken out of his house by armed and disguised men who whipped him and left him tied in a swamp; J. W. McCloud was whipped; Mr. Rame was warned to leave; afterwards his goods, etc., were burned; Leander A. Bigger, who was first attacked in December, 1870, was attacked a second time, "bucked," and warned to leave; his friend Parker was cruelly tied to a tree and left to starve. The Ku Klux robbed both of their pocket-books and revolvers; Mr. Lemon, county commissioner, was assassinated two miles from Manning.

The Ku Klux Reign of Terror in Alabama

On 28th February last, Nelson Harris was arrested upon some charge, and about nine o'clock that night--according to the statement of those who had him in charge--he was taken out by five or six men who had their faces blacked--taken about three miles from Union, where he was castrated and shot, his body being found in a creek.
Witness was present at a political meeting held in Eutaw in October last, at which Senator Warner and ex-Governor Parsons were speakers, and which was finally broken up by the Democrats—ending in a complete riot. There were two or three killed and about fifty-four wounded—all colored. Not a white man was hurt, yet none but the Negroes were prosecuted for this riot.

Witness has frequently heard of Negroes being taken from their homes by bands of men in disguise and terribly scourged. He was present at a political meeting in Eutaw, during which a riot occurred, resulting in the death of two or three colored men, and the wounding of about fifty others. After Senator Warner and ex-Governor Parsons had finished their speeches, the witness got upon the table to move an adjournment, but was pulled off the stand and roughly handled.

Witness was at Tuskegee, where Judge Rice and himself had been holding a political meeting, and at night the colored M. E. Church was fired into by a band of disguised men, one of the officers of the church being killed, and another so badly wounded that he died.

In this same county a colored man—the leader of the Republican party in the county and a member of the Legislature—and also his wife, were both shot as they were retiring at night.
In Chambers County, just before the last election, there was a brutal murder of a colored minister named Trammel, who was universally respected by all who knew him. He was murdered at night by disguised men.

In Tallapoosa County, there were a great many whippings, and two men were shot and another killed just before the election; also about the same time, or probably just after the election, there was a brutal murder of a young colored man in one of the precincts of that county.

On the same night, and by the same band of disguised men that perpetrated the above terrible outrage, Essex Hendricks, an old colored man, was put to death by hanging and shooting. Some eight persons were arrested, charged with having been concerned in these murders, but the grand jury declined to find any bill against them.

In repeated instances, in Calhoun County, colored men have been taken out from their homes and in some instances have been shot and seriously wounded, and in others killed. In one instance, in this county, a party of these friends went to the house of a colored man, drove him away, and committed rape upon his wife.

Rev. John W. Tally, of the M. E. Church (a native of Alabama) an old traveling minister of the church, (before it was divided) and who was the presiding elder of the Talledega district, was forced to leave the State. Is now in Missouri.
Dean Reynolds, a colored man, who was a local preacher, was taken from his home, beaten, and left for dead. Both of his arms were broken, one in two places. This was in 1886.

In 1869, Jesse Knight, a local preacher, was shot in his own house in Morgan County, and died in a few days. Had lived all his life in the county where he was shot. He was a steady, sober, and intelligent man, almost universally respected.

In January, 1869, George Taylor, who was living in Cherokee, Colbert County, was taken out of his bed and brutally whipped until he was thought to be dead.

About this time three colored men were taken at night by a band of disguised men and hung from a bridge at Tuscumbia. One of the victims was named Johnson.

On the 13th May, 1870, Simon and Hezekiah Rush, colored, were both taken out by a band of disguised men and severely whipped.

In May last, Isaac Hall, a colored man, was taken out and severely whipped.

In the middle of April, Marie Hartley and her son were both shot by disguised men.²

Not all nor nearly all of the murders done by white men, during the past thirty years in the South, have come to light,

²The Ku Klux Klan Reign of Terror, Synopsis of a Portion of Testimony taken by the Congressional Investigating Committee, Volumes V, VI, VII, VIII. (Note in S. C., Ga., Ala.)
but the statistics as gathered and preserved by white men, and which have not been questioned, show that during these years more than ten thousand "Negroes" have been killed in cold blood, without the formality of judicial trial and legal execution. And yet, as evidence of the absolute impunity with which the white man dares to kill a "Negro," the same record shows that during all these years, and for all these murders only three white men have been tried, convicted, and executed. As no white man has been lynched for the murder of "colored people," these three executions are the only instances of the death penalty being visited upon white men for murdering "Negroes."  

