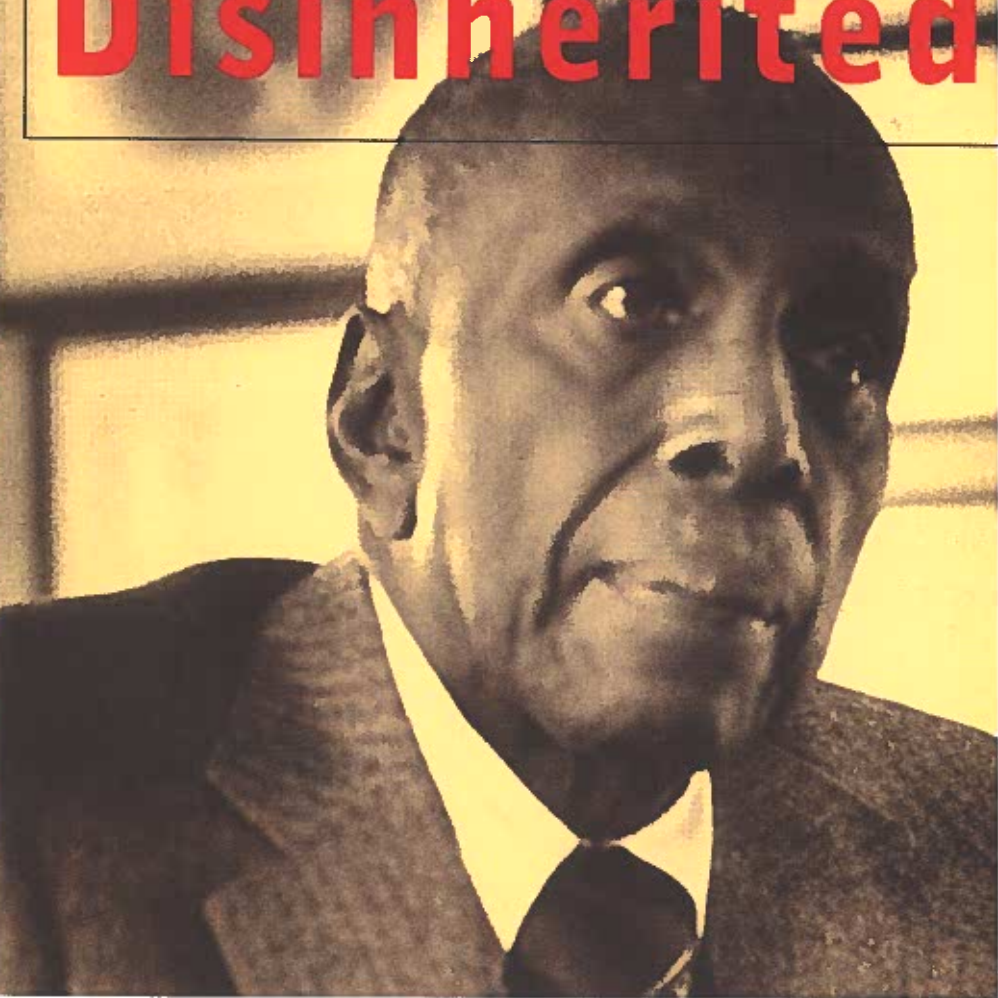


For Jan 4

Jesus

and the

Disinherited



HOWARD THURMAN

Foreword by Vincent Harding

JESUS
and the Disinherited

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To
My Beloved Daughters
OLIVE and ANNE

and to the future of their generation
in whom the struggles of the
past will find fulfillment

Deception

DECEPTION is perhaps the oldest of all the techniques by which the weak have protected themselves against the strong. Through the ages, at all stages of sentient activity, the weak have survived by fooling the strong.

The techniques of deception seem to be a part of the nervous-reflex action of the organism. The cuttlefish, when attacked, will release some of the fluid from his sepia bag, making the water all around him murky; in the midst of the cloudy water he confuses his attacker and makes his escape. Almost any hunter of birds has seen the mother simulate a broken wing so as to attract attention to herself and thereby save the life of her young. As a boy I have seen the shadow of the hawk on the grassy meadow where I lay resting underneath a shade tree. Consider the behavior of the birds a few feet away as they see the shadow. I have seen them take little feet full of dried grass or leaves, turn an easy half somersault, and play dead. The hawk blinks his eyes, thinks he has had an optical illusion, and goes on to find birds that do

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not know enough to pretend to be dead. We often played a game of hide-and-peek in which the refrain was, "Lay low, slick duck, the hawk's around." Natural selection has finally resulted in giving to various animals neutral colors or blending colors so that they fade into the landscape and thus protect themselves from destruction by deceiving the enemy.

