Carolyn L. McCrary*

The Wholeness of Women

An African Woman's Story

God blesses us. . . not necessarily the white man's version of God brought to us by the missionaries. . . . In fact the Christian churches here have, for a long time, made it difficult for women like us . . . but we are strong and determined to make life better for our children, though it's very hard at times. Our church has really caused some serious difficulties in terms of families, women, and children. Now we are glad that you know that we won't tell you everything—people have taken so much of our culture and left us with so little that we don't dare say all—but we will tell you one painful thing . . . its about our men, they just don't have respect for us . . . they don't think we have rights . . . they just don't think that we are human beings like they are. . . it's very sad.

Wanjiku and her Sisters
Kenya, East Africa

An African-American Woman's Story

She was viewed as property, like a commodity. She wasn't viewed as human. She was not viewed as civilized. She was one of the work animals. The Blackness, at least brownness of her skin, was interpreted in the racist system as dirty, nasty, evil, and/or wrong. Her curly hair was deemed

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*Carolyn L. McCrary is associate professor, Pastoral Care and Counseling, Interdenominational Theological Center, Atlanta, Georgia.

bad, nappy and/or kinky. The worst part about it was that none of these lies, nor the rape itself, was viewed in the racist system as wrong. Beverly reports that one of her aunt's (who would dare to talk about the incident), still exclaims, "Why do you'all keep using that word? It wasn't rape! She belonged to him! That's the way it was. He could do what he wanted to. He was her master!

Beverly, Atlanta, Georgia

Introduction

The voices and the stories of African women, whether on the continent or in the Diaspora, are filled with tears and triumph as a result of worldwide systems of oppression. As an African American, the writer, with her three children, had the sacred privilege of spending four and a half months living in Limuru, Kenya, East Africa. In the heart of Gikuyu land with the Agikuyu people, several groups of women allowed me to hear their stories and experience the challenges of everyday life in (British) Neo-colonial Africa. I was particularly interested in the struggles and the challenges of women, primary parents (usually referred to as "single-parents"). Because of the high percentage of these families in the United States, I was curious to know what contributions research and an African exposure would make toward my work with women and families.

As a pastoral counselor, this writer is particularly interested in hearing the voices of African women about their experiences relative to racist (white supremacist) and sexist (male supremacist) systems. These oppressive systems operate from ideological bases (white supremacy and male su-

premacy) which ensure, through various levels of reinforcement, that both the oppressed and the oppressors are satisfied with the "status quo." Further, the self-understandings of the oppressed and oppressors are such that, in many regards, they accept their prescribed roles in society as directed by upholders of the oppressive systems. In psychology this is (in some contexts) referred to as internalization.[1] With respect to the oppressed, internalized oppression refers to the acceptance of the oppressors' understanding of the oppressed, which largely serves the interest of the oppressor and may or may not be based upon truth regarding the oppressed.

There was a need to explore the extent of the internalization processes of growth inhibiting values relative to the oppressive systems resulting from racism and sexism. That is to say, what negative values—degradation, dehumanization, devaluation or disrespect of women—have been internalized by African and African-American women? How have these values been internalized? How do African women as victims of oppressive systems feel and describe themselves? What are the strengths and triumphs of African women in spite of these and other oppressive systems? What are similarities and differences experienced both by African women on the continent and those of the Diaspora? What are African-American women voicing about life under oppressive systems? Are the ramifications for family life and interdependence for these two particular groups of African women similar?

Based on the stories, the intent is to explore the meaning of the wholeness of women given life under oppressive structures. What must women do in order to retain or to se-

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[1]The writer is not addressing internalization as it relates to oppressors, but primarily as it relates to the oppressed.

cure for themselves dimensions of wholeness? Reflecting these questions helps us to hear Black women's voices.

The internalization of oppressive values has historically led some women to unhealthy attitudes and behavior in families and societies. Two points of consideration are significant for this study: the impact of generations upon one's own understanding of self and the impact of cultures upon one's understanding of self. Both in past generations and in other cultures are questions, answers, and challenges to many of the dilemmas with which we live.

Oppressive values lead to unhealthy attitudes and behavior both cross-culturally and cross-generationally. Present at each point is the strength to conquer the weakness of being overcome by the oppressive systems under which we constantly have lived. From the weakness we perpetuate unhealthy and negative attitudes and behavior. From the strengths, we are able to challenge those negativities and break unhealthy cycles.

The desire is to examine the effects of racism and sexism on the lives of African women on the continent and in the Diaspora. Women's stories both from the African and African-American Experience will demonstrate how women are able to live in spite of cultural and generational experiences which are oppressive and dehumanizing. Racism and sexism as acts of violence against women are identified as particularly oppressive systems. Further, how one is able to move beyond internalization to an understanding of interdependence toward health and wholeness is explored.

This will be achieved by analyzing cases from several distinct theological and behavioral science disciplines. Prominent among those contributing to this discussion are Womanist theologian Jacquelyn Grant; African scholars,

Mercy Oduyoye and Teresia Hinga; biblical scholar Elisabeth Schüssler Fiorenza; African-American pastoral theologian Homer Ashby; and Object Relations theorist, W. R. D. Fairbairn. This scrutiny necessitates (1) a holistic analysis such as that offered by Womanist Theology, (2) an understanding of the dynamics of internalization, and (3) a sensitivity to cross-cultural and cross-generational interdependency.

Womanist Theological Framework for Interpreting Violence Against Women

The necessity for a holistic analysis sets the stage for the multifaceted perspective of Womanist Theology which aides in our deliberation. As a pastoral counselor, the work of Jacquelyn Grant, a systematic theologian, is helpful in the articulation of Womanist Theology and the tri-dimensional analysis of Black women's experiences. As she discusses the emergence and the importance of doing theology grounded in the experience of African American/ Black women (in contrast to that of white women) she acknowledges the contribution of Alice Walker to the Womanist movement.

> To accent the difference between Black and white women's perspectives in theology, I maintain that Black Women scholars should follow Alice Walker by describing our theological activity as 'Womanist Theology.' The term 'womanist' refers to Black women's experiences. It accents, as Walker says, our being responsible, in charge, outrageous, courageous and audacious enough to demand the right to think theologically and to do it independently of both white and Black men and white

women.[2]

Black women must not only recognize and claim all the dimensions of our experiences but seek to analyze them for health, wholeness, and empowerment. Womanist Theology is sensitive to the oppressive nature of other dimensions of reality such as ageism, heterosexism, etc. However, this analysis will be less inclusive of these. Grant emphasizes that "Black women must do theology out of their tri-dimensional experience of racism/sexism/classism. To ignore any aspect of this experience is to deny the holistic and integrated reality of Black womanhood."[3] Here we shall examine Black women's experiences as impacted by racism and sexism.[4] These are expressions of systemic acts of violence perpetrated against peoples of color and women. A discussion of racism and sexism as acts of violence enables us to see how the lives of African and African-American women are caught up in a cycle of violence. This cycle must be broken if health and wholeness are to be restored.

