AFRICANS AMERICANS AND THE BIBLE

SACRED TEXTS
AND SOCIAL TEXTURES

EDITED BY VINCENT L. WIMBRICH

African American Social-Cultural Formation, the Bible, and Depth Psychology

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Na Yesu firi hó baa Galilea po ho. Na ókóó bepó so kótenaa ase hó. Na nkurófoó akuakuo pii de mpakye, mmbuafoó, anifira foó, emum ne afoforó pii baa ne nkyen, na wóde wón beguu ne nan ase, na ósaa wón yadeε no yεε nkurófokuo no nwanwa, berε a wónhunuu sε emum rekasa, na mpakye ho sane, na mmubuafoó nanteε, na anifirafoó hunu adeε; na wóhyeε Israel Nyankopón animuonyam (Mateo 15:29–31)

— Twere Kronkron – Asante (Holy Scriptures in the Asante Language of Ghana, West Africa)

And Jesus went on from there and passed along the Sea of Galilee. And he went up on the mountain, and sat down there. And great crowds came to him, bringing with them the lame, the maimed, the blind, the dumb, and many others, and they put them at his feet, and he healed them so that the throng wondered, when they saw the dumb speaking, the maimed whole, the lame walking, and the blind seeing; and they glorified the God of Israel.

(Matt. 15:29-31)

Introduction

This essay initiates an investigation into the synchronistic and religio-miraculous roles of the Bible in African American social-cultural formation as these relate to depth psychology and psychotherapeutic healing. The eventual purpose of this exploration is to address the relationship between depth psychology and African American religious experiences of synchronicity and the miraculous as signs of God's healing power and liberating action in the face of racial oppression and injustice in contemporary society. It is hoped that the insights garnered from these investigations can be applied to the even further and fuller refinement of strategies for improved functioning in African American and other communities.¹

The term synchronicity originates in Carl Jung's pioneering depth psychological work on meaningful coincidences which are acausally related.² Ann Ulanov illumi-

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nates this understanding of synchronicity further in a depth psychological context by explaining that

Examples of synchronistic events occur frequently in analysis of unconscious contents where meaningful parallelism between psychic and physical events takes place. A dream may refer to life events which happen after the dream rather than before it. Similar or identical thoughts or dreams may occur in different places at the same time.³

Although it would seem that synchronicity and the miraculous are related phenomena, various conceptions about the relationship between them are relatively underdeveloped. The following definition of the miraculous, from Paul Tillich, extends the plausibility of the idea that synchronistic and miraculous phenomena might be related, even if they do exist across the depth psychology-theology interface from each other. Tillich's definition of the miraculous is as follows:

The sign-events in which the mystery of being gives itself consist in special constellations of elements of reality in correlation with special elements of the mind. A genuine miracle is first of all an event that is astonishing, unusual, shaking, without contradicting the rational structure of reality. In the second place, it is an event which points to the mystery of being, expressing its relation to us in a definite way. In the third place, it is an occurrence which is received as a sign-event in an ecstatic experience. Only if these three conditions are fulfilled can one speak of a genuine miracle.⁴

Two examples from my own practice of psychotherapy illustrate both the synchronistic and the miraculous aspects of the above definitions in the context of psychotherapy with African Americans. A particularly significant synchronicity was initiated for me about five years ago, when, before I knew anything about the African Americans and the Bible Research Project, I had a dream in which a wisdom figure I clearly recognized at the time as Professor Wimbush, was seated opposite me in a small room promising to open up the wisdom of Africa, the motherland, to me in a nurturing and healing way. This is a dream I had about what would later prove to be Professor Wimbush's deep African and African American-inflected influence on me through my eventual involvement in the actual project itself. The amazing aspect of this synchronistic experience is that I had the dream three years before I really began to get to know Professor Wimbush that well, three years before I knew about or became involved in this project. There are several additional facts which amplify the amazing synchronistic elements of this dream. First, a year after the dream I started working as a psychotherapist in the Riverside Church counseling department. The 17th floor tower office in which I started to see clients was clearly the room featured in my dream with Professor Wimbush a year earlier. Second, in the dream, Professor Wimbush was seated in a rocking chair. The room at Riverside in which I started seeing clients subsequent to the dream also has a rocking chair in which I have sat during sessions with clients. Third, prior to my joining the

Riverside staff, I had never been on the 17th floor of the church, or in any of the offices on that floor.