Treatment of the Sick

Rev. William T. Allan, son of Rev. Dr. Allan, a slave holder, of Huntsville, Alabama, says Col. Robert H. Watkins, of Lawance County, Alabama, who owned about 3 hundred slaves, after employing a physician among them for some time, ceased to do so, alleging as the reason, that it was cheaper to lose a few "Negroes" every year than to pay a physician.

Rev. Horace Moulton, a minister of the Methodist Episcopal Church in Martborough, Mass., who resided in Georgia a number of years, "another dark side of slavery is the neglect

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of the aged and sick." Many when sick, are suspected by the masters of feigning sickness, and are therefore whipped out to work after disease has got fast hold of them; when the masters learn that they are really sick, they are in many instances left alone in their cabins during work hours; not a few of the slaves are left to die without having one friend to wipe off the sweat of death. When the slaves are sick, the masters do not, as a general thing, employ physicians but "doctor" them themselves, and their mode of practice in almost all cases is to bleed and give salts. When women are confined they have no physicians, but are committed to the care of slave midwives. Slaves complain very little when sick. When they die they are frequently buried at night without much ceremony, and in many instances without any; their coffins are made by nailing together rough boards, frequently with feet sticking out at the end, and sometimes they are put into the ground without a coffin or box of any kind.

Rev. Dr. Channing of Boston, who once resided in Virginia, relates the following fact in his work on slavery, page 163, 1st Edition: "I cannot forget my feelings on visiting a hospital belonging to the plantation of a gentleman highly esteemed for his virtues, and whose manners and conversation expressed much benevolence and conscientiousness. When I entered with him in the hospital, the first object on which my eye fell was a young woman, very ill, probably approaching
death. She was stretched on the floor. Her head rested on something like a pillow; but her body and limbs were extended on the hard boards. The owner, I doubt, had at least as much kindness as myself; but he was so used to seeing the slaves living without common comforts, that the idea of unkindness in the present instance did not enter his mind."

_Cruelties Inflicted Upon Slaves_

President Edwards, the younger, in a sermon before the Connecticut Abolition Society, 1791, says: "From these drives for every imagined, as well as real neglect or want of exection, they receive the lash—the smack of which is all day long in the ears of those who are on the plantation or in the vicinity; and it is used with such dexterity and severity, as not only to lacerate the skin, but to tear out small portions of the flesh at almost every stroke.

This is the general treatment of the slaves. But many individuals suffer still more severely. Many, many are knocked down; some have their eyes beaten out; some have an arm or a leg broken, or chopped off, and many, for a very small, or for no crime at all, have been beaten to death, merely to gratify the fury of an enraged master or overseer."

_Floggings_

The slaves are terribly lacerated with whips, paddles, etc., red pepper and salt are rubbed into their mangled flesh;
hot brine and turpentine are poured into their gashes; and innumerable other tortures inflicted upon them.

Witnesses

Mr. D. Judd, jailor, Davidson County, Tennessee in the "Nashville Banner," Dec. 10, 1883.

Mr. Robert Nieoll, in the "Mobile Commercial Advertiser."

Mr. James De Jarnett, in the "Pensacola Gazette," July 14, 1838.

Testimony

"Committed to jail as a runaway, a Negro woman named Martha, 17 or 18 years of age, has scars of the whip on her back."

"Ten dollars reward for my woman Siby, very much scared about the back and ears by whipping."

"Stolen a Negro woman named Cella. On examining her back you will find marks caused by the whip."

Torture by Iron Collars, Chains, Fetters, Handcuffs, Etc.

The slaves are tortured by iron collars with long prongs or "horns" and sometimes bells attached to them—they are made to wear chains, handcuffs, fetters, iron clogs, bars, rings and bands of iron upon their limbs, iron marks upon their mouths, etc.

Witnesses

William Toler, Sheriff of Simpson County, Mississippi, September 22, 1838.

Mr. A. Murat, Baton Rouge in the New Orleans "Bee," June 20, 1837.

H. Gridly, Sheriff of Adams County, Mi., in the "Memphis (Tenn.) Times," September, 1834.

Testimony

Was committed to jail, a yellow boy named Jim—had on a larger lock chain around his neck.

"Runaway, the 'Negro' Manuel much marked with irons."