Racism/White Supremacy as an Act of Violence: A Cycle of Racial Conditioning

Racism is " the systemic and systematic oppression

[2]Jacquelyn Grant, *White Women's Christ and Black Women's Jesus: Feminist Christology and Womanist Response* (Atlanta: Scholars Press, 1989), 209.

[3]Ibid.

[4]Classism is a crucial dimension of the holistic analysis, but in light of the predominance of issues relative to the color and gender categories of our cases we concentrate on racism and sexism.

of a people based on color."[5] Many tend to see racism as emanating from notions of white supremacy which has serious implications about how one feels and treats the allegedly superior oppressor, oneself, and others who look the same.

Homer Ashby, a pastoral theologian, in "Is It Time for a Black Pastoral Theology?"[6] presents a helpful analysis of racial conditioning as a cycle that results in the "social construct of racism." The four phases of this cycle are:

(1) Preparing the perpetrators,
(2) Acting out the conditioning on the oppressed group by the perpetrators,
(3) Internalizing the oppression by the oppressed group,
(4) Using internalized oppression by the oppressors to justify further mistreatment of the oppressed.

The first phase of preparing the perpetrators consists of four components: Firstly, the perpetrators of the racism are given false information or gross mis-information about the targeted group. They, secondly, withhold accurate infor-

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[5]Jacquelyn Grant, "Womanist Jesus and the Mutual Struggle for Liberation, An Interdisciplinary Exploration," in *The Recovery of Black Presence: An Interdisciplinary Exploration,* ed. Randall C. Bailey and Jacquelyn Grant (Nashville: Abingdon Press, 1995), 131.

[6]Homer U. Ashby, Sr., "Is It Time for a Black Pastoral Theology?", *Journal of Pastoral Theology* 6 (1996): 2. See Frantz Fanon, *Black Skin, White Mask* (New York: Grove Press, 1967) and also Frances Cress Welsing, *The Isis Papers: The Keys to the Colors* (Chicago: Third World Press, 1991).

mation regarding themselves. An example of this component is the distorted image that Black women are the largest recipients of welfare benefits; in actuality white women constitute the majority. It is during this phase that notions of white supremacy (and simultaneously Black inferiority) are perpetuated. A third dimension of this preparatory phase occurs as the oppressed group is permanently separated from the oppressing group so that the oppressing group, especially the children, cannot discover the inherent humanity of those targeted by racism. The final dimension of the preparation phase

> involves the use of unresolved early childhood aggression to drive out all forms of acting. . . .Young boys are conditioned not to cry when they are feeling hurt and pain. Boys who express tender and warm feelings or who identify with those who are vulnerable are called 'sissy.' The deeper the wounds of childhood, the more violent the acting out on the targeted group who are institutionally sanctioned for oppression.[7]

These unresolved childhood feelings are like fuel for the fire of oppressive systems. Oppressors (who knowingly skew the socialization process) use these unresolved feelings , i. e., anger, hurt, embarrassment, and shame, which reflect immature emotional development, malevolently to manipulate the behavior of such persons to express their anxieties on others who are the targets of the oppressors.

The second phase involves the perpetrators acting out their conditioning on the oppressed group. "The acting out manifests itself as stereotyping, discrimination, scapegoat-

[7]Ashby, "Is It Time for a Black Theology?", 3.

ing, denying opportunities and genocide."[8] We note here that in the psychoanalytic tradition, the vast majority of behavior (as much as ninety percent) is unconscious. One could therefore raise the question, especially in light of the proceeding component, whether, in this acting-out phase, the oppressors are often behaving blindly as a result of having internalized their own lies.

The third phase, crucial for our overall discussion, is the internalization of the oppression by the oppressed.

> [T]he ethnic group targeted by racism internalizes the mistreatment and misinformation, then acts it out on themselves and others of their group. Black on black violence is the clearest example of this phenomenon of internalized internalization [oppression].[9]

More shall be said concerning the intricacies of the internalization process as we discuss Fairbairn and the theory of Object Relations.

In the fourth stage, the oppressive group "uses the internalized oppression to justify further mistreatment of the targeted group."

> Here is where racism is internalized into the social fabric of the society. Symptoms of internalized oppression such as Black on black violence are spotlighted to reinforce the racial conditioning of both the dominant and the targeted group. The targeted group is blamed for 'causing' their own economic and social problems. The institutional nature of racism is denied and the au-

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[8]Ibid.
[9]Ibid.

tomatic privileges that come with being identified as a member of the dominant group are not acknowledged.[10]

This phenomenon of highlighting the behavior associated with internalized oppression, or "blaming the victim," is used to perpetuate the cycle and as an avoidance mechanism, keeping the oppressors from facing the evils of racism and its negative effects on society.

Ashby advocates battling in these four areas in order to eradicate racism. He urges that the "dominant group" should lead the charge in the first phase, whereas the third phase requires leadership from the targeted group. African Americans leading the charge, their "roots in the culture and value system of the African-American Community," would ensure optimal success toward "re-claiming a pride in history and culture, the building up of positive self-images, and the lifting up and encounter with positive role models and mentors."[11] Only then can the violence of racism be halted.

Sexism/Male Supremacy/Patriarchy: An Act Of Violence

Teresia Hinga, in "Violence Against Women: A Challenge to the Church," states: "[T]he root cause of the problem of violence that women experience lies in the patriarchal and sexist culture in which they live."[12] Hinga is so adamant about the plight of women as a result of patriarchy, and the biblical

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[10]Ibid.

[11]Ibid.

[12]Teresia M. Hinga, "Violence Against Women: A Challenge to the Church," in *Pastoral Care in African Christianity: Challenging Essays on Pastoral Theology,* ed. D. W. Waruta and H. W. Kinoti (Nairobi: Acton Publishers, 1994), 124.

tradition, especially for the women in her culture of Kenya, East Africa, that she labels the process of the objectification of women, which leads to its aftermath of violence as "thingification."