An example of what might be considered a miracle took place with an African American couple while I was working with them as their marriage therapist. Among other relationship concerns, this couple was having difficulty starting a family, ostensibly because of fertility problems. They had not pursued the full range of various available medical alternatives for enhancing their fertility. The wife eventually became pregnant during our course of psychotherapy, and both husband and wife were ecstatic about this development, and both viewed the conception as a miracle, given the earlier levels of sustained difficulty they had experienced with their obstacles to starting a family. We discussed and celebrated this event in their lives at some length when it first came to light. Several months later, as a participant in the social sciences division of The African Americans and the Bible Research Project, I prepared and distributed to ten couples I was working with in 1998 (including the particular couple I am describing here), a survey instrument containing several questions about which Bible passages these couples found most healing and appealing.5 I discovered that both the husband and wife I am describing here are fond of Psalm 23. In addition, they responded, in the affirmative, to a survey question inquiring whether they had ever experienced a miracle, citing their unexpectedly and delightedly becoming pregnant after many years of difficulty in trying to do so.

Structure of the Essay

This essay briefly describes two approaches to biblical psychotherapy and African American social-cultural formation. One of these approaches is found in Clarence Walker's *Biblical Counseling with African Americans: Taking a Ride in the Ethiopian's Chariot*; the other approach is in Edward P. Wimberly's *Counseling African American Marriages and Families*. This section of the paper analyzes Walker's and Wimberly's approaches to biblical psychotherapy with African Americans for an awareness or lack thereof regarding synchronicity and the miraculous. This essay concludes with a summary of the implications for further research with regard to the above descriptions and analyses of contemporary African American social-cultural formation, the Bible, and psychotherapy in relation to synchronicity and the miraculous.⁶

Biblical Psychotherapy and African American Social-Cultural Formation

Clarence Walker's Biblical Counseling with African Americans: Taking a Ride in the Ethiopian's Chariot

Walker, a licensed marriage and family therapist, with a Ph.D. in counseling from Trinity Theological Seminary, and an M.S.W. from Temple University, is the author of *Biblical Counseling with African Americans: Taking a Ride in the Ethiopian's Chariot.* Walker states that his purpose in the book "is to set forth the issues, principles, and

interventions of counseling as revealed by the Holy Spirit through God's Word, and apply them in the counseling of African Americans, especially in terms of marriage counseling and family therapy."⁷

Walker chooses a biblical passage around which he organizes his approach to counseling. This is the story of the Ethiopian eunuch in Acts 8:23–39. For Walker, Philip's meeting with the Ethiopian eunuch as recounted in Acts 8:23–39 is more than a message rallying devout Christians to evangelism and "soul-winning." Rather, this passage "is a wonderful illustration of Bible-based counseling as it relates to black counselees."

Walker uses short fragments of the Acts 8:23–39 passage to introduce each of the chapters. In the general heading that introduces the first part of his book, Walker provides the following title: "Counseling Issues with Black Counselees." Thus, for example in Chapter 1, Walker's chapter title is "Ethnicity Issues," with the subtitle "A Man of Ethiopia (Acts 8:27)." Walker then applies this Bible fragment to the theme of ethnicity in counseling as follows:

One of the first challenges faced by Philip in Acts 8:27 was the fact that the Eunuch was an Ethiopian, a man of a different ethnicity and nationality. This same issue confronts the non-black counselor seeking a therapeutic relationship with black counselees. If counselors are to experience a successful chariot ride through the course of counseling, it is important that they recognize the possible impact of ethnicity. When this factor is not taken into consideration, it may lead to mistaken presumptions concerning behavior observed in counseling. Often blacks are viewed through ethnocentric glasses and evaluated by white middle-class norms.⁹

Walker then goes on to expound various aspects of the story of the Ethiopian in the book of Acts, touching on issues of African American sociocultural and psychological formation.

Edward P. Wimberly's Counseling African American Marriages and Families

For Edward P. Wimberly, an African American professor of pastoral care and counseling at the Interdenominational Theological Center in Atlanta, there are three approaches to Scripture when doing counseling with African American marriages and families. These three approaches are as follows:

- The propositional model this approach "emphasizes cognitive uses of scripture that formulate truth into objective realities and call for rational and behavioral allegiance by its adherents."
- The experiential-expressive model this approach focuses "on the inner feelings, attitudes, and experiences of people. It draws on the experiences of people and makes scripture secondary when understanding family relationships."

