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THE CRESS THEORY OF COLOR-CONFRONTATION

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THE CRESS THEORY OF COLOR-CONFRONTATION

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

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

Heretofore racism has been defined variously and described, (see Gullattee,¹ Comer,² Butts³ and Pinderhughes,⁴) yet in this writer's view, the comment made by Oliver C. Cox in his 1959 award winning text, *Caste, Class and Race*, still obtains:

It is not ordinarily realized that, of all the great mass of writing on race relations, there is available no consistent theory of race relations. The need for such a sociological explanation is so great that recently, when one author succeeded, with some degree of superficial logic, in explaining the phenomena in terms of caste relations, the college textbooks and social-science journals, almost unanimously and unquestioningly, hurriedly adopted his theory.⁵

Perhaps the failure of social and behavioral scientists to develop a sound and consistent theory of racism may rest with the tendency of these investigators to be less demanding and less stringently disciplined in sticking to observable and measurable data, than the so-called "physical" scientists are required to be in formulating hypotheses.

Not infrequently, contrary to all the basic premises of modern science, statements are made by some of these scientists 'a priori', that is to say, as valid independently of observation.

Similarly, there is less pressure brought to bear by the society in general on the behavioral and social scientists to yield viable theories and definitions that can subsequently stand and function as efficient and effective tools to be utilized by the social engineers as guides while they seek to change the social reality. Indeed, the contrary would seem to be the case. If there is any pressure at all, it is to maintain the social status quo so that what the institutions of the society reward are all too often the superficial, inconsistent and dysfunctional theories of societal dynamics.

NEELEY FULLER, in his 1969 copyrighted, *Textbook for Victims of White Supremacy*,⁶ recognized the need for a functional statement on racism, one that could be utilized daily by those earnestly seeking to bring about social change. Fuller observed that

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ship in Child Psychiatry at Children's Hospital, both in Washington, D.C. The theory outlined in this essay was first formulated in 1969 and since then it has stirred considerable discussion and some controversy in the medical and behavioral science fields. Copyright 1970 by Frances L. Cress Welsing, M.D.

by FRANCES CRESS WELSING

contrary to most present thinking, there is only one functional racism in the known universe and that is white supremacy. He challenges his readers to identify and then to demonstrate the superiority or functional supremacy of any of the world's "non-white" peoples over anyone including their own self-determination. Concluding that since there is no functional or operational supremacy of any 'colored' people, the only valid operational definition of racism is white supremacy. Fuller observes that in spite of any and all statements that the world's "non-white" peoples may make about themselves, as having economic and/or political independence and the like, in the final analysis, they are all victims of the white supremacy process. He places major emphasis on the present realities of the world that can be verified and tested rather than on what one could imagine to be the case, such as a black or yellow supremacy. He further emphasized the need of a perspective for those wishing to understand the white supremacy process, which includes viewing the patterns of relationships between whites and "non-whites" throughout the entire known universe as opposed to focusing on individual cases and/or just one specified locality.

Fuller goes further to develop the concept that racism is not merely a pattern of individual and/or institutional practice but is indeed a universally operating "system" of white supremacy rule and domination in

which the effective majority of the world's white people participate. He discounts as invalid theories which state that the evolution of economic systems has necessitated or produced this state of affairs. Instead, he turns such theories upside down by suggesting that various economic systems such as capitalism, communism and socialism have been devised, used and refined in the effort to achieve the primary goal of white domination. In other words, the goal of the system of white supremacy is not for anything other than the establishment, maintenance, expansion and refinement of world domination by members of the group which classifies itself as the white "race."

In such a context, Fuller then suggests that the word race in this sense has little biological validity but is more correctly translated as "organization" whose sole purpose for being is to maintain white domination and world or universal control.

Whether or not one can be emotionally comfortable with Fuller's thesis and assessment seems not germane. The question of such comfort has never been the important concern of scientific investigation. What to this writer appears of great significance in Fuller's work is that the description of relationships between "non-white" and white peoples has been defined and elucidated in such a way as to account for and to illuminate many past and present observable patterns of behavior and social practice. Also, it would seem to account for the major fact that in

spite of all kinds of programs and pronouncements to the contrary for the past several hundred years, white supremacy social conditions have remained intact as the dominant universal social reality.