> This is clear when we consider, in our case, the evidence of the two cultures, both biblical and African which are formative of the environment in which women live in Africa. I submit that this context has contributed significantly towards the *thingification* of women and thus rendering them easy prey to abuse and violence.[13]

Women are treated as commodities, properties, sometimes like animals—most times like the possession of men.

As she interprets patriarchy and the biblical tradition, being the root cause and context of the disease of "thingification" affecting women, Hinga refers to several problems experienced by women as "symptoms of the disease." She highlights domestic violence, sexual abuse and harassment, "mutilation of women's organs" and "women as victims in politics and war" as prime symptons.[14] Several of the issues highlighted by Hinga parallel situations experienced and per-

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[13]Ibid.

[14]Concerning domestic violence in Kenya based upon a recent survey, Hinga informs readers that many wormen, "about 45%, seem to assume that being battered is part of the marriage package," and that, seemingly, "men think that wife beating is part of their husbandry rights and privilege if not obligation." The only socially sanctioned response—61%—to wife beating among her people, the Agikuyu, is *kuura*, "running away," usually for the night. If the wife stays much longer, she is usually returned by the parents to the husband who acquired his wife by *kyugurwo,* purchase. However, Waruta, also a Kenyan, states in his chapter that one should not interpret the language, the bride price, or the submission of goods by the husband to mean buying the wife like one would a

spectives held by African-American women. More importantly, however, Hinga highlights the need for all African

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commodity. See Waruta, "Pastoral Counseling and the African Family," in *Pastoral Care in African Christianity*: *Challenging Essays in Pastoral Theology,* 87-102. Anne Nasimiyuwasike, who writes of the martial arrangements of women in other African communities and countries, agrees with Teresia Hinga. See "Domestic Violence Against Women: A Cry for Life in Wholeness," in *Pastoral Care in African Christianity,* 103-116.

Concerning sexual abuse and harassment, Hinga decries rape as "by far, the most humiliating act of terrorism faced by women. . . ." She especially notes the frequency of child rapes and even murders, often by relatives, and all too often a guarded secret by the mother, the child and the family. She also speaks of "date rape" and the often unreported and the rarely told sexual "horrors" in the context of marriage. Another example of the commoditization and sexual abuse of women which Hinga mentions is the phenomenon thay call "sex tourism." In this case, women, along with other "exotic tribes" who have ostensibly preserved their cultures intact are used as bait to lure the foreign dollar through the tourist industry. Examine the following: "Unlike many other acts of violence against women, mutilation of women's organs go unchallenged because they are considered not only acceptable, but mandatory." Hinga speaks of the "hundreds of girls [who] go through the ordeal of female circumcision with seeming suicidal willingness." She calls them "unsung victims who would like to believe that they are heroines for 'voluntarily' and 'bravely' going through the ordeal of genital mutilation." As she reflects on global patterns of the manipulation of women's bodies, i. e., Chinese foot binding, infibulation of female genitalia, gynecological practices involving wanton cutting up of the woman's body, plastic breast surgery. . ." in order "to fit some preconceived notions of what ideal womanhood should be. . ." which arise out of the universally operational pool of patriarchal values" she raises some of the complexities of the interpersonal and the intrapsychic tensions involved in the internalization of unhealthy patrirchal values. "The case of bodily mutilation and manipulation of women is one that shows women as 'unwitting' collaborators in their own oppression for they do the atrocities on themselves, having uncritically internalized values and practices that dehumanize and brutalize them." Hinga, "Violence Against Women," 121. It is important for us to note—

women not only to challenge systems that oppress, dehumanize and brutalize, but also the need to scrutinize the socio/psycho/religious dimensions of women's participation in such oppressive systems.

According to Elisabeth Schüssler Fiorenza "[patriarchy] is defined as the social structures and ideologies that have enabled men to dominate and exploit women throughout recorded history."[15] This ideology of patriarchy undergirds man's oppressive actions and women's compliance with them. Fiorenza's deduces, "Women were not only the objects and victims of male rule but also compliant agents who have desired to live for men's well-being."[16] The question still remains, just what does one mean by "compliant agents"? Have women consciously agreed to allow themselves to be exploited and oppressed for the benefit of men? Why have women seemingly cooperated for so long, in so many places in systems and structures that view and treat them as second-class citizens and/or inferior beings?

If, as Grant says ". . . in the male consciousness, patriarchy assumes male dominance and control, making nor-

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women of the Diaspora— that there are varying perspectives about our interventions and perspectives on this matter of female genital mutilation. Hinga, for example, references Alice Walker's *Possessing the Secret of Joy* (New York: Harcourt Brace Jovanovich, Publishers, 1992), and Mary Daly's, *Gyn/Ecology.: The Metaethics of Radical Feminism* (Boston: Beacon Press, 1978), whereas Mercy Oduyoye, a writer/scholar from West Africa takes great offense at "outside" interpretation of female genital mutilation. See *Daughters of Anowa* (Maryknoll, NY: Orbis Books, 1995), 86.

[15]Elisabeth Schüssler Fiorenza, *But She Said: Feminist Practices of Biblical Interpretation* (Boston: Beacon Press, 1992), 105.

[16]Ibid.

mative the centrality of men and the marginality of women . . . primary roles of men and secondary roles of women . . . which ensure a hierarchy in sex or gender roles . . ."[17] Just what is the female consciousness (or unconsciousness) with regard to patriarchy? Clearly some have chosen or been taught to compliment the male consciousness with a parallel female consciousness which accepts exploitation of women as normative. This parallel can happen because patriarchy involves more than the attitudes and actions of individuals; it is a way of living and looking at reality. Sheila Collins suggests this as she views patriarchy as "the whole complex of sentiments, the patterns of cognition and behavior, and the assumptions about human nature and the nature of the cosmos that have grown out of a culture in which men have dominated women."[18] To overcome sexism and patriarchy is to overcome a worldview. In fact both sexism and racism (as we know from Ashby's analysis) causes similar conditions.

These understandings of racism and sexism undergirded by "white supremacy" and male supremacy are helpful. Inherent in the notions of "white supremacy" and "male supremacy" are assumptions which bring psychological internalization for the oppressor and the oppressed. In particular, the characterization of notions of supremacy in this regard alerts one of the possible psychological hazards regarding the internalization of concomitant values by the victims of such phenomena. In other words, a woman oppressed by

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[17]Grant, "Womanist Jesus and the Mutual Struggle for Liberation," 131.