3. The cultural linguistic or narrative model — this approach focuses on "the narrative orientation to life and demonstrates how narrative organizes life and informs experience. Rather than seeking sanctions for marital and family relationships in theological propositions or in the experience of marital partners or family members, this approach looks to scripture as narrative to inform marital and family life." ¹⁰

Wimberly understands that these three models are not necessarily mutually exclusive, although he tends to favor the narrative approach to Scripture:

Narrative approaches to marital and family life are more consistent with how African American families have brought meaning to their lives in the past. Scripture has been very important in the African American church and in African American families, and the method of bringing meaning to the lives of people has been relating their lives to the dominant stories of the Bible. For example, it is not unusual to hear storytellers of family history tell the family history in relationship to the Christian story, especially the exodus story. Consequently, narrative approaches, where people bring meaning to their lives by relating them to biblical stories and plots, have been very important in African American family traditions.¹¹

Wimberly's use of Scripture in the counseling situation relies less on one story than on any biblical story or reference as it comes out in the therapeutic setting.

These two models offer very different approaches to the Bible in psychotherapy. One model (Walker's) takes a story from the Bible and understands it to offer an analogy to the analytic situation unique to African American counselees. The other model (Wimberly's) attempts to engage the stories from the Bible as an important framing device for those in therapy.

An Analysis of Walker's and Wimberly's Approaches to Biblical Psychotherapy

The following questions guide the analysis of Walker's approaches to the use of the Bible in psychotherapy with African Americans:

1. Is there an awareness and articulation, in the approaches to theory and practice being described here, of various unconscious dynamics?

Walker is indeed aware of the universal unconscious dynamics at work in the therapeutic process, and this is clear in the way he describes how clients get stuck. Walker cleverly adapts the text fragment, "Philip opened his mouth, and began at the same scripture" (Acts 8:35), to suggest that it implies that Philip "recognized where the eunuch was stuck in his reading of Isaiah. Philip assessed the eunuch's level of understanding and began there." In other words Philip correlated his

entry into the process of transformation with the eunuch on a level accessible to the eunuch, given the eunuch's level of "being stuck."

Wimberly is aware of unconscious processes at work in the therapeutic process when he applies his scripturally derived ethic of holistic love to counsel a husband who has been involved in an extra-marital affair. Wimberly says the following:

The major theological issue that needs to be addressed is the analysis of extramarital affairs in light of the norm of liberated holistic growth and the ethic of love. This calls for the assessment to go beyond propositional theology that prohibits adultery and move to an examination of the impact of adultery on the growth and development of both partners in the marriage. Propositional laws against adultery may seem arbitrary and put a damper on human freedom and expression. Yet when the impact of it on actual lives is understood, values prohibiting adultery make sense.¹³

Here Wimberly is aware of the unconscious dynamics that can work against a client when he illustrates that his client "did not realize that he was not dealing realistically with his midlife crisis."

2. Is there an awareness and articulation, in the approaches to theory and practice being described here, of the intrapersonal, interpersonal, and transpersonal levels of depth psychology or of significant analogs to these phenomena?

Walker's psychotherapeutic work demonstrates an implicit understanding of the intrapersonal, interpersonal, and transpersonal levels of psychological theory. His understanding comes across, for instance, when he says "counselors must be alert to redundant behavioral, intrapsychic and systemic patterns that indicate counselees are stuck." His understanding also comes across when he declares that "it was the Spirit who motivated Philip to join with the Ethiopian. As in directive engaging, it is the Spirit who prompts and enables us as counselors to join with counselees." ¹⁵

Walker's use of the Bible demonstrates a clever adaptation of Scripture that "allows far more room for the African American believing community to make contributions to the improvement of method in the interpretative process than does the usual emphasis on final form...[which]...is dominant in Eurocentric methodology." Walker's method recognizes the importance of "a direct existential encounter with an even higher power (i.e., God)" than human exegetical understandings of Scripture. ¹⁶

Wimberly's approach to psychotherapy with African Americans demonstrates an implicit understanding of the intrapersonal, interpersonal, and transpersonal levels of depth psychological theory. He implicitly acknowledges the broader scope of meanings to be found in Scripture when he says, about adultery, that there is a need for an "assessment to go beyond *propositional* [emphasis mine] theology that prohibits adultery...." He says that therapeutic interventions regarding adultations.

tery need to "move to an examination of the impact of adultery on the growth and development of both partners in the marriage," and he says that "the norm and ethic that permeated the pastoral counseling relationship helped [the client] transform the negative affair into something positive for growth." The norm and ethic of love he is referring to here has roots in the eschatological coming Kingdom of God.¹⁷

3. Is there an awareness and articulation, in the approaches to theory and practice being described here, of synchronistic and religio-miraculous signifiers or analogs to these phenomena?