Fuller's emphasis on the question of color amplifies a similar emphasis placed as far back in time as 1903 when, perhaps the greatest American social scientist, W.E.B. DuBois, stated in his book, *Souls of Black Folks*, that the great problem for the 20th century is that of the color-line.

IMPRESSED THAT the concept of a "system" of white supremacy domination over the world's "non-white" peoples could explain the seeming predicament and dilemma of "non-white" social reality, as a psychiatrist, my thinking tended to focus on what possible motivational force, operative at both the individual and group levels, could account for and explain the evolution of these patterns of social behavioral practice seemingly functional in all areas of human activity (economics, education, entertainment, labor, law, politics, religion, sex and war).

Whereas Fuller has suggested already that the "system" of white supremacy consists of patterns of thought, speech and action, practiced in varying behavioral-unit quantities by the effective majority of the world's white people, the only comment on etiology that he makes is that:

Most white people hate black people. The reason that most white people hate black people is because whites are not black people. If you know this about white people, you need know little else. If you do not know this about white people, virtually all else that you know about them will only confuse you.⁷

I reasoned then that in the majority of instances any neurotic drive for superiority and supremacy is usually founded upon a deep and pervading sense of inadequacy and inferiority. Is it not true that the white people represent in numerical terms a very small minority of the world's people? And more profoundly, is not white itself or the quality of "whiteness" indeed not a color but, more

correctly, the very absence of any ability to produce color? The quality of whiteness is indeed a genetic inadequacy or a relative genetic deficiency state or disease based upon the genetic inability to produce the skin pigments of melanin which are responsible for all skin coloration.

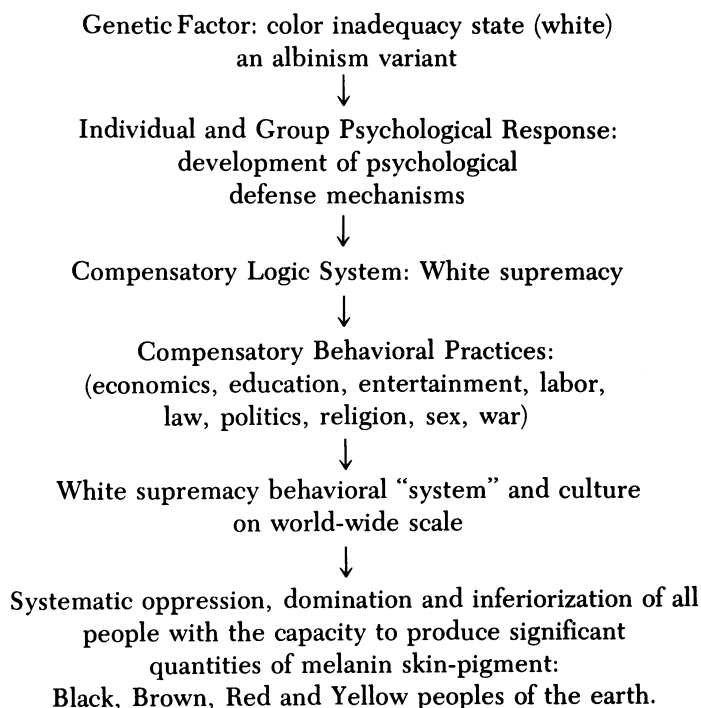
The massive majority of the world's people are not so afflicted, suggesting that the state of color is the norm for human beings and that the state of color absence is abnormal. This state of color absence acts always as a genetic recessive to the dominant genetic factor of color production. Color always "annihilates," phenotypically and genetically speaking, the non-color, white. Black people possess the greatest color potential, with brown, red and yellow peoples possessing lesser quantities respectively. This then is the genetic and psychological basis for the Cress Theory of Color-Confrontation and Racism (white supremacy).