Was committed to jail, a Negro boy—had on a large neck iron with a huge pair of horns and a large bar or band of iron on his left leg.
Witnesses
Mr. T. J. Yampert, merchant, Mobile, Alabama, in the "Mobile Chronicle," June 15, 1838.

Testimony
Runaway, a 'Negro' boy about 12 years old—had round his neck a chain dog collar with De Yampert engraved on it.

Brandings, Maimings, Gun-Shot Wounds, Etc.

The slaves are often branded with hot irons, pursued with fire arms and shot, hunted with dogs and torn by them, shockingly maimed with knives, dirks, etc., have their ears cut off, their eyes knocked out, their bones dislocated and broken with bludgeous, their fingers and toes cut off, their faces and other parts of their persons disfigured with scars and gashes, besides those made with the lash.

Witnesses
Mr. Micajah Ricks, Nash County, North Carolina in the Raleigh "Standard," July 18, 1838.

Testimony
Runaway, a "Negro" woman and 2 children; a few days before she went off, I burn her with a hot iron, on the left side of face, I tried to make the letter M.

Mr. William Overstreet, Benton Yazoo County, Mi., in the "Lexington (Kenty.) Observer," July 22, 1838.

Testimony
Runaway, a "Negro" man named Henry, his left eye out, some scars from a dirk on and under his left arm, and much scarred with the whip.

Mr. O. W. Lains, in the "Helena (Ark.) Journal," June 1, 1833.

Testimony
Runaway Sam, he was shot a short time since, though the hand, and has several shots in his left arm and side.

Mr. Nicholas Edmunds in the "Petersburg (Va.) Intelligencer," May 22, 1838.

Testimony
Runaway my "Negro" man named Simon, he has been shot badly in his back and right arm.
Slave Food Labor, cruelty inflicted upon (floggings, bronzing)


Food

"For a man habitual to slint his dependents in their food, is the extreme of meanness and cruelty, and the greatest evidence he can give of utter indifference to their comfort."

Witnesses

Robert Turnbull, a slaveholder of Charleston, S. C.

Reuben G. Macy, a member of Society of Friends, Hudson, New York.

William Leftwich, a native of Virginia.

Statements

The subsistence of the slaves consists from March until August of corn ground into grits, or meal, made into what is called hominy, or baked into corn. The other 6 months, they are fed upon the sweet potato. Meat, when given, is only by way of indulgence or favor.

The slaves had no food allowed them besides corn, excepting at Xmas, when they had beef.

On my uncle's planation, the food of the slaves, was corn pone and a small allowance of meat.

Quantity of Food (Peck--8 dry quarts)

Thomas Clay, Esq., of Georgia, a slave holder.

Mr. Jarvis Brewster, in his "Exposition of the Treatment of Slaves in the Southern States," publ. in N. J., 1815.

The quantity allowed by custom is a peck of corn a week.

The allowance of provisions for the slaves, is one peck of corn, in the grain per week.
Witnesses

F. C. Macy, Nantucket Mass., who lived in Georgia in 1820.

Testimony

In Georgia the planters gave each slave only one peck of their gourd seed corn per week, with a small quantity of salt.

Number and Time of Meals Each Day

President Edwards, the younger.

Rev. Phineas Smith, Centreville, N. Y.

Philemon Bliss, Esq., a lawyer in Elyria, Ohio, lived in Florida in 1834 and 1835.

The slaves eat twice a day.

The slaves have usually 2 meals a day, viz: at 11 o'clock and at night.

The slaves go to the field in the morning; they carry with them corn meal, wet with water and at noon build a fire on the ground and bake it in the ashes. After the labors of the day are over, they take their second meal of ash-cake.

Labor

Travels in Louisiana translated from the French by John Davies, Esq., p. 81.

History of Cardina (bl. I. p. 120)

Philemon Bliss, Esq., a lawyer of Elyria, Ohio, who lived in Florida in 1834 and 1835.

At the rolling of sugars, an interval of from 2 to 3 months, they work both night and day. Abridged of their sleep they scarce retire to rest during the whole period.

So laborious is the task of raising, beating, and cleaning rice, that had it been possible to obtain European servants in sufficient numbers, thousands and tens of thousands must have perished.