Walker implicitly signifies on synchronistic and religio-miraculous elements when he refers to God's direction to Philip (and thus to the counselor) as being mediated by an angel:

The first of Philip's activities is found in [Acts, chapter 8,] verse 26: "And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." This particular activity has been labeled "directive engaging." *Engaging* means initiating a counselee to the counseling process. Directive means the leading of God as the act of engaging. *Philip was directed by the angel of the Lord to pursue his mission with the eunuch* [emphasis mine].¹⁸

From the above brief analysis, Walker's approach to psychotherapy can be described as implicitly holistic and integrated rather than explicitly so. As a result he is not consciously focused on harnessing aspects of signifying directly about synchronistic and religio-miraculous phenomena in his work, although he manages to allude to them obliquely. What such analysis points out then, is the need for counselors to be more explicitly attuned to transpersonal synchronistic and religio-miraculous signifiers in work with clients. The danger in not listening or screening for such phenomena more consciously and explicitly is that this can communicate a lack of deeper openness about such phenomena to clients, who in turn, may mute their attention to such forms of healing experience and guidance in counseling. This makes the efficacy of the healing process less holistic, and thereby weaker for all involved.

Although there is an implicit focus on the transpersonal dimensions of healing and Scripture in Wimberly's work, there is very little direct signifying on synchronistic and religio-miraculous elements in his approach to psychotherapy with African Americans. Wimberly's approach to psychotherapy, like Walker's, is implicitly holistic and integrated rather than explicitly so, and as a result he is not consciously focused on harnessing aspects of signifying directly about synchronistic and religio-miraculous phenomena in his work. Again, as in the case of Walker, such analysis points out the need for counselors to be more consciously attuned to transpersonal synchronistic and religio-miraculous signifiers.¹⁹

Conclusions and Implications for Further Research

The following conclusions and questions seem warranted from the foregoing explorations:

- 1. It appears that in the above approaches to biblical psychotherapy in relation to African American social-cultural formation, there are significant understandings of unconscious dynamics. However, these understandings can certainly be enriched by further explorations into the following questions. Are these models of unconscious dynamics derived originally from African and African American foundations, or are they based more on white American and European sources? Does this matter? If this does matter, how does it matter? 20 A fuller interdisciplinary and multidisciplinary examination of the roles of depth psychology and unconscious dynamics in biblical scholarship and biblical psychotherapy in relation to African American social-cultural formation is perhaps a potentially useful innovation and path of inquiry. In other words, how can depth psychology enrich the approaches of black discourses related to the Bible and vice versa? What can depth psychology learn regarding how to address questions of race and racism from the rich resources of black psychological and biblical discourse? How can depth psychology be adapted from a primarily white enterprise into one that is a more trustworthy tool of healing change in, and for, black communities?²¹
- 2. It also appears that the above approaches to the Bible and psychotherapy in relation to African American social-cultural formation are in need of being made more explicit, holistic, and synoptic.
- 3. Although there is an implicit awareness of the synchronistic in the theory and practice related to the approaches presented here, this awareness is relatively muted when it comes to descriptions and analyses of synchronistic and religio-miraculous phenomena in relation to African American social-cultural formation, the Bible, and depth psychology.

Why are the transpersonal elements of psychological reality embraced in these approaches to therapy, while a fuller reporting of synchronistic and miraculous phenomena associated with these elements appears to be rejected, ignored, or muted?

The following are a number of responses to this question:

- One tentative response to this question is that the absence of reports about synchronistic and miraculous phenomena might be the result of various mechanisms of psychological repression regarding synchronistic and miraculous phenomena.
- Another set of reasons for the lack of reports and explorations regarding synchronistic and miraculous phenomena in the approaches presented above might be found in the personal, cultural, educational/professional and intellectual biases in both clients and therapists against such ways of thinking.