All little children well know this technique. They know that they cannot cope with the parental will on equal terms. Therefore, in order to carry on their own purposes, they work all kinds of simple—and not so simple—schemes for making the parents do the children's will as if it were their own. Until the teacher catches on, it is a favorite device of students. When a particular lesson has not been studied, or there is danger that the teacher will cover territory that extends beyond the day's preparation, some apparently innocent question is asked about the teacher's prejudice, pet interest, or particular concern. Once the teacher is discussing that particular point, there is nothing more to fear; for before he comes to the end of his talk, the bell will ring and all will be saved.

It is an ancient device that a man-dominated social order has forced upon women, even down to latest times. Olive Schreiner spent much of her energy attacking this form of deception by which the moral life of women was bound. Much of the constant agitation for an equal-rights amendment to the Constitution grows out of recognition of the morally degrading aspects of deception and dishonesty that enter into the relationship between men and women.

When the children of Israel were in captivity in Babylon,

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the prophet Ezekiel could not give words of comfort and guidance by direct and overt statement. If he had, he would not have lasted very long, and the result would have been a great loss to his people and a tightening of the bonds that held them. He would have been executed as a revolutionary in short order and all religious freedom would have been curtailed. What did the prophet do? He resorted to a form of deception. He put words in the mouth of an old king of Tyre that did not come from him at all, but from Nebuchadrezzar. It was Nebuchadrezzar who had said, "I am a God." He used what we would call now "double talk." But the Jews understood, even though the Babylonian "secret service" was helpless because he was not openly talking against the state.

In a certain southern city a blind Negro had been killed by a policeman. Feeling ran very high. The Negroes were not permitted to have any kind of eulogy or sermon at the funeral service. There was fear of rioting. Nevertheless, the funeral was held, with policemen very much in evidence. There was no sermon, but there was a central prayer. In the prayer the minister told God all that he would have said to the people had he not been under very rigid surveillance. The officers could do nothing, for the minister was not addressing the people; he was talking to his God. How tragically sordid! But it is the old, old method by which the weak have survived through the years.

One of the oldest of the Negro spirituals deals quite interestingly with this technique. The setting is very dramatic.

The slave had often heard his master's minister talk about

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heaven, the final abode of the righteous. Naturally the master regarded himself as fitting into the category. On the other hand, the slave knew that he too was going to heaven. He reasoned, "There must be two heavens—no, this cannot be true, because there is only one God. God cannot possibly be divided in this way. I have it! I am having my hell now. When I die, I shall have my heaven. The master's having his heaven now. When he dies, he will have his hell." The next day, chopping cotton beneath the torrid skies, the slave said to his mate:

I got shoes,
You got shoes,
All God's children got shoes.
When we get to heaven
We're goin' to put on our shoes
An' shout all over God's heaven,
Heaven! Heaven!

Then, looking up to the big house where the master lived, he said:

Everybody talkin' 'bout heaven
Ain't goin' there!

Instances could be multiplied from all over the world, and from as far back in human history as records have been kept. It is an old, old defense of the weak against the strong. The question of deception is not academic, but profoundly ethical and spiritual, going to the very heart of all human relations. For it raises the issue of honesty, integrity, and the consequences thereof over against duplicity and deception and

the attendant consequences. Does the fact that a particular course of action jeopardizes a man's life relieve him of the necessity for following that course of action? Are there circumstances under which the ethical question is irrelevant, beside the point? If so, where does one draw the line? Is there a fine distinction between literal honesty and honesty in spirit and intent? Or is truth-telling largely a matter of timing? Are there times when to tell the truth is to be false to the truth that is in you? These questions and many related ones will not be downed. For the disinherited they have to do with the very heart of survival.

It may be argued that a man who places so high a price upon physical existence and survival that he is willing to perjure his own soul has a false, or at least an inadequate, sense of values. "What shall a man give in exchange for his own soul?" Jesus asks. The physical existence of a man makes of him the custodian, the keeper, of the fragment of life which is his. He lives constantly under the necessity to have life fulfill itself. Should he take chances, even in behalf of the values of a kind other than those which have to do with his physical survival? With reference to the question of deception the disinherited are faced with three basic alternatives.