During the cotton-picking season they usually labor in the field during the whole of daylight, and then spend a good part of the night in ginning and baling. The labor required is very frequently excessive and speedily impairs the constitution.
<table>
<thead>
<tr>
<th>Witnesses</th>
<th>Testimony</th>
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<tbody>
<tr>
<td>Asa A. Stone, theological student, a classical teacher near Natchez, Miss., 1835.</td>
<td>It is a general rule on all plantations that the slaves be in the field as soon as it is light enough for them to see to work and remain there until it is so dark they cannot see.</td>
</tr>
<tr>
<td>W. C. Gildersleeve, Esq., Wilkesbarre, Penn., a native of Georgia.</td>
<td>It was customary for the overseers to call out the gangs long before day, say 3 a.m., in the winter, while dressing out the crops; such work as could be done by fire light (pitch pine was abundant) was provided.</td>
</tr>
<tr>
<td>Travels in Louisiana.</td>
<td>Both in summer and winter the slave must be in the field by the first dawning of day.</td>
</tr>
<tr>
<td>Clothing</td>
<td></td>
</tr>
<tr>
<td>George Buchanan, M.D., of Baltimore, member of the American Philosophical Society, in an oration at Baltimore, July 4, 1791.</td>
<td>The slaves, naked and starved, often fall victims to the inclemencies of the weather.</td>
</tr>
<tr>
<td>William Savory of Phil., minister of the Society of Friends.</td>
<td>We rode through many rice swamps, where the Blacks were very numerous, great droves of these poor slaves, working up to the middle in water, men and women nearly naked.</td>
</tr>
<tr>
<td>John Parrish, late of Phil., minister in the Society of Friends.</td>
<td>It is shocking to the feelings of humanity, in traveling through some of those states, to see those poor objects (slaves) especially in the inclement season, in rags, and trembling with the cold.</td>
</tr>
<tr>
<td></td>
<td>They suffer them, both male and female, to go without clothing at the age of 10 and 12 years.</td>
</tr>
</tbody>
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**Witnesses**

William Ladd, Esq., of Minot, Maine, slave holder in Florida.

Reuben G. Macy, Hudson, N. Y., member of the Society of Friends.

W. C. Gildersleeve, Esq., Wilkesbarre, Pa., a native of Georgia.

Mr. George Avery, elder of the 4th Presbyterian Church.

**Testimony**

They were allowed 2 suits of clothes a year, viz. one pair of trousers with a shirt or frock of osnaburgh for summer; and for winter, one pair of trousers, and a jacket of Negro cloth, with a baize shirt and a pair of shoes. Some allowed hats and some did not; and they were generally, I believe allowed one blanket in 2 years. Garments of similar materials were allowed the women.

Their clothing consisted of a pair of trousers and jacket, made of Negro cloth. The women a petticoat, a very short gown and nothing else, the same kind of cloth. Some of the women had on old pair of shoes, but they generally went barefoot.

It is an everyday sight to see women as well as men with no other covering than a few filthy rags fastened above the hips, reaching midway to the ankles. I never knew any kind of covering for the head given. Children of both sexes, from infancy to ten years are seen in companies on the plantations, in a state of perfect nudity. This was so common that the most refined and delicate beheld them unmoved.

Amongst all the "Negro" cabins which I saw in Virginia, I can not recall to mind one in which there was any other floor than the earth, any thing that a northern laborer or mechanic white or colored, would call a bed, nor a solitary partition, to separate the sexes.
Witnesses

Rev. Joseph M. Sadd,
Pastor of Castile Church,
Greene County, N.Y.

Mr. George W. Westgate,
member of the Congregational
Church in Quincy, Illinois.

Mr. William Leftwich, a
native of Virginia.

Testimony

The slaves live generally in miserable huts, which are without floors, and have a single apartment only, where both sexes are herded promiscuously together.

On old plantations, the Negro quarters are of frame and clapboards, seldom affording a comfortable shelter from wind or rain; their size varies from 8 by 10 to 10 by 12, feet and six or eight feet high. Sometimes there is a hole cut for a window, but I never saw a sash or glass in any. In the new country, and in the woods the quarters are generally built of logs, of similar dimensions.

The dwellings of the slaves are log huts, from 10-12 feet square often without windows, doors, or floors, they have neither chairs, tables nor bedsteads.
By far the worst part of the slaves' journey was the "middle passage," from the African coast to the West Indies or the American Mainland. This voyage generally lasted between forty and sixty days, and the overcrowded conditions were indescribable. Most Eighteenth Century slave ships had two decks with the in between deck space reserved for slaves. In a new port, slave ships' average height between decks was three feet ten inches. Men, women and children were each placed in separate compartments on the slave deck; the men found together with iron ankle fetters.