The Theory of Color-Confrontation states that the white or color-deficient Europeans responded psychologically with a profound sense of numerical inadequacy and color inferiority upon their confrontations with the massive majority of the world's people all of whom possessed varying degrees of color producing capacity. This psychological response, be it described as conscious or unconscious, was one of deeply sensed inadequacy which struck a blow at the most obvious and fundamental part of their being, their external appearance.

As might be anticipated in terms of modern psychological theories, an uncontrollable sense of hostility and aggression developed defensively which has continued to manifest itself throughout the entire historical epoch of the mass confrontations of the whites with people of color. That the initial hostility and aggression came only from the whites is recorded in innumerable diaries, journals, and books written by whites. It is a matter of record, also, that only after long periods of great abuse have the "non-whites" responded defensively with any form of counter-attack. This phenomenal psychological reaction of whites has been directed towards all peoples with the capacity to pro-

DIAGRAM

The Psycho-genetic and Social Dynamic of Racism (White Supremacy)



duce the melanin skin pigments. However, the most profound aggressions have been directed towards the black, "non-white" peoples who have the greatest color potential and therefore are the most envied and the most feared in genetic color competition.

The sense of numerical inadequacy and genetic color inferiority led to a number of interesting, although devastating to all "non-white" peoples, psychological defensive maneuvers or defensive mechanisms. The initial psychological defensive maneuvers or defensive mechanisms. The initial psychological defensive maneuver was the "repression" of the initially felt thought or sense of inadequacy—being without color and, of secondary importance, being in deficient numbers, both of which were apparently painful awarenesses. This primary ego defense of repression, was then reinforced by a host of other defensive mechanisms.

ONE OF THE MOST important was a "reaction formation" response whose aim it was to convert (at the psychological level) something that was desired and envied (skin color) but which was wholly unattainable, into something that is discredited and despised. The whites desiring to have skin color but being unable to achieve this end on their own, said in effect, consciously or unconsciously, that skin color was disgusting to them and began attributing negative qualities to color and especially to the state of the most skin-color—blackness.

That whites do indeed desire to have colored skin can be seen by anyone at the very first signs of Spring or Summer when they begin to strip off their clothes, as many pieces as the law will allow, often permitting their skins to be burned severely in an attempt to add some color to their white, pale, colorless bodies, rendering themselves vul-

nerable to the dreaded skin cancer in the process. Most cosmetics are also an attempt to add color to their skins. Such coloring make-up is even now being provided for the white male. And finally, untold millions are spent annually on chemicals that are advertised as increasing the tanning potential of whites.

The fact that blacks have attempted also to change the color of their skins to white in no way mitigates the force of this argument as it can be demonstrated readily that these "non-whites" are responding to the already established social conditions of white supremacy. Such a process as is seen in black or other "non-whites" may be described as identification with the dominator, the oppressor or the aggressor.

Another example of the "reaction formation" defense can be seen in the elaboration of the myth of white genetic superiority which into the present time is still being assiduously reinforced (note Jensen's latest elaborations and their acceptance at all levels of the white social structure). Being acutely aware of their lack of or inferior genetic ability to produce skin color, whites built the elaborate myth of white genetic superiority. They then set about the long drawn out task of evolving a social, political and economic structure with all attendant institutions, to give blacks and other "non-whites" the appearance of being inferior human beings.

Yet another psychological defense maneuver utilized by whites has been that of "projection". Feeling extreme hostility and hate towards "non-whites", the whites began the pattern of stating that "non-whites," or people with color, hated them. In many instances, this mechanism has served to mitigate the guilt whites occasionally feel for constantly feeling the need to aggress against blacks and other "non-white" peoples.

Interestingly, the term "non-white" itself is a double negative resulting in a positive statement. This is perhaps a Freudian slip wherein the use of language ultimately reveals the primary psychological dynamic.

ANOTHER, PERHAPS, special instance of the

use of projection was the great desire on the part of whites for sexual alliances with "non-whites"—something in which the white male has indulged himself throughout the world. This deep desire was then projected onto the black male and female, the projection being that the blacks and other "non-whites" had sexual desires for white males and females. The Color-Confrontation Theory postulates that the whites desired and still do desire sexual alliances with the "non-whites", both male and female, because it is only through this route that the whites can achieve the illusion of being able to produce color. The extreme rage vented against even the idea of a sexual alliance between the black male and the white female, which has long been a dominant theme in the white supremacy culture, is viewed by the Color-Confrontation Theory as resulting from the great fear that the white male has had of the black male's capacity to fulfill the greatest longing of the white female—that of conceiving and delivering a product of color.