[18]Sheilia Collins, *A Different Heaven and Earth* (Valley Forge, PA: Judson Press, 1974), 51. See also Elizabeth D. Gray, *Patriarchy as a Conceptual Trap* (Wellesley, MA: Roundtable Press, 1982).

racism, classism and/or sexism may tend to assume (take on) and/or perpetuate, (even in the absence of the oppressor) the abuse initiated by the oppressor. This is because of the unhealthy way she feels about herself, relative to the unhealthy way she also feels about the oppressor. Object relations theory is helpful in articulating the intrapsychic structures and the interpersonal dynamics.

Object Relations and the Process of Internalization

Object Relations, with its origins in the psychoanalytic theory of Sigmund Freud, refers to the process of internalization of external relationships, particularly parental figures, during the pre-oedipal stage of psychological development. Theorist W. R. D. Fairbairn is helpful as he formulates his Relational Structure Model of the personality which includes his unique perspective of dependency as foundational to growth and development.[19]

Our discussion centers around the internalization process relative to women. Three tenets of Fairbairn's "relational structure model" of the personality are important. Firstly, Fairbairn's theoretical interpretation of personhood is not biologically based on instincts, but rather relationally derived from a qualitatively dependent relationship, which has its roots in the symbiotic link of mother and child. The

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[19]See W. R. D. Fairbairn, *Psychoanalytic Studies of the Personality* (Boston: Routledge and Kegan Paul, 1952). See also W. R. D. Fairbairn, " On the Nature and Aims of Psycho-Analytic Treatment," *International Journal of Psychoanalysis* 39 (1958), and Jay R. Greenberg and Stephen A. Mitchell, *Object Relations in Psychoanalytic Theory* (Cambridge: Harvard University Press, 1983), 151-187.

ego, for Fairbairn, which is present at birth,[20] is inherently "object seeking." Since the term "object" means person, the psychic core of the fetus/infant/child, first and foremost, is compelled and constrained to be related to the mothering one, (and not part of objects like a breast, a bottle, or a blanket.) Stimulation and satisfaction of the erogenous zones are but a means to the end of being significantly related.

Secondly, Fairbairn sees the innate ego as dynamic and whole at birth. This ego, sometimes referred to as the central ego, is imbued with its own energy and an undivided psychical structure. "Fairbairn believes that the fundamental goal of recognition, preservation and restoration of psychic wholeness is the goal of all mental health and, therefore, of psychotherapy."[21] The central ego is self-motivated, whole, and designed to be significantly related.

For Fairbairn, psychopathological phenomena ensue when the needed object, perceived as "bad" is internalized and subsequently split. This process of internalization and splitting of the object (actually object representations, such as feelings and experiences) is done, unconsciously, in an effort to control and coerce disturbing aspects (especially of people) in the external world.[22] In an earlier writing, the writer described in detail just how these processes of internalization

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[20]In an earlier work this writer highlighted the importance of Fairbairn's treatment of dependency as a positive value, especially for African Americans. See Carolyn L. McCrary, "Interdependence as a Normative Value in Pastoral Counseling with African Americans," in *The Recovery of Black Presence,* ed. Randall C. Bailey and Jacquelyn Grant (Nashville: Abingdon Press, 1995).

[21]W. R. D. Fairbairn, "Synopsis of an Object Relations Theory of Personality," *International Journal of Psychoanalysis* 44 (1963): 224.

[22]Henry Guntrip, *Psychoanalytic Theory of Self* (New York: Basic Books, 1971), 91.

and splitting take place.[23] Suffice it to say that the object, once internalized, is split in three parts (the good object, the rejecting object and the exciting object) and then repressed by corresponding parts of the now divided ego.

Thirdly, the three developmental stages according to Fairbairn, are 1) Infantile Dependency, 2) Transitional Stage of Quasi-independence, and 3) Mature Dependency. Interestingly enough, that which helps to move the child from infantile dependence through quasi-independence is love. Fairbairn states:

> [T]he greatest need of the child is to obtain conclusive assurance (a) that he is genuinely loved as a person by his parents, and (b) that his parents genuinely accept his love. It is only in so far as such assurance is forthcoming in a form sufficiently convincing to enable him to depend safely upon his real objects that he is able gradually to renounce infantile dependence without misgiving.[24]

Fairbairn's unique perspective and his three-stage developmental model based on relationship, qualitative dependence and love contributes significantly as we wrestle the intricacies of attitude and behavior relative to women living and being in oppressive sexist and racist relationships and environment.

Internalization, Object Relations, and Women

The Fairbairnian model of intrapsychic structuring and

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[23] McCrary, *Recovery of Black Presence*, 167.

[24] Fairbairn, *Psychoanalytic Studies of the Personality,* 67-68.

corresponding internalization processes supports and contributes to our discussion of women in two important ways: (1) The ego's essential drive/need for relationship, and (2) the unconscious internalization of the "bad object" at the expense of inner wholeness. That the innate, whole and energized psychic core—the ego's person seeking and relationship needful (dependent) undergirds a fundamental element of what it is to be woman: to be in genuine, reciprocal relationship with an other or others for the purpose of maintaining psychic wholeness. Phenomenally, this dimension of womanhood remains prevalent despite oppressive relationships and/or systems such as patriarchy. As Africans are "incurably religious," women seem to be incurably relationists. The need, however, to be in meaningful human relationships and to remain psychologically whole, though fundamentally a "blessing," is so fraught with grave challenges—especially for women—that this ultimate "gift can become a curse." If the ultimate goal is to stay in relationship, what and who pays the cost if and when the relationship is unhealthy? The writer's contention is that women, in an effort to maintain healthy relationships, sacrifice inner wholeness for external relating.

In fact, Fairbairnian theory postulates that the "central ego," in an effort to keep the external "world" good, incorporates or internalizes the "bad" object/ person, experience, feelings, scenes, representations, into the psychic core so as to control or coerce such anxiety causing phenomena. Theoretically, "bad" objects on the outside are just too overwhelming for the ego. (One theoretically just cannot cope with the thought/reality of the world and/or authority figures/ significant relationships being bad/malevolent. This is highly anxiety producing for the central ego.) This internalization and splitting of the "bad object" however, causes the central

ego to split (as we have said) into three parts, thereby setting up internal structures which are at constant war with each other.

Women's internalizations are magnified in terms of this preoccupation with external relationships and in their elevation of the "bad object," persons or relationships as normative and acceptable. These and other points of internalization ensure that violence against women is continual; there is no opportunity to affirm the self as worthy and healthy. So, women in a desperate struggle to "have peace" or to "make peace" in "bad" (anxiety producing) external relationships often suffer an internal, basically unconscious, raging war; their inner wholeness becomes casualty to unjust and too often ill-intentioned demands on their personsonhood. Such fracturing is the damage done to women by the unjust and violent systems of reality of racism and sexism.