The slaves were made to lie with their backs on the deck, the men secured to chains of iron rods attached to the deck, squeezed so tightly together that the space allowed to each person was about sixteen inches wide and five and a half feet long. Some of the ships like the small slope and schooners permitted even less space. During the later period of the slave trade, characterized by great risk and greater profit, slaves were stowed even closer then ever, forced to lie on their sides, back to back, "spoon fashion." Where the space between decks was two feet or more the slaves were placed sitting up in rows or crowded into each others laps.
Conditions like these were described by eyewitnesses. A Alexander Falconbridge, an Eighteenth Century ship’s surgeon wrote:

"In favorable weather they are fed upon deck, but in bad weather the food is given them below. Numberless quarrels take place among them during the meals, more especially when they are put upon short allowance, which frequently happens, if the passage from the coast of Guinea to the West India Island proves of unusual length. Exercise being deemed necessary for the preservation of their health, they are sometimes obliged to dance, when the weather will permit their coming on deck. If they go about it reluctantly, or do not move with agility, they are flogged. The poor wretches are frequently compelled to sing also."

The hardships and inconveniences suffered by the Negroes during the passage are scarcely to be enumerated or conceived... the exclusion of the fresh air is among the most intolerable. For the purposes of admitting this needful refreshment most of the ships in the slave trade are provided, between the decks, with five or six air-ports on each side of the ship. But whenever the sea is rough, and the rain heavy, it becomes necessary to shut these, and every other conveyance by which the air is admitted. The fresh air being excluded, the Negroes' rooms very soon grow intolerably hot. The confined air, rendered noxious by the effusia exhaled from the
bodies and by being repeatedly breathed, soon produces fevers and fluxes, which generally carries off great numbers of them—the floor of the room was so covered with blood and mucus which had proceeded from them in consequence of the flux (dysentery) that it resembled a slaughter-house.

It is not in the power of human imagination to picture to itself a situation more dreadful or disgusting. Large numbers of the slaves having fainted, they were carried upon deck, where many died. The surgeon upon going between decks in the morning to examine the conditions of the slaves, frequently finds several slaves sometimes the dead and living fastened by their irons together. When this is the case, they are brought upon the deck and being laid on the grating, the living is disengaged, and the dead thrown overboard.

(Note - It is not hard to conceive that such sustain situational stressful conditions could separate mind from body. While the body accepts and endures the torture the mind functions and gears itself only for survival. This savage scene could have very well been the beginning slave and master process).

(It is also well to note here as Alexander Falconbridge crawls among the slaves to examine them, he was often bitten and pinched by the slaves in chains.)

The mortality rate stemming the blood and flux or dysentery, small pox, and other disease were often considerable.
Meir and Rudwich state that there are cases on record where whole shiploads including the entire crew went blind from ophtbolmia, first contracted by the slaves in their filthy and crowded conditions. Very sick Negroes were often thrown overboard, as the underwriter would not pay for slaves who died on the ship. Although one recent authority estimates that on the average, slave losses were about 16 per cent, there were many cases where one half to two thirds of the slaves on a ship were dead by the time it arrived in the West Indies.
EPILOGUE
When the earth was young, my son,
Before it sheltered your fathers,
It was the playground of the Gods
Who created marvels for their enchantment
White topped grandfathers, serpentine waters
Like children who try to outdo each other
The sun and the moon chased each other
Merrily across the sky
Until the moon in anger sought to subdue the sun
To harness its golden image to her pale silver one
And there was war.
They fought throughout the heavens,
Day and night toppled over each other
With no sense of time.
They raised armies on the earth
To war for the gods.
The mood hid herself in a deep cave
And sent forth a ghostly, pale horde,
Scavengers of the night,
Armed with the weapons of the shadow.
And the sun rested on the strange mountain
Burning deep, and still the fire shoots forth
From the first home of your people.
Day and night she lay there,
Basking in the heat
Until she brought forth your people,
Black to withstand the warmth of her embrace
Black as the fertile earth which spawned them
Black as the shadows of the night
So the moon could not find them.