There are other sexual behaviors as well, practiced by some whites, which can be illuminated by the Color-Confrontation thesis. For example, Malcolm X, in his autobiography, stated that the sexual perversion which he was asked to perform most often by white men, was for him as a black male to have sexual intercourse with white females in their presence, while they indeed looked on.⁸ This behavioral pattern on the part of white males, instead of being dismissed as a perversion, can be understood when viewed as allowing for a fantasized identification on the part of the white male, with the black male's capacity to give a conceptual product of color to the white female, something she desperately desires but which the white male cannot possibly fulfill.

Further vivid testimony is given also in that black males have reported that in having sexual intercourse with white females, a frequent utterance on the part of the latter is that they wish to have a black baby.

The Color-Confrontation Theory sheds light on the fact that the body area attacked during most lynchings of black males by white males is the area of the genitals where

the powerful color producing genetic material is stores in the testicles.

The repeated and consistent focus on the size of the black male's phallus by both the white male and female, can be viewed by this Theory as a 'displacement' away from the real and fundamental concern with the genetic color producing capacity residing in the testicles. Since the fact of color envy must remain repressed, color desire can never be mentioned or the entire white psychological structure crumbles and collapses. Therefore, a displacement to a less threatening object or symbol is made.

Finally, the degrading of sex in the thought and logic processes of the whole of white supremacy culture allows for yet another area of insight into the fundamental psychological dynamics of whites and their alienation from themselves as being related most basically to their physical appearance. At a most primordial level, sex can be viewed as the reproduction of one's own image, of self and of kind. According to the Color-Confrontation Theory, white supremacy culture degrades the act of sex and the process of self-reproduction because the whiteness reflective of an inability to produce color, is deeply despised. It is most explicitly stated in the white supremacy religious and moral philosophies.

This degrading of the sexual act is not found similarly in the cultures of peoples of color, in fact the very opposite appears to be the case. The act of reproduction is held in the very highest esteem as reflected in their religious practices and in their arts. The artistic and religious practices of India and Africa give strong and continuous testimony to this fact. In whites, this initial core feeling of alienation from themselves and then from the act that produced their image, then found subsequent expression in their thought processes and their religious and moral philosophies, moral codes, social acts, social practices and entire social systemic structure.

PSYCHIATRISTS AND other behavioral scientists frequently use the patterns of overt be-

havior towards others as an indication of what is felt fundamentally about the self. If hate and lack of respect are outwardly manifested towards other, hate and lack of respect are most often found at deeper levels toward the self.

Facets of some of the other present behavioral patterns being manifested within the white supremacy cultural framework would seem to be supportive of this thesis. For example, the profound sense of alienation towards themselves that is being experienced and written about by many white writers in all areas of the world. Some of the current political and social behavioral activity against the ideology and values of the white social structure, although not spoken of in the terminology of this writer, can at one level be appreciated as an expression of an manifestation of the same kernel alienation against whiteness. Thus, the hippies and yuppies by allowing dirt to accumulate on themselves, in one sense, are adding color to their skins. Also, by allowing their head and facial hair to proliferate, they give expression to covering themselves with the only part of their bodies that does have true substantive color, their hair.

The present frantic attempts to counter this sense of interpersonal alienation in the white culture by free and open sexual practices and sexual orgies, will, in this writer's view, be totally insufficient to stem or quiet this deep sense of alienation because, again, the core difficulty begins with a fundamental response to and alienation from their colorlessness and secondarily from the social practices and structure whites have built over the centuries around that psychological core.

Racism (white supremacy) having begun as a form of alienation towards the self has now evolved into the most highly refined form of alienation towards others as well. The Theory of Color-Confrontation views all of the present battle-grounds in the world today as vivid reflections of this alienation towards others. The destructive and aggressive behavioral patterns being displayed throughout the world by white peoples towards all "non-white" peoples is the evidence of the inner hate, hostility and rejection felt towards

themselves and of the depth of self alienation that evolved from the genetic and psychological kernel of the color inadequacy state of whites.