The goal of our work, then, is to help women recapture that state of inner wholeness. A key concept for the writer in this "whole-making"[25] experience for women of color is that of interdependence. The approach, which embodies this process, is cross-cultural. My definition of interdependence is as follows:

> Interdependence refers to that state of communal existence wherein each person is appropriately recognized for . . . uniqueness and ultimate worth, encouraged in . . . need to be significantly related to others, enabled in the fulfillment of . . . potential of worth and purpose, and supported in . . . responsibility for the survival, the physical well being, and positive mental, psychological, economic, and spiritual development of the group

[25]Fairbairn, *Psychoanlaytic Studies of the Personality*, 39-40.

as a whole.[26]

The fulfillment of the mandate of interdependence is a necessity in helping women to recapture their inner wholeness. This three dimensional definition of interdependence which encompasses the well-being of the intra-psychic, the interpersonal, and the group gives foundation to the cross-cultural and cross-generational approach for the wholeness and the empowerment of women.

Cross-Cultural Considerations

In light of the two cultures represented by this exploration, African American and Kenyan/East African, there are four tenants which guide our cross-cultural/cross-generational model.

First, being in proper relationship and recognizing boundaries is essential. The writer recognizes that, as an African born in the United States, she brings to the experience in Africa certain biases, assumptions, philosophical and theological premises which may or may not be operative with East African women. African women on the continent need to define and interpret their own experiences. For instance, African-American women (and men) tend to romanticize African culture, especially prior to the coming of the "white man," European colonization of Africa. In the case of women, as Teresia Hinga points out, they faced great challenges, i. e., "mutilation of woman's organs." This, other women in Kenya label as female genital mutilation even before the coming of white men.

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[26]Howard Thurman, *The Search for Common Ground: An Inquiry into the Basis of Man's Experience of Community* (New York: Harper & Row, 1971), 76.

Honoring diversity, secondly, and not creating new stereotypes is important. We know that Africa is vast with more than fifty nations and thousands of ethnic groups (tribes). Each woman is in pursuit of meaningful relationships, divine and human. We need consciously to appreciate differences in each other instead of being disturbed by them.[27]

Recognizing, thirdly, that to be alive is to be religious in the African worldview. The community is predominant over the individual. "I am because we are and since we are, therefore I am."[28] This is the theo-philosophical worldview in which many African women live and experience their selfhood. Some people go so far as to say that Africans are incurably religious. What does this mean especially for the African woman? In what ways can the voices of African women create community from an African worldview that is not patriarchal or oppressive?

In actuality, the three points discussed are relevant in this cross-cultural/cross-generational analysis. However, in addition, cross-generational analysis must maintain other sensitivities.

Cross-Generational Considerations

Cross-generational dynamics and relationships vary in conscious importance from culture to culture. One has to include at least three generations in order to begin exploration of cross-generational or trans-generational dynamics.[29] In the African culture, the definition and participation of family

[27]McCrary, *Recovery of Black Presence*, 167.

[28]R. C. Leslie, "Cross-Cultural Pastoral Care," in *Dictionary of Pastoral Care and Counseling*, ed. Rodney J. Hunter (Nashville: Abingdon Press, 1990), 252.

[29]John S. Mbiti, *African Religions and Philosophy*, 2nd ed. (Oxford: Heinemann, 1990), 141.

automatically and consciously includes the ancestors, the living dead, grandparents and their generation, parents and their generation, the children, and the yet unborn.[30] Reverence is paid and honor is given, especially to the ancestors, by libation, prayer, verbal testimony, and or/silence. Africans generally do no discuss publicly a "family business," i.e., family history or family secrets, as readily as one might speak in the West.[31] Both the African and the African-American stories which follow are to be read with the above-discussed points in mind.

An African Woman's Story

Wanjiku, a member of the aforementioned group of primary parents, stated through her tears, "I don't know if I should stay here in the city (Nairobi) with my two children or try to go back home to my village. Either way I feel as though I'm trapped in the long run. I really don't have enough eduction to get a decent job since my parents didn't believe that girls needed to go to school and get educated . . . the boys were allowed to go . . . . I think things would have been different for me had I been a boy . . . when I was little I used to wish that I was a boy.

All I really know is the village . . . but I can't go back . . . so many customs that hurt girls and women . . you know I had even thought about letting my daughter get circumcised, so that she would have a peer group and feel like she fit . . . . A woman relative who does the cutting says, ". . . it is best for the girl . . .the only way to be acceptable with the women and

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[30]Edward P. Wimberly, *Counseling African American Marriages and Families* (Louisville, KY: Westminster/John Knox Press, 1997), 38-50.

[31]See Mbiti, *African Religions and Philosophy*.

'ready' for the man at marriage . . . . Besides, if she doesn't she will always be a girl. She will never be a woman." I think so much about her words. In one way she has a point, my girls do need to be taught the way of women. . . On the other hand, all that cutting, all that pain and for what?

I do have a little money to help me right now since I sold the land that my father gave to me. That was so awful . . . . I was in such pain . . . . The last thing I wanted to do was sell the land that my father gave to me so I could have a little something, my own shamba [garden] and such . . . . But after my brothers tried to take it from me and run me and my children off the land saying, "You know that the land belongs to us male children . . . women only have what we give them . . . go back to your husband's people, to your childrens' people . . . since your husband is dead, you know you are to marry one of his brothers and you will have land. . ." I did think about marrying one of my husband's brothers but I'm so afraid that he be just as mean as my husband was to me. . .my husband would hit me for no reason and when I would run home, my family, especially my brothers, would just tell me to go back to my husband. They said. . . "Besides, he has given all the 'bride price' as required. . . ." After my husband died, his family said I could leave if I wanted to, but I shouldn't take the children . . . .I just told them that I was going to visit my family and I ran away with my children. . . .

You know my father worked so very hard to get us some land back after the British came and ran us off . . . After independence, [Jomo] Kenyatta [first president after Independence] didn't take the land back from those white people. Everybody, even we, the Gikuyu, like Kenyatta, had to buy back our own ancestral land. My father never really got over what those white people did to us . . . . And now my brothers

tried to do the same thing to me!