- Another reason for the lack of reports and explorations regarding synchronistic and miraculous phenomena in the approaches presented above might be due to the ineffability of such experiences, which makes it difficult for both clients and therapists to claim and address these phenomena explicitly.
- A final reason for the relative lack of reports and explorations regarding synchronistic and miraculous phenomena in the approaches presented above, and the lack of the more synoptic, integrated, and holistic views of the psyche that seem necessary to explore such synchronistic and religio-miraculous phenomena, might be the lack of well-established and accepted methodologies for including them.²²

In view of the above issues, are there indeed no significant African and African American approaches to the questions of synchronicity and the miraculous from the angles of depth psychology and the Bible? If such approaches do not exist, can they be created?²³ What are some of the available approaches used by African American communities when it comes to signifying on, and understanding, synchronicity and religio-miraculous healing?²⁴ The following avenues of investigation might yield answers to these questions.

The Development of an Ethnographic Project Related to Synchronistic amd Religio-Miraculous Phenomena

In order to address these issues more fully, it seems appropriate to create and implement an ethnographic survey instrument which investigates the wide range of potentially synchronistic and religio-miraculous phenomena in ways related to the Bible, depth psychology, and African American social-cultural formation in contemporary society. Such an instrument would investigate African American uses of the Bible in connection with a wide range of related phenomena such as the following: the miracles in the Bible; anecdotal accounts of synchronicity and the miraculous; serendipity; spontaneous healings; luck; the supernatural; the paranormal; the occult; superstition; magic; intuition; psychic ability; genius; prodigious power; virtuosity; shamanism; conjure; divination; omens; fetishes; sorcery; witchcraft; spells; tricksters; Juju; and Vodun, to name a few. Possible sites for an ethnographic project related to synchronistic and religio-miraculous phenomena might include churches; mental health and social service agencies; traditional and alternative medical offices; pastoral counselors, clinical psychologists, psychiatrists; Bible colleges; divinity schools and seminaries (liberal and conservative); graduate programs in Christian counseling (masters and doctoral levels); the clinical pastoral education movement and training programs; journals and newsletters; other various social movements such as Million Man March, Million Woman March, Million Youth March, Promise-Keepers; Christian Broadcasting Network; and other broadcasting media: radio and television.

Notes

- 1. George Brandon, Santeria from Africa to the New World: The Dead Sell Memories, Blacks in the Diaspora (Bloomington: Indiana University Press, 1997); Theophus H. Smith, Conjuring Culture: Biblical Formations of Black America (New York: Oxford University Press, 1994); Philip M. Peek, ed., African Divination Systems: Ways of Knowing (Bloomington: Indiana University Press, 1991); Karen McCarthy Brown, Mama Lola: A Vodou Priestess in Brooklyn Comparative Studies in Religion and Society (Los Angeles: University of California Press, 1991); E. E. Evans-Pritchard, Witchcraft, Oracle and Magic among the Azande (Oxford: Clarendon Press, 1937); John Middleton, Magic, Witchcraft, and Curing (Garden City, N.Y.: Natural History Press, 1967).
- 2. C. G. Jung, *Synchronicity: An Acausal Connecting Principle*, trans. R. F. C. Hull, 1973 ed., Bollingen Series, vol. 8, no. 20 (Princeton, N.J.: Princeton University Press, 1960).
- 3. Ann Belford [Ulanov], "A Consideration of C. G. Jung's Psychology of the Feminine and Its Implications for Christian Theology," Ph.D. diss., Union Theological Seminary, 1967, 108.
- 4. Paul Tillich, *Systematic Theology* (Chicago: University of Chicago Press, 1951), 1:117. In particular, it is important to note the similarities between the depth psychological definition of the synchronistic from Ulanov and the theological definition of the miraculous from Tillich: Ulanov refers to synchronistic events as "events [which] occur frequently in analysis of unconscious contents where meaningful parallelism between psychic and physical events takes place," and Tillich refers to the miraculous as "special constellations of elements of reality in correlation with special elements of the mind." Both the depth psychological definition of the synchronistic from Ulanov, and the theological definition of the miraculous from Tillich emphasize a meaningful parallelism or correlation between inner psychological states and outer objective physical realities which are unusual, and which are therefore attention-grabbing in some manner. Tillich uses the terms "astonishing" and "ecstatic" to describe this amazing quality of miracles; Ulanov refers to life events that happen in the physical world after they have already "occurred," or been referred to, in a dream an amazing sort of experience.
- 5. The most dramatic result of this survey was that there is much more biblical knowledge and understanding on the part of my clients than normally surfaces in our sessions. In other words, without a survey instrument to surface clients' relationship to the Bible, much of their knowledge remains hidden. Also, I have noticed that during therapy sessions, I tend to make more references to the Bible than do my clients when the focus is couples work; when there is a shift to individual or family work, there are more client references to thoughts, principles, prayers, dreams, and visions that are biblical.
- 6. It is beyond the scope of this essay to include a major consideration of synchronistic occurrences, in both negative and positive forms. Has the combination of various African religious backgrounds and the distinctive experiences of oppression and injustice that African Americans have suffered caused African Americans to give more or less credence to the miraculous? This also opens us up onto the problem of evil and theodicy. See Jacques Derrida on the ambiguous curative and toxic meanings of the Greek word, *pharmakon* (drug), in relation to occult and magic phenomena in *Dissemination*, trans. Barbara Johnson (Chicago: University of Chicago Press, 1981).
- 7. Clarence Walker, Biblical Counseling with African Americans: Taking a Ride in the Ethiopian's Chariot (Grand Rapids, Mich.: Zondervan, 1992), 9.
 - 8. Ibid.
 - 9. Ibid., 13.
- 10. Edward P. Wimberly, Counseling African American Marriages and Families (Louisville: Westminster John Knox Press, 1997), 2.