The mass inability of whites to live and attend school in the presence of "non-whites", manifested by the patterns of black and white housing and education throughout this country and, indeed, throughout the world, is seen in terms of the Color-Confrontation thesis as the apparent total psychological discomfort experienced by whites in situations in which they must daily face their color inadequacy when they confront their neighbors of color. Also the myth of white superiority cannot be maintained and is exploded in the presence of equitable social and economic opportunity.

The white personality in the presence of color can only be stabilized by keeping blacks and other "non-whites" in an obviously inferior position. The situation of mass proximity to blacks is intolerable to whites because the blacks are inherently more than equal. The blacks and other "non-whites" will always have something of the highest visibility that the whites can never have or can never produce and that is the genetic factor of color. In the presence of color, whites will always feel genetically inferior.

The difficulty whites have in according "non-whites" socio-political and economic equality within the white supremacy structure stems then not from a moral issue nor from a political or economic imperative but instead from the fundamental sense of their own unequal situation in regards to their numerical inadequacy and color deficiency state. Their color inadequacy can only be compensated by a socially superior positional opportunity and stance. The color inadequacy state of whiteness not only demands but indeed, apparently necessitates, a white superiority social structure. Only tokenism can be tolerated by such a motivational psychological state wherein the defense mechanism of evolving the mythology of the exceptional black or "non-white" is utilized.

The thrust towards superiority over peoples of color, the drive towards materialism, acquisition and accumulation, the drive to-

wards a technological culture and the drive towards power, all of which are cornerstones of the universal white supremacy culture, are viewed in terms of the Color-Confrontation thesis as responses to the core psychological sense of inadequacy. Inadequacy, not in terms of infant size as compared with that of the adult's, as postulated by Alfred Adler, but an inadequacy sense rooted in the genetic absence of or relative inability to produce the skin pigments of melanin. This genetic state is in actuality a variant of albinism.

THE COLOR-CONFRONTATION Theory postulates that whites are also vulnerable to their sense of numerical inadequacy. The behavioral manifestations or expressions of their sense of this inadequacy in their numbers become apparent in the drive or need to divide the massive majority of "non-whites" into fractional as well as frictional minorities. This is viewed as a key and fundamental behavioral response to their own minority status in the known universe. The white "race", collectively representing the world's largest minority grouping, has so structured and manipulated their own thought processes and conceptual patterns, as well as those of the entire "non-whites" world majority, that the real numerical minority (the whites) illusionally feels and represents itself as the world's majority and the true numerical majority (the "non-whites") illusionally feels and views itself as the minority.

Interestingly, the collective white group whenever discussing the question of color, never discusses any of its own particular ethnic groupings as minorities, but constantly and continuously focuses on the various ethnic, language and religious groupings of colored peoples as minorities. Then great efforts are made to initiate conflict between these arbitrary groupings. This is one of the key methodologies by which a minority can remain in power. The 'divide, frictionalize and conquer' pattern, observable throughout the known universe wherever whites are confronted by "non-whites," is seen as deriving at a primary level from the sense of color

deficiency and at a secondary level from the sense of the numerical inadequacy of whites in the known universe of 'colored' peoples. This can be seen then as a compensatory adjustment to permit psychological comfort through dominance and control.

The present day frantic focus on birth control for the entire "non-white" world can be viewed as a further example of the conscious or unconscious awareness on the part of whites of their numerical deficiency status. There is never great emphasis on controlling the births of whites and, indeed, there are some white governmental groupings that give dividends to citizens for increased procreation.