Analysis of African Woman's Story: Concerning Racism

Relative to the "Cycle of Racial Conditioning" discussed earlier by Homer Ashby, phase one analyzes the way the perpetrators of oppression withhold information about themselves. One of the most striking occurrences while sitting with Kenyan women was hearing how the colonial oppressors kept information concerning their treatment of African people, colonized and the enslaved in the Diaspora. Though some similar things had occurred, I told them about some of our experiences in the hell holes called slave castles and slave ships, the raping, torturing and killing of rebellious sisters and brothers, the selling of family members from each other, the backbreaking work, the dehumanizing lies, the failed and the successful revolts by enslaved African women and men, the sisters cried with me. But they were not shocked! They told me the British had taken all the fertile ancestral lands, especially the Gikuyu land, which then became known as the White Highlands (in which no Black should be after dark). Africans were carted to acrid lands where growth is barely sustained. Wanjiku often paid homage to her ancestors whom she dearly associated with their land and from whom she was feeling a deep sense of alienation because of the white man's intervention and of her brother's treatment/betrayal of her family.

The colonizers and missionaries, seen by the Africans as one and the same, denounced African religion, families, dress, jewelry, music, drums, and dances as pagan. Their art, color, hair, food, etc., were denigrated, labeled as bad

and/or "primitive." One of the sisters in the group, while admiring the jewelry that I wore, said, "My mother and aunts wore such jewelry, but the white missionaries said those things were not Christian, so we don't wear them anymore." I also noticed the sisters wearing some of the more traditional, colorful African clothing. Several said, "We only wear such *Khangas* while at home or working in the garden. When going out, we must be properly dressed with the western tailored dress (and the men with the shirt and ties)." Yes, we know, they say that we are "more British than the British." These statements signify the way in western, white values relating to women and culture have been internalized by many Kenyan women.

Wanjiku and the other sisters were very concerned about violence, robberies and break-in among young people. "Our children are attacking and taking from us, their own people! We have so little now and they seem to be willing to risk so much just to take those things." How dangerous, for now the men have banded together to catch youth at night, beating them severely, maybe even killing. Many of them do not have the school fees and for those who finish secondary school, there is no place for them in the colleges or universities. In this, we see operative the third phase of the "Cycle of Racial Conditioning," wherein the victims internalize the mistreatment and "act out the oppression upon themselves." The young African brothers (in particular) are falling prey to the oppressive systems. As we have noted earlier, this behavior is unconscious, feelings of rejection, and devaluation of life have largely been repressed. The racist notion that African life—Black life—is not valuable has been internalized by the young people. Subsequently, they exhibit this devaluation of Black community and life, displaying their anger and rage in their own communities.

The Kenyan sisters are analyzing the oppressive systems of neo-colonialism and the legacy of racism which envelopes them. But they particularly see how the young people responding negatively in relation to oppression. The women remind themselves of the courage of the Mau Mau and all who fought for independence. "We knew who the enemy."

For Wanjiku and the sisters is clear that the fight was Blacks against whites, Africans against British, victims against oppressors, good against evil. In this regard, the women and the men were together, the evil vicissitudes of race domination and colonization were fought hand in hand. This is one reason why their treatment by the brothers in such sexist/patriarchal ways is such an affront.

Analysis of African Woman's Story: Concerning Sexism

Teresia Hinga's candid discussion of the violence against women in her culture stresses the participation of men, women, society, religious norms, especially the biblical tradition, and patriarchy in the oppression of women. Wanjiku's statement about how things would have been different had she been born male instead of female, speaks first of the external milieu of oppression in the form of sexism. As a young girl she wished she had been born a boy; this evidences internal grappling regarding her gender identity during her formative years. Both the external milieu and the internal wrestling merge.

Wanjiku, being born and bred in a culture which, because of her female gender, gave signals that she was not the preferred, not the best, not just right, not worthy, not of ultimate value. In the biblical tradition, she was not representa-

tive of *Imago Dei*. In the patriarchal perspective she did not have inalienable rights and was virtually a second-class citizen. In the sexist view she was an inferior being subjected to the male.

In Fairbairnian Object Relations theory the ego of Wanjiku, as a developing female infant could not withstand such an oppressive worldview or the "bad object representations/feelings" toward her as female. Her ego then, in an effort to control and/or coerce these "bad representations and/or feelings" on the outside, internalizes or incorporates them, spliting them into good and bad; the bad object representations/feelings are further split by the ego into rejecting and exciting dimensions. Correspondingly, the ego, attached to the "bad" split object representations/feelings, is now divided and saddled with the task of keeping all dimensions of Wanjiku's psyche in some functioning order. When Wanjiku wished as a child to have been born male, she was no doubt feeling the rejection of being female within herself as a result of that being the prescribed and often enforced case on the outside.

These reflections are not to say that Wanjiku is sick, psychologically unbalanced, or irreparably damaged; but rather that she, like many females worldwide, is traumatized at her psychic core by false doctrines and distorted structures of oppressive systems that not only do not have her best interest at heart, but which profit from her painful existence and are diminished by their callous disregard for her possible powerful contributions.

In fact, her prescribed role was that of a hard-working homemaker (carrying water, tilling the garden, buying the groceries, doing the cooking, washing the clothes, etc.) who would not need much education, especially not math or

science skills, have babies and be supportive of her husband at all costs.

Wanjiku and the other sisters were not denigrating the usual homemaking work of women; however, they questioned those oppressive forces and people who made life so painful and nearly unbearable.

An African-American Woman's Story

Beverly, a forty-three year old African-American woman who has three children, shared the following story with our group of women, primary parents. The little my mother would say about her father is that he often remarked, "I'd a been a rich man if I had nine boys and three girls, instead of three boys and nine girls," inferring that the nine boys could have plowed more fields and milked more cows which would have meant more wealth for him and the family. (This, however, was without foundation for they say that my older aunts could plow the fields and milk cows as well, if not better, than any man.) These and other comments of my mother gave me a key to understanding why she was so "down on the girls," i. e., not believing our words, holding us accountable for our actions, demanding responsibility, blaming us first for any wrong occurrence, etc., and showed preferential treatment to the boys (three boys and then three girls). My mother has real problems feeling accepted or of ultimate value as a woman. I blamed her feelings of self-rejection on her father. Then, in doing my genogram for a class project, I learned more about my family and that helped to understand some things.

My maternal grandfather's grandmother had been raped, at the age of twelve, by the white slavemaster. The

daughter of the rape, my grandfather's mother, was, they say, "mean as a snake." Some say she was mean because she had that "white blood" in her. Others say she was mean because she hated being half-white. Talullah was light-skinned, with long straight hair and a fiery temper. She fought any woman who "looked at her husband," loved her oldest son William (my grandfather), hated her white father, was the mother of ten children and died at the age of thirty-nine. They say she died of TB during or after pursuing some white boys who had beat up her son William (after he refused to call them "mister" once they were young men.) My great-grandfather, Adam, never remarried.