- 11. Ibid., 3.
- 12. Walker, Biblical Counseling, 91.
- 13. Wimberly, Counseling African American Marriages and Families, 107.
- 14. Walker, Biblical Counseling, 92.
- 15. Ibid., 77.
- 16. William H. Myers, "The Hermeneutical Dilemma of the African American Biblical Student," in Stony the Road We Trod: African American Biblical Interpretation, ed. Cain Hope Felder (Minneapolis: Fortress, 1991), 55.
 - 17. Wimberly, Counseling African American Marriages and Families, 110-11.
 - 18. Walker, Biblical Counseling, 71.
- 19. In addition to using the intrapersonal, interpersonal, and transpersonal approaches to explore curative factors related to the psyche, the method can also be applied to an exploration of (1) developmental factors, (2) etiological factors, and (3) therapeutic technique pertaining to the psyche. Other aspects of the method beyond the scope of this essay include a focus on hermeneutics. See Walter H. Capps, Religious Studies: The Making of a Discipline (Minneapolis: Fortress, 1995), xvi; Paul Ricoeur, Interpretation Theory: Discourse and the Surplus of Meaning (Fort Worth: Texas Christian University Press, 1976), The Conflict of Interpretations, Northwestern University Studies in Phenomenology and Existential Philosophy (Evanston, Ill.: Northwestern University Press, 1974), and Philosophical Hermeneutics and Theological Hermeneutics, Protocol of the Colloquy of the Center for Hermeneutical Studies in Hellenistic and Modern Culture (Berkeley, Calif: Center for Hermeneutical Studies in Hellenistic and Modern Culture, 1976). On dialogue, see Carol A. Newsom, "Bakhtin, the Bible, and Dialogic Truth," Journal of Religion 76, no. 2 (1996), 294; on praxis, see Ghanaian philosopher Ato Sekyi-Out, Fanon's Dialectic of Experience (Cambridge, Mass.: Harvard University Press, 1996). Additional sources for the types of investigation being proposed here include interviews, speeches, monographs, literature, autobiography, music, poetry, film, and art, to name a few. This multidisciplinary approach, shades into bricolage, i.e., using whatever materials are at hand, which is also an aspect of the method being presented here. See Henry Louis Gates, Jr., Figures in Black: Words, Signs, and the "Racial" Self (New York: Oxford University Press, 1987), xviii, for an approach to bricolage in literature, and Claude Levi-Strauss, The Savage Mind (Chicago: University of Chicago Press, 1966), 16-36, on the bricoleur in mythology.
- 20. Michael Vannoy Adams's The Multicultural Imagination: "Race," Color, and the Unconscious (New York: Routledge, 1996) is an impressive and informative presentation of definitions, conceptions, and dream material about diversity, race, the raciality of the unconscious, racial identity, racism, color, and colorism. As part of his explicit aim for the book he states that "What is distinctive about psychoanalysis is its emphasis on the unconscious. A genuinely multicultural psychoanalysis would provide us with an opportunity to inquire into the 'raciality' (as we already have done with the sexuality) of the unconscious. This book is an effort on my part to try to determine what the 'racial' contents of the unconscious have been - and are" (p. xx). Although most of the book is focused on the "black-white" racial and cultural dynamics of the unconscious as developed through treatments of Freud and Jung, there are also references to Hillman, Klein, Kohut, and Winnicott as well. In addition to this there are illuminating references to, or treatments of, Melville's Moby Dick, Conrad's Heart of Darkness, Haggard's She, Walker's Possessing the Secret of Joy, and Fanon's Black Skin, White Masks, all of which Adams uses to exemplify, in splendid didactic style, ways in which multicultural psychoanalysis can be turned to rich multicultural depth psychological praxis. See also Edward Bruce Bynum's The African Unconscious: Roots of Ancient Mysticism and Modern Psychology (New York: Teachers College Press, 1999); and Meyer Fortes, Oedipus and Job in West African Religion, Cambridge Studies in Social Anthropology 48 (New York: Cambridge University Press, 1983 [1959]), by Meyer Fortes and Robin Horton.