The first alternative is to accept the apparent fact that, one's situation being what it is, there is no sensible choice offered. The individual is disadvantaged because he is not a member of the "party in power," the dominant, controlling group. His word has no value anyway. In any contest he is defeated before he starts. He cannot meet his opponent on equal terms, because there is no basis of equality that exists

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between the weak and the strong. The only thing that counts is victory—or any level on which victory can be achieved. There can be no question of honesty in dealing with each other, for there is no sense of community. Such a mood takes for granted a facile insincerity.

The fact is, in any great struggle between groups in which the major control of the situation is on one side, the ethical question tends to become merely academic. The advantaged group assumes that they are going to be fooled, if it is possible; there is no expectation of honesty and sincerity. They know that every conceivable device will be used to render ineffective the advantage which they have inherited in their position as the strong. The pattern of deception by which the weak are deprived of their civic, economic, political, and social rights without its appearing that they are so deprived is a matter of continuous and tragic amazement. The pattern of deception by which the weak circumvent the strong and manage to secure some of their political, economic, and social rights is a matter of continuous degradation. A vast conspiracy of silence covers all these maneuvers as the groups come into contact with each other, and the question of morality is not permitted to invade it.

The tragic consequences of the alternative that there is *no* alternative are not far to seek. In the first place, it tends to destroy whatever sense of ethical values the individual possesses. It is a simple fact of psychology that if a man calls a lie the truth, he tampers dangerously with his value judgments. Jesus called attention to that fact in one of his most revealing utterances. His mother, in an attempt to excuse

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him from the harsh judgment of his enemies, said that he was a little out of his mind—not terribly crazy, but just a little off-balance. Those who did not like him said that he was all right with regard to his mind, but that he was full of the devil, and that it was by the power of the devil that he was casting out devils. Jesus, hearing the discussion, said that these men did not talk good sense: “A house . . . divided against itself . . . cannot stand.” He suggested that if they continued saying that he was casting out devils by the power of the devil—and they knew that such was not the case—they would commit the unpardonable sin. That is to say, if a man continues to call a good thing bad, he will eventually lose his sense of moral distinctions.

Is this always the result? Is it not possible to quarantine a certain kind of deception so that it will not affect the rest of one's life? May not the underprivileged do with deception as it relates to his soul what the human body does with tubercle bacilli? The body seems unable to destroy the bacilli, so nature builds a prison for them, walls them in with a thick fibrosis so that their toxin cannot escape from the lungs into the blood stream. As long as the victim exercises care in the matter of rest, work, and diet, normal activities may be pursued without harm. Is deception a comparable technique of survival, the fibrosis that protects the life from poison in its total outlook or in its other relations? Or, to change the figure, may not deception be regarded under some circumstances as a kind of blind spot that is functional in a limited area of experience? No! Such questions are merely attempts to rationalize one's way out of a critical difficulty.

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The penalty of deception is to *become* a deception, with all sense of moral discrimination vitiated. A man who lies habitually becomes a lie, and it is increasingly impossible for him to know when he is lying and when he is not. In other words, the moral mercury of life is reduced to zero. Shakespeare has immortalized this aspect of character in his drama of Macbeth. Macbeth has a high sense of destiny, which is deeply underscored by the testimony of the witches. This is communicated to his wife, who takes it to head and to heart. By a series of liquidations their friends disappear and their enemies multiply, until Macbeth is king and his wife is queen. Together they swim across Scotland in seas of blood, tying laurels on their brows with other people's lives, heartstrings, and hopes. Then fatal things begin happening to them. Lady Macbeth walks in her sleep, trying in vain to wash blood from her hands. But the blood is not on her hands; it is on her soul. Macbeth becomes a victim of terrible visions and he cries:

Methought I heard a voice cry "Sleep no more!
Macbeth does murder sleep!" The innocent sleep.

One day, at the most crucial point in Macbeth's life, an attendant announces to him that Lady Macbeth is dead. His reply reveals, in one agonizing flash, the death of values that has taken place in him:

She should have died hereafter;
There would have been a time for such a word.
To-morrow, and to-morrow, and to-morrow,
Creeps in this petty pace from day to day
To the last syllable of recorded time,

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And all of our yesterdays have lighted fools
The way to dusty death. Out, out, brief candle!
Life's but a walking shadow, a poor player
That struts and frets his hour upon the stage
And then is heard no more: it is a tale
Told by an idiot, full of sound and fury,
Signifying nothing.