They came down from the mountains
To drive the pale horde from the center of the earth
As the moon was banished from the house of the gods
To live within the confines of her own shadow.
And it is said, bitterly did she curse

Until the earth is laid waste
And washed in the blood of the sun
I will send my horde to scourge your people
Back into the center of the earth
To be masters of destruction
And my cup will be filled with their blood.
The sun raged, but could not lift the curse
She swore an oath before the Gods.

I will make my people as the grains of sand on the shore
Beaten they will be and violently will they die
But together they will rise against the pale scourge
Together they will fight off chains
Together they will stand
Until there is no power to destroy my people.

II

Into the garden in the center of the earth
Came great winged ships
Bearing friends who were feasted,
New gods to be honored
Pale and blue-eyed
And as it was said, they humbled our people,
Took from each chief, his strongest, soundest men
The wise men beat the drums of sorrow at the water's edge
The sea becalmed, we keened our young pride of the lion
Joy of the sun
They went to learn the way of the great-winged ships
The pale with their shooting fire
They went as animals, chained each to each
Killed for a song, to the edges of the earth
Beaten were the bodies of my people
Scarred were their souls
Hard was the journey and few the survivors

III

Hard was the life and dim grew the memories
Of the center of the earth, the home of their people.
They carried water and hewed wood.
They worked the land and cleaned the house.
They gave their bodies and fought for their souls.
They laughed all day and cried all night.

In the moon's light, they watched the rape of their women
And learned to favor their light-skinned children.
They learned to walk in the muddy street
And kneel to the master's dogs.
To bow and scrape and wear the mask.
They learned to bear the lash
And even the branding.
They learned to Tom and move slower than voices,
To stand at auction and be sold,
Mother and child, to two separate owners,
To sing of their sorrow and hear other laughter.
They learned to bear the weight of the slave,
Pawns in a war, playthings of the man
Facing the nameless death, the angry mob
Still living in the cesspool of time.

They learned to avoid the signs saying whites only,
To stand at lunch counters and use the back door,
To know that a woman's smile meant only the rope,
To straighten their hair and be ashamed of their blackness
To imitate men that they liked very little,
They learned the ways of the poor and downtrodden,
The false respect, the hidden fears;
The scarce easier lot of the first, the token
Who took his humiliation subtly in scorn,
The insistent superiority of men, not his masters
The ways of a world set deep on his back.

They learned, we learned too much
To give up a loaf for a crumb of white bread,
To question the beauty we see all around us,
To question the life we bring forth from our loins.

IV

Yet giving from each generation
Proud men, brave men who would be free.
They revolted in Virginia, In Maryland
They stripped off their chains and stood men.
They killed their masters and burned down houses
And rescued their brothers deep in the South.
They fought from bondage to bondage.
From the warm paternalism of the South
To the cold indifference of the North.
From slavery to poverty,
From illiteracy to hunger,
And gave courage to each new generation.

They bought ships to return to their homes,
Fine ships, with the accumulated pennies of six million men.
And realized some, that their home was here
A new land and a new history, perhaps a new life.
In shacks, dirt floored and windowless
They raised an army to face cattle prods;
To sing their way to jail,
To fight with love for that which was taken by force.
Old women who walked the hostile line to register to vote,
Martyrs who hallowed and Audobon Ballroom, the Pettis bridge
The Mississippi rivers, a Memphis motel, with their blood
Men who scorned the rope at their elbow and the gun at their temple
But it was not enough.

I'm sick and tired of being sick and tired,
Of being cold and being hungry
Of a vote that ends up in the river
Of working without a job.
Why fight to belong to a stone-faced Janus?
Why turn the other cheek?
This land has forsaken me and my people,
The covenant of hope is broken,
In lynchings, closed schools, perpetual indignity.
The fire next time will be my fire.
The victims will be theirs.

Black is black and white is white,
Separate we are born, separate we die
Let us live apart.

Freedom was not theirs to give, but ours to take.

And so it was written,
Together they will stand
Until there is no power to destroy my people.

The hate-ridden land erupted
Quietly at first,
In the failure of its conscience,
In the death of those who loved
The fabric has been sundered.
The pieces lie where they may.
No nation can survive half slave and half free
No nation can survive half rich and half poor
But no people can survive the death of their brother,
No way can we find to sever the strand
Black is black and white is white
Born to the different breast,
Nursed on different dreams of freedom.
One nation split in two armed camps,
Cities burned to the ground.
This can be the time of the Phoenix.
This can be the time of the plague.

By Joseph White, Jr.
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