The more I learned about these events and of my family's history I began to re-interpret what I considered to be my mother's and my grandfather's unfounded misogynistic ways. I traced the flawed male-female relations, the physical abuse of that "unmentionable rape" and of my grandfather's physical abuse of my grandmother and my mother's six older siblings (she's number eleven) and the phenomenon of slavery. . . .I recognized that I needed more help looking at what had happened to women in our family.

Analysis of African-American Woman's Story: Concerning Racism

Athough the problem with Beverly entails difficulties in female/male relationships, the strong dynamic here is the pattern of violence in the family. One root cause of the anger that fuels violence is racism and the holocaust of slavery. As we look at the second phase of the "Cycle of Racial Conditioning" wherein the perpetrators act out the conditioning on the oppressed group, we find the awful tragedy when

Amanda was raped by the white slavemaster at the age of twelve. One knows that as an enslaved African and in light of phase one "preparation," lies and misinformation were perpetrated against Amanda. As a consequence of the rape, Talullah was light-skinned with somewhat straight hair. In the distorted racial view, this made Talullah better, cleaner, attractive, whiter and more right in the eyes of the oppressor. By virtue of the power held by the oppressive slavemaster, phase one (preparation and lies) and phase two (acting out in the form of stereotyping, discriminating, scapegoating, raping, genocide) were steadily reinforced for the good of the oppressive system (and of course, the oppressing slave masters).

Evidence that this was not the sentiment of the child of the rape, Amanda's daughter, Talullah hated her slavemaster father. She therefore hated a part of her self. Whereas to some, her color represented a good to be coveted, to Talullah it represented the worst act of violence against her mother. She reminded herself—everyday—how pain-inflicting, evil and wrong, human beings could be. They say she was mean as a "snake." She was perpetually enraged. Rather than having loving feelings for her daddy, she hated him and everything that he and the racist dehumanizing system of slavery represented. It appears that this necessary meaningful relationship, for the proper development of a young woman, was never resolved.

These distorted male/female dynamics and unresolved feelings of anger, humiliation, and hatred of self and others have traversed the generations. The adamant statement by the aunt that it was "not rape" because he "owned her" shows the degree to which she has internalized the values of non-personhood regarding the Black woman in the racist slavery

system.

Analysis of African-American Woman's Story: Concerning Sexism

This same physical, emotional, psychological act of violence—the rape—has had devastating ramifications on succeeding generations in terms of sexism. As Teresia Hinga affirms, the precipitating phenomenon of "thingification" of women is an environment which breeds violent behavior. The most obvious physical abuse was that awful rape by the slave-master and the domestic violence as well as child abuse by Beverly's grandfather. However, the sexist ways that he treated his children has also had a profound effect on the psychological development of subsequent generations relative to their gender identity.

Grandfather William's statement, "If I had had nine boys instead of nine girls" speaks to his preference for boys over girls as well as his notions of role assignment and the socialization process. He couched his declarations in terms of his possible economic advantage, but "herstory" shows where several daughters hurried to get married so as to get away from him and several others ran away because of the disrespect that he showed them. His wife, who was a dark-skinned "fine woman, fine as silk," was a loving mother (and wife) but obviously no match for her strong-willed, verbally and emotionally abusive, autocratic, domineering, light-skinned husband around whom she barely spoke. (Other oral history testifies to the fact that he would get dressed on Sundays and drive to visit his girlfriend in another city, without apparent protest from her.) The daughters, the wife—the women were clearly viewed and treated as objects or things

for his personal aggrandizement and pleasure without consideration or respect for the needs or the development of their personhood as women.

Patriarchal/male supremacist structures seemed to be clearly in place as Beverly reflected her mother's sexist attitude and treatment, her brothers and sisters and her male and female children. On one occasion Beverly was confronting her mother about her mother's seeming obsession with trying to give Beverly's nine-year-old son large sums of money (depositing in his bank account and spending money, too) for no apparent reason (other than the fact that he liked to have money in his pocket), and her refusal to give Beverly's older daughter (who had been diligent in performing her tasks) any money at all. As Beverly reminded her mother of parallel tendencies in her mother's behavior with Beverly's male siblings, Beverly's mother exclaimed, "You just don't understand! The world just does not have any respect for women. You have to prop that man up or you won't have anything at all." Now, you tell me, just what women does the world have any respect for? I can count them on one hand. Beverly's mother held out her hand, and she actually named only three, not one was an African-American woman. When Beverly's mother said, "the world," she was actually saying, "I don't have any respect for women," which also means, "Deep within I don't have respect for myself as a woman, and/or, I don't have high regard for myself as a woman." Thus she does things to help the male for whom "the world" and she have high regard. In her opinion, the male needs it; he deserves it; and with him "things," acquisitions, money, esteem will count, especially in the eyes of "the world." Of course, this type of behavior on the mother's part only serves to infantile the male or gives him a sexist manner, a false

sense of entitlement.

Actually this blatant disregard, due to internalization, of herself as a woman examples how vicious sexism attacks one's psychic core (splitting the central ego in Fairbairnian terminology), and negates one's sense of personhood. This display of internalized sexism disturbs the soul of a person. In this light, sexism represents a fragmentation and devaluation of the person. The attempt at elevating the value/esteem of the male child, especially at the expense of the female, is a violent act since it actually assaults and insults the personhood of all involved. Beverly said that she decided at that point to return to counseling so that she could wrestle with the impact on her (and her children) of many such distorted (and possibly some positive) cross-generational issues and patterns regarding sexism and racism in her family.

Reflections on These Stories and Analyses Concerning the Devaluation of Women

As we examine the African-American woman's story, we see the depth and persistence of the dynamic of devaluation of women in the mother (grandmother) and the aunt. The grandmother, exemplifying internalization, clearly values the male grandchild over the female grandchild (as she had valued her male children over her female children). This internalized devaluation of the self as a woman, negatively impacts the children and potentially the grandchildren, female and male, in terms of personhood. The aunt, also exhibiting internalized racial oppression, devalues her own great-grandmother, relegates her to the status of commodity and refuses to contemplate as rape the violent sexual assault against her (great-grandmother).

In the African women's story, Wanjiku is devalued by her brothers who attempt possession of her land (bequethed to her by her father) claiming that the land is for male children and not female children. Wanjiku is also devalued by her deceased husband's family who values the children, but not Wanjiku the woman/mother. Thus, the children must stay, but she may go. Also, in reference to the "mutilation of women's organs," Wanjiku is seriously questioning the value of this awful practice—to be ready for men— full of pain and suffering in the life of her daughters. Sexism and patriarchal structures permeate the stories of Wanjiku and Beverly.