Life is only a tale told by a fool, having no meaning because deception has wiped out all moral distinctions.

The second alternative is a possible derivation from the first one. The underprivileged may decide to juggle the various areas of compromise, on the assumption that the moral quality of compromise operates in an ascending-descending scale. According to this argument, not all issues are equal in significance nor in consequence; it may be that some compromises take on the aspect of inevitability because of circumstances over which the individual has no control. It is true that we are often bound by a network of social relations that operate upon us without being particularly affected by us. We are all affected by forces, social and natural, that in some measure determine our behavior without our being able to bring to bear upon them our private will, however great or righteous it may be.

All over the world there are millions of people who are condemned by the powerful in their society to live in ghettos. The choice seems to be the ghetto or suicide. But such a conclusion may be hasty and ill-advised; it may be the counsel of the kind of fear we discussed previously, or it may be the decision of cowardice. For all practical purposes there are

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great numbers of people who have decided to *live*, and to compromise on the matter of place and conditions. Further, we may say that those who have power know that the decision will be to live, and have counted on it. They are prepared to deal ruthlessly with any form of effective protest, because effective protest upsets the *status quo*. Life, then, becomes a grim game of wits, and the stakes are one's physical existence.

The term "compromise" then takes on a very special and highly differentiated meaning. It is less positive than ordinary deception, which may be regarded as deliberate strategy. If the assumption is that survival with some measure of freedom is at stake, then compromise is defined in terms of the actions which involve one's life continuation. It is a matter of behavior patterns. Many obvious interferences with freedom are ignored completely. Many insults are cast aside as of no consequence. One does battle only when not to do battle is to be vanquished without the recognition that comes from doing battle. To the morally sensitive person the whole business is sordid and degrading.

It is safe to say that the common attitude taken toward these deceptions that have to do with survival is that they are amoral. The moral question is never raised. To raise such a question is regarded as sheer stupidity. The behavior involved is in the same category as seeking and getting food or providing shelter for oneself. It belongs in the general classification of simple survival behavior. Obviously this is the reason why it is so difficult to make a moral appeal, either to the dominant group or to the disinherited, in order to bring about a change in the basic relation between them. For better or

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for worse, according to this aspect of our analysis, there is no point at which mere moral appeal makes sense. Whatever moral sensitiveness to the situation was present at some stage in the life of the individual has long since been atrophied, due to betrayal, suffering, or frustration.

This alternative, then, must be discussed from the point of view of the observer rather than from that of the victim. The rank and file of the oppressed do not formally raise the questions involved in their behavior. Specifically, the applicability of religion is restricted to those areas in which religious considerations commend themselves as being reasonable. A profound piece of surgery has to take place in the very psyche of the disinherited before the great claim of the religion of Jesus can be presented. The great stretches of barren places in the soul must be revitalized, brought to life, before they can be challenged. Tremendous skill and power must be exercised to show to the disinherited the awful results of the role of negative deception into which their lives have been cast. How to do this is perhaps the greatest challenge that the religion of Jesus faces in modern life.

Mere preaching is not enough. What are words, however sacred and powerful, in the presence of the grim facts of the daily struggle to survive? Any attempt to deal with this situation on a basis of values that disregard the struggle for survival appears to be in itself a compromise with life. It is only when people live in an environment in which they are not required to exert supreme effort into just keeping alive that they seem to be able to select ends besides those of mere physical survival. On the subsistence level, values are interpreted

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in terms of their bearing upon the one major concern of all activity—not being killed. This is really the form that the dilemma takes. It is not solely a question of keeping the body alive; it is rather how not to be killed. *Not to be killed* becomes the great end, and morality takes its meaning from that center. Until that center is shifted, nothing real can be accomplished. It is the uncanny and perhaps unwitting recognition of this fact that causes those in power to keep the disinherited from participation in meaningful social process. For if the disinherited get such a new center as patriotism, for instance—liberty within the framework of a sense of country or nation—then the aim of *not being killed* is swallowed up by a larger and more transcendent goal. Above all else the disinherited must not have any stake in the social order; they must be made to feel that they are alien, that it is a great boon to be allowed to remain alive, not be exterminated. This was the psychology of the Nazis; it grew out of their theory of the state and the place given the Hebrew people in their ideology. Such is also the attitude of the Ku Klux Klan toward Negroes.