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21. Reginald L. Jones, ed., Black Psychology (Berkeley, Calif.: Cobb and Henry Publishers, 1991). Alexander Thomas and Samuel Sillen, Racism and Psychiatry (New York: Carol Publishing Group, 1991). Vincent L. Wimbush, "The Bible and African Americans: An Outline of an Interpretive History," in Stony the Road We Trod: African American Biblical Interpretation, ed. Cain Hope Felder (Minneapolis: Fortress, 1991), and "'Rescue the Perishing': The Importance of Biblical Scholarship in Black Christianity," in Black Theology: A Documentary History. Volume 2: 1980–1992, ed. James H. Cone and Gayraud S. Wilmore (Maryknoll, N.X.: Orbis, 1993). Also, James H. Cone and Gayraud S. Wilmore, ed. Black Theology: A Documentary History. Volume 1: 1966–1979 (Maryknoll, N.X.: Orbis, 1993); James H. Cone, Black Theology and Black Power (Maryknoll, N.X.: Orbis, 1997); A Black Theology of Liberation (Maryknoll, N.X.: Orbis, 1986); For My People: Black Theology and the Black Church (Maryknoll, N.X.: Orbis, 1984).

22. Gijsbert D. J. Dingemans, "Practical Theology in the Academy: A Contemporary Overview," Journal of Religion 76, no. 1 (1996): 82-95, offers a nuanced treatment of "the praxis of practical theology" by describing the field in terms of empirical-analytical versus hermeneutical approaches to clerical, church, liberation, and individual paradigms of praxis. He includes an examination of integrative approaches to the diverse subdisciplines in the field, and describes two such integrative perspectives as "coalescence of approaches," and "complementarity of methods." For further methodological approaches to integration in religion and depth psychology, see how in "Approaches to the Process of Personal Transformation: The Spiritual Exercises of Ignatius Loyola and Jung's Method of Active Imagination," Ph.D. diss., Union Theological Seminary, 1987, 10-11, Harry Wells Fogarty applies Feyerabend's Against Method, to suggest that "as many theory options as possible be retained as reality is explored. This approach diminishes the vulnerability of models to one-sidedness and fosters the cultivation of individuality over against repressive collective theories." Fogarty's treatment puts us on guard about the tyranny that any one system of conventional wisdom or ideology might seek to impose on other systems. From another perspective on the religion-psychology interface, see Brian E. Eck, "Integrating the Integrators: An Organizing Framework for a Multifaceted Process of Integration," Journal of Psychology and Christianity 15, no. 2 (1996): 102. Also John A. Ingram, "Contemporary Issues and Christian Models of Integration: Into the Modern/Postmodern Age," Journal of Psychology and Theology 23, no. 1 (1995): 3-14, offers a holistic model of integration based on the dimensions of theos, logos, socius, bios, and physikos.

23. Kwame Anthony Appiah, In My Father's House: Africa in the Philosophy of Culture (New York: Oxford University Press, 1992), ix, provides an understanding of non-racist Pan-Africanism.

24. Charles H. Long, Significations: Signs, Symbols, and Images in the Interpretation of Religion (Philadelphia: Fortress, 1986).

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