Concerning Domestic Violence

In the African story domestic violence is seen as a part of Wanjiku's life with her husband. She also refused to marry one of his brothers because she was unwilling to subject herself to any more violence from his family.

In the African-American case, Beverly's maternal grandfather, William, was violent with her grandmother and six (the older ones) of Beverly's aunts and uncles. Grandfather William's behavior imitated much of the violent behavior (not necessarily towards him) that he had experienced living with his mother (Tallulah).

The domestic violence in Wanjiku's family seems more attributable to patriarchy (as Hinga has noted); whereas the domestic violence in Beverly's family seems to be a combination of the violence inherent in racism/slavery and patriarchy.

Concerning Racism

In the African case there is the loss of the Gikuyu land to the British and the continuing strife in the daily lives of the people because the land was not returned. In the daily reality of racist Neo-colonialism the young people are reenacting the racial oppression in terms of attacks against persons and property. There were also racist notions which the colonizers and the missionaries brought concerning the lifestyle, the religion, the family patterns, etc. of the Agikuyu. However, they made particularly dubious judgements about women's dress, jewelry, hair, and color which have negatively impacted by way of internalization, the women's self-image and self-esteem.

In the African-American story racism fuels the holocaust of enslavement of Africans. Typified by the rape of Amanda, African Blacks are violated. The brutality of the slave trade and the often dire consequences of trying to fight perpetrators in the system of slavery (Grandfather Williams's fight with his white peers, and his mother's valiant attempt to defend him) often made internalization of values antithetical to one's sense of self as a whole person, almost inevitable.

Different facets of racism were experienced in these stories. The Agikuyu lost their land, much of their culture, and religio-communal values which reverenced personhood. The African Americans, taken completely away from their land, losing geographical orientation, connection with ancestors, language (in the formal sense), family, heritage, privacy, limbs and often life, also lost another degree of inner wholeness at the violent rape of Amanda. Internalized oppression relative to racism seems to be complex in the women of Beverly's African-American family.

Resolutions

As we analyze these stories—which are literally an ocean and a continent apart—we see and feel the plight and the promise of women in terms of how their lives down to the very core of their being, psyche, and soul have been fragmented and yet how some have managed to regain or maintain a sense of wholeness. How, in light of and in spite of the racism, sexism, patriarchal structures of violence and the internalization of oppressive values and representations do we minimize the fragmentation and promote wholeness in women?

In order to be whole, women must have healthy understandings of themselves. Womanist Theology teaches that unhealthy understandings of ourselves are multiple (maybe even legion), and must be challenged. Under the holistic rubric of Womanist Theology we need to combat racism and sexism (in particular) in all its mainifestations and in so doing we also combat internalized oppression which serves to motivate the vicious cycle of violence incumbent in both racism and sexism.

The ultimate value of interdependence as a way of life is that it helps to break racist and sexist cycles of oppressions and reinforces a basic tenent of Womanist Theology: The need for everyone to dismantle these oppressive systems means Black women, Black men, white women, and white men must acknowledge the evil and claim their participation in the violence. Our goal is not to be unhealthily dependent on or independent from Black men or from whites. Wholeness can be enhanced by a positive unified effort. The key lies in the way in which women are in relationship with white folk, with Black men, with other Black women, with themselves, and with God.

The African sisters from Kenya are teaching us at least

two things about the phenomenon of interdependence relative to pastoral counseling. First, God ordains healthy relationships, and they share the power, the love, and the ultimate value of community. Although of meager means, these sisters formed a support group for themselves in order to share, to analyze, and strategize their plight and possibilities. Second, they recognized the value of a cross-cultural perspective and participation, and they let this writer join the group. Likewise, a cross-cultural perspective is helpful for African-American women. Since racist and sexist systems of oppression are global, our efforts at combating them should also be far-reaching.

The story of the African-American woman, Beverly, also teaches us concepts relative to interdependence and important for pastoral counseling. First, there can be understanding and ultimate healing in knowing the cross-generational dynamics in one's family genogram. "Herstory" dictates that we revisit the past, the abuse, the triumphs, and the travails; we must revisit the pain—feeling the pain and the sense of victory. Second, internalized oppression, like that which we see in the aunt, demonstrates how devastating emotional and psychological pain is and how it travels from and through generations. Interdependence tells us we, as women, were raped. However, with the help of God, Womanist theological understandings, and the proper psychological treatment of internalized oppression, we can continue to break oppressive cycles, regaining wholeness.

Joseph E. Troutman*
John C. Diamond, Jr.*

Conclusion: The Overarching Dimension

Tom Pugh's legacy is his development of the personhood model as the center of emphasis for African-American pastoral care and counseling paradigm. This model emphasizes "being" rather than "doing" on the part of the care giver. The caring process is multidimensional, i.e., the care giver not only gives but receives. Reciprocity is the essence of the caring relationship. Therefore, Tom's admonition for the care giver is to come to grips with past experiences and feelings in conjunction with the caring encounter.

At the core of Tom's pastoral care and counseling model is the dialectic of helpfulness. Upon his return from Boston University, Pugh had acquired the necessary power to "be" and the ability to "help." Internalizing this, he returned to the African-American Community ready to serve, and in serving, contributing. No longer was he limited in being helpful to others who had experienced the negation of their personhood. He transmitted this power of helpfulness to several generations of African-American care givers, including graduates of ITC.

An example of Pugh's art of "overcoming limi-

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*Joseph E. Troutman is editor, *Journal of the Interdenominational Theological Center,* ITC's Librarian, and Head, Department of Theological Services, AUC Robert W. Woodruff Library, Atlanta, Georgia.

*John C. Diamond, Jr., is editor, *JITC,* and retired Andrew W. Mellon Professor of Systematic Theology, ITC, Atlanta, Georgia.

tation" is his struggle during the Civil Rights Movement to combat the treatment of the Black race as things. This same theme is echoed by African Womanist Teresia Hinga who coined the term "thingification" of human beings. Of course, such treatment of people as things nullifies their personhood.

A more recent perpetuation of Pugh's paradigm of pastoral care and counseling is the acquisition of his personal library by the Department of Theological Services, Atlanta University Center, Robert W. Woodruff Library, Atlanta, Georgia, in December 1997. This collection of over 1000 titles represents the life and work of this "quiet giant"—a monumental contribution in memory of Thomas J. Pugh.