Even within the disinherited group itself artificial and exaggerated emphasis upon not being killed tends to cheapen life. That is to say, the fact that the lives of the disinherited are lightly held by the dominant group tends to create the same attitude among them toward each other.

We come now to the third alternative—a complete and devastating sincerity. I have in my possession a copy of a letter from Mahatma Gandhi to Muriel Lester. The letter says in part: “Speak the truth, without fear and without

exception, and see everyone whose work is related to your purpose. You are in God's work, so you need not fear man's scorn. If they listen to your requests and grant them, you will be satisfied. If they reject them, then you must make their rejection your strength." The acceptance of this alternative is to be simply, directly truthful, whatever may be the cost in life, limb, or security. For the individual who accepts this, there may be quick and speedy judgment with attendant loss. But if the number increases and the movement spreads, the vindication of the truth would follow in the wake. There must always be the confidence that the effect of truthfulness can be realized in the mind of the oppressor as well as the oppressed. There is no substitute for such a faith.

Emphasis upon an unwavering sincerity points up at once the major challenge of Jesus to the disinherited and the power of his most revolutionary appeal. "Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." "Ye have heard that it hath been said, An eye for an eye, . . . but I say unto you, That ye resist not evil." What does he mean? Does he mean that factors having to do with physical survival are trivial or of no consequence? Is this emphasis merely the counsel of suicide? It seems inescapable that either Jesus was infinitely more realistic than we dare imagine or, taking his words at their face value, he is talking as one who has no understanding of the basic facts of life that touch this central problem. From our analysis of the life of Jesus it seems clear that it was from within the framework of great social pressures upon him and his group that he taught and lived to the very end. It is reasonable to

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assume, then, that he speaks out of understanding and that his words cannot be lightly disregarded, however devastating they may seem.

It may be argued that the insistence upon complete sincerity has to do only with man's relation to God, not with man's relation to man. To what does such a position lead? Unwavering sincerity says that man should always recognize the fact that he lives always in the presence of God, always under the divine scrutiny, and that there is no really significant living for a man, whatever may be his status, until he has turned and faced the divine scrutiny. Here all men stand stripped to the literal substance of themselves, without disguise, without pretension, without *seeming* whatsoever. No man can fool God. From him nothing is hidden.

Thou compassest my path and my lying down,
and art acquainted with all my ways.
For there is not a word in my tongue,
but, lo, O Lord, thou knowest it altogether. . . .
Whither shall I go from thy spirit?
or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there:
if I make my bed in hell, behold, thou art there. . . .
If I say, Surely the darkness shall cover me;
even the night shall be light about me.
Yea, the darkness hideth not from thee;
but the night shineth as the day:
the darkness and the light are both alike to thee.

Was it against the background of his heritage and his religious faith in the 139th psalm that Jesus assumed his great

ethical imperative? This seems to be conclusively brought out in his treatment of the climax of human history. The Judge is on his throne; the sheep are on the right, the goats on the left. The Judge speaks: "I was an hungred, and ye gave me no meat: . . . sick, and in prison, and ye visited me not." The climax of human history is interpreted as a time when the inner significance of men's deeds would be revealed to them. But here a new note is introduced. Sincerity in human relations is equal to, and the same as, sincerity to God. If we accept this explanation as a clue to Jesus' meaning, we come upon the stark fact that the insistence of Jesus upon genuineness is absolute; man's relation to man and man's relation to God are one relation.

A death blow is struck to hypocrisy. One of the major defense mechanisms of the disinherited is taken away from them. What does Jesus give them in its place? What does he substitute for hypocrisy? Sincerity. But is sincerity a mechanism of defense against the strong? The answer is No. Something more significant takes place. In the presence of an overwhelming sincerity on the part of the disinherited, the dominant themselves are caught with no defense, with the edge taken away from the sense of prerogative and from the status upon which the impregnability of their position rests. They are thrown back upon themselves for their rating. The experience of power has no meaning aside from the other-than-self reference which sustains it. If the position of ascendancy is not acknowledged tacitly and actively by those over whom the ascendancy is exercised, then it falls flat. Hypocrisy on the part of the disinherited in dealing with the dominant

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group is a tribute yielded by those who are weak. But if this attitude is lacking, or is supplanted by a simple sincerity and genuineness, then it follows that advantage due to the accident of birth or position is reduced to zero. Instead of relation between the weak and the strong there is merely a relationship between human beings. A man is a man, no more, no less. The awareness of this fact marks the supreme moment of human dignity.