The foregoing are but a few of the examples selected by this writer from millions of large and small behavioral patterns practiced by whites in varying behavioral unit quantities which demonstrate the individual and collective neurotic need to focus on. Color, Sex, Genetics, Numbers, Superiority-Inferiority, White Supremacy and Power. The Theory of Color-Confrontation postulates that all of the above can be explained on the basis of the core psychological sense of a color-deficiency, numerical inadequacy state which white or whiteness represents. The individual patterns of behavior which in the course of time evolved into collective, social, institutional and now systemic patterns are seen as making up the "system of white supremacy" which operates at a universal level and is the only effective and functional racism extant in the world today. Further, racism (white supremacy), in this historical epoch, is viewed as a full blown social contradiction and the major social dynamic force superceding all others in influencing universal social practice and social decisions. It is also being viewed as one of the dominating forces determining character development, personality type and formation.

A functional definition of racism (white supremacy) is therefore, for all practical purposes: the behavioral syndrome of individual and collective color inferiority and numerical inadequacy which includes patterns of thought, speech and action as seen in members of the white organization (race).

WHAT THEN ARE the practical implications of this theory?

Of major importance, for the first time in centuries, "non-white" peoples throughout the world will have a rational basis for understanding the motivational nuances of individual and collective white behavior.

It is theorized by the Color-Confrontation Thesis that the reason that the massive majority of the world's people, who are of various colors, were able to be manipulated into a subordinated position was that they were unprepared psychologically, in terms of their own thought and logic processes and premises, to understand patterns of behavior that were predicated upon a sense of color deficiency and numerical inadequacy because they themselves had never experienced such a state. This is seen as being analogous to the man with two eyes finding it difficult if not impossible to understand the behavioral patterns and motivations of the congenitally one-eyed man who always looked upon the two-eyed state with jealous antagonism and, perhaps, aggression.

Armed with such insight, knowledge and understanding, the "non-white" will no longer be vulnerable to the behavioral maneuverings of the individual white or the collective white group. "Non-whites" will be less vulnerable to the messages of white superiority which radiate throughout the known universe and permeate the present world culture which is dominated by white supremacy systemization. This will have profound effects on the developing ego structures and self images of all "non-white" children which drastically suffer under the white supremacy culture.

All "non-whites" will further understand that whenever they are confronted by the ideology of white superiority and white supremacy, it is only a compensatory psychological adjustment for a genetic numerical deficiency state and the white supremacy message can be more readily evaluated and negated. This then allows for the psychological liberation of "non-whites" from the white superiority ideological domination which has so negatively affected the total functioning of "non-whites." Further,

“non-whites” will be less vulnerable to being maneuvered to battle and squabble among themselves thus weakening the continued domination of the world behavioral system of white supremacy.

The white peoples of the world presumably could benefit also from such an awareness and insight into the motivational core behind behaviors which, if they are to be believed, often baffle them. If they are sincere in their attempts to stop the practices of white supremacy (racism), they may be able to find methods to do so, once they understand the possible cause. Perhaps some psychiatrist will develop a method of mass psychotherapy (i.e., therapeutic counter-racist theater), which will help whites become comfortable with their color and their numbers. However, one can foresee a major problem arising from the difficulty he or she may encounter in motivating whites to realize the secondary gains presently derived from the racist system.

Whether the white peoples of the world can accept this analysis of the white problem in human relations is not for me to answer. I do know that the massive majority of the people in the world are looking for an answer to the dilemma that was once called the “American Dilemma.” They are looking for a change. Perhaps the Cress Theory of Color Confrontation will help them to make that change.

In any event, I am reminded of a statement made by Freud’s biographer, Ernst Jones: “In the last analysis, the justification of every scientific generalization is that it enables us to comprehend something that is otherwise obscure.”⁹

And, as James B. Conant has stated, “The test of a new idea is . . . not only its success in correlating the then known facts but much

more its success or failure in stimulating further experimentation or observation which in turn is fruitful. This dynamic aspect of science viewed not as practical undertaking but as development of conceptual schemes seems to me to be close to the heart of the best definition of science.”¹⁰

This essay has been an attempt to analyze the unique universal behavioral phenomenon of white supremacy (racism) and to place in a conceptual framework and context of a theoretical formulation the fundamentals in the dynamics inherent in the spectrum of relations, covering all areas of life activity between people who classify themselves as white and/or members of the white “race” and those people whom the whites have classified as the “non-whites.”

FOOTNOTES

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