

## MENTACIDE: THE ULTIMATE THREAT TO THE BLACK RACE

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There is no denying that the entire world is in crisis and all cultures are being transformed, seemingly without direction. Further, it is extremely difficult to identify a stable unified belief system for any racial or ethnic group except for one overt incontrovertible exception; namely, the anti-Black racial groups. However, the anti-Black character is not the cause of world turmoil. It is simply a major factor and at this point in time, is only important to the Black race. Without any elaborate research design being necessary, the world crisis can be traced directly to the pathological needs of one group -- the white race -- regardless of their ethnicity. Never in the history of the universe has the destiny of so many been controlled by so few. The white subjugation of the Black race and the control of their land is an essential ingredient in contributing to their insatiable morbid predatory appetite for world domination.

In view of the above, the Black race is presently facing an enemy whose method of destruction is without any historical precedent; namely, "mentacide (Wright, 1976)" which is defined as the "deliberate and systematic destruction of an individual or groups' mind." Mentacide differs in theory and practice from concepts, e.g., "brain washing" in that its ultimate aim is the extirpation of an entire race; whereby "brain washing" is primarily used to convert individuals or groups to a cause or belief. No serious scientist today who has any rudimentary understanding of human behavior questions the fact that there now exists techniques which can be utilized to control brain phenomena and in the process eliminate chance behavior or more succinctly, establish a law which can be stated very simply, "he who controls minds, controls behinds." There is one essential condition in order for the process of mentacide to be effective; namely, the control of the opposing group's institutions or the power to significantly influence them. Unfortunately, for the Black race, that condition exists through the world. In fact, some Black groups, e.g., those of the United States and Azania (South Africa) are enslaved rather than being oppressed, exploited, etc., in that all their life sustaining institutions are controlled by whites. There is no denying that there are whites who are oppressed and exploited by other whites, but they are still able to significantly influence institutional change. The technique of mentacide deludes Blacks into believing that there is a commonality between them and oppressed whites, which leads Blacks to attempt to form

alliances with them. Yet, in spite of historical failures of these alliances to benefit Blacks they continue to pursue this process. Unfortunately, Blacks will continue to utilize white directed techniques in attempting to solve their problems and will continue to be unsuccessful until they can develop a "Black Social Theory." There is an African proverb that tells the traveler of life that "if you don't know where you are going, then any road will get you there." Without a social theory, all behavior, even if it is considered revolutionary, operates by chance or by external direction and no group at this competitive time in history whose basic defense is "faith in the Lord, or white folk, or any other forms of superstition" will continue to exist. A social theory determines the destiny of a people by establishing guidelines of life, e.g., it defines their relationship with other living things; it defines values and rituals, methods of education, how enemies are to be dealt with, etc. The ultimate achievement of a Black Social Theory would be the re-creation of Black culture. The eminent Black scientist, Dr. Cheika Anta Diop succinctly placed culture in its proper perspective by stating the following:

I consider culture as a rampart that protects a people, a collectivity. Culture must, above all, place a protective role: it must assure the cohesion of the group. Following this line of thinking, the vital functions of a body of African human sciences is to develop this sense of collective belonging through a reinforcement of culture. This can be done by developing the linguistic facts, by re-establishing the historical consciousness of African and Black people so as to arrive at a common feeling of belonging to the same cultural and historical past. Once this is attained, it will become difficult to 'divide and rule' and to oppose African communities one against the other. (Diop, 1976)

However, while it is relatively easy to write about the concept of Black social theory and culture, it will be extremely difficult to develop then. The major barrier to that dynamic is that due to the success of mentacidal techniques Blacks are now anti-intellectual, anti-theoretical and ahistorical. Yet, in spite of this reality, the Black race has always produced outstanding Black scholars, admittedly, with gaps in their theories that can easily be understood when viewed in the context of individuals opposing institutions.

In 1893, Dr. W. E. B. DuBois, the eminent Black scholar, wrote the now legendary prophetic statement, "the problem of the twentieth century is a problem of the color line - the relationship of the darker to the lighter races of men in Asia and Africa, in America and the islands of the sea." (DuBois, 1903). In reviewing this work exactly fifty (50) years later, Dr. DuBois wrote, "I still think today, as

yesterday, that the color line is the greatest problem of this century. But today, I see more clearly than yesterday that in back of the problem of race and color, lies a greater problem which both obscures and implements it; and that is, the fact that so many civilized people are willing to live in comfort even if the price of this is poverty, ignorance and disease for the majority of their fellow men; that to maintain this privilege, men have waged war, until today war tends to become universal and continuous, and the excuse for this has continued to be color and race." (DuBois, 1953). It is puzzling somewhat, unless one understands the process of mentacide as to how Dr. DuBois could have had such clarity of insight in 1903 about race; and yet, in later years, place it secondary to class imperative or in other words, how he accepted the analysis of Karl Marx, who on the question of race, was not qualified to even discuss it. An analysis of the historical and present relationship between the Black and white races clearly supports Dr. DuBois' 1903 position; and in fact, makes it very conservative by his restricting it to the twentieth century. The analysis shows that the race problem has existed since the Europeans were first welcomed into Africa and that there is absolutely no evidence to support the notion that it will ever be solved without the extermination of both of the races. It is very clear that whites understand this reality very well. Wobogo (1960) documents the historical racist character of the white race by stating:

Most Marxists, socialist and any non-Marxian social scientist claim that racism originated after and as a result of capitalism and, therefore, would disappear when capitalism disappears. Five original theories usually show that slavery begets racism before capitalism existed. The second is that the capitalism origin premise does not explain the mass character of racism in several European countries that speak different languages and have different cultures. Gobineau's theory never reached the essentially illiterate white masses in his time (mass literacy is a relatively recent phenomenon. Many countries in Europe today have relatively illiterate masses. Portugal, for example, according to many, has an illiteracy rate of over 75%. So, his and other theories cannot account for it. Their criticism has been stated, i.e., European languages are anti-Black. There has not been enough time since capitalism began for all of these different languages to have acquired the same character. Fourth, if the reason for racism was conquest, then all conquered people should have been judged equally inferior. They were not. Orientals were considered strange, exotic and even barbaric, but not unintelligent (except ironically, by Karl Marx and a few others). Yellow people were considered to be less inferior than Blacks because they were less Black, not simply because they weren't conquered or were conquered to a lesser degree. The fifth

criticism deals with the contention that the elimination of capitalism will eliminate racism. As others have noted, even if capitalism were racism's mother, elimination of capitalism would not necessarily mean elimination of racism. All living things are capable of reproduction but the children survive after the parent dies, often changing their nature in doing so. Today, racism is firmly rooted in the white masses, contrarily capitalism is not. The average white does not understand what capitalism is nor can they practice it, but they can practice racism that is reinforced by their whole culture. A change to another political system (dictatorship of the white proletariat for example) will not alter the collective mentality of a given people in any reasonable period of time. There are considerations. White workers who socialists claim are not really racist, do not perceive it to be in their interest to eliminate racism. As the United States of America declines, whites will reason that a minority Black population is expendable. A genocidal war against Blacks would appear to be as easy solution for an already armed, organized, white population. Under white-dominated socialism, protest in any form about racism will be outlawed as against the revolution (as in Cuba). Meetings among Blacks, for any reason, will be illegal. Many of the superstructures of capitalism can be placed on a Socialist base without serious modification of the former, just as can be done with a house. In any event, we are doomed if we place our survival in the hands of a white body.

In his incomparable book, "The Destruction of Black Civilization - Great Issues of a Race from 4500 B.C. to 2000 A.D." (1974) Dr. Chancellor Williams has impeccable credentials as a historian and using incontrovertible research data, accurately delineated the true relationship that has always existed between the Black and White races. Further, in a section of the book, "A View From the Bridge," this omniscient Black scientist clearly articulated the worldwide threat that confronts the Black race and exhibited a trait that is uncharacteristic of Black intellectuals by suggesting methods that could possibly lead to a resolution of Black problems:

...And the bridge was suspended between the eternities, arched so high up there that the watchman could from his towers see all that had gone before, and all that was to come. And that is why the anxious, helpless peoples of this crazy world continue to look up in despair and cry, "o watchman, tell us what the signs of promise are!" ... What then, is the 'view from the bridge?' The outlook is grim. For the Black people of the world there is no bright tomorrow. The Blacks may continue to live in their dream world of singing, dancing, marching, praying and hoping because of the deluding signs of what looks like victories -- still trusting in the ultimate justice of the white man; but a thousand years hence their descendants will be substantially where the race

was a thousand years before. For the white people, still masters of the world, do not have to yield. They have never changed their real attitude toward Black people during all the passing centuries, and there is absolutely nothing upon which to base the concessions on some demands, yes, expediency dictates this. The overall view from the bridge then, is simply the view of where and how the Black people of the world stand today after a summary review of at least 6,000 years of their history. And whether the focus is on Africa, the Caribbeans, the crossroads of history -- and confused. One of the most troublesome facts in the study of history over long periods of time such as several centuries, is that a truth may slowly emerge, period after period, until it clearly forms itself into a truth, impregnable a fact, nowhere explicitly states as such in the mass of data covered. As one continues to move on down through the centuries countless events and situations may continue to make supporting additions to what has been established as an unassailable fact. Yet that truth may be so repugnant, so utterly void of any rational or intelligent reason for its existence, that hardly a historian would wish to state it in his work. Yet, I did just that when I wrote that 'the whites are the implacable foe, the traditional and everlasting enemy of the Blacks.' The compelling reason for publicly putting this declaration in its historical context is made clear: the necessary re-education of Blacks and a possible solution of racial crises can begin, strangely enough only when Blacks fully realize this central fact in their lives. "The White man Is Their Bitter Enemy." For this is not the ranting of wide-eyed militancy but the calm and unmistakable verdict of several thousand years of documented history." (Williams, 1974).

In spite of his lucid analysis and credentials, Dr. Williams, due to the process of mentacide, has been virtually ignored by the Black world, except for a fairly small group of Black scholars and students. It should not be surprising that Dr. Williams' work is seemingly without consequence in the Black world; rather, it follows a tradition. In 1852, Dr. Martin R. Delany, the first Black to finish Harvard University's medical school, made the following observation.

Unfortunately, for us as a body, we have been taught that we must have some person to think for us, instead of thinking for ourselves. So accustomed are we to submission and this kind of training, that it is with difficulty even among the most intelligent of the colored people, an audience may be elicited for any purpose whatever if the expounder is to be colored; and the introduction of a subject is treated with indifference, if not contempt, when the originator is a colored person. Indeed, the most ordinary white person, is almost re-read while the most qualified colored person is totally neglected, nothing from them is appreciated . . . young men and women must now prepare for usefulness -- the day of our elevation is

at hand -- all the world now gazes at us. . . unfortunately for our people, so soon as their children learn to read a chapter in the New Testament and scribble a miserable hand, they are pronounced to have "learning enough" and taken away from school, no use to themselves nor community . . . let us have an education, that shall practically develop our thinking faculties and manhood; and then, and not until then, shall we be able to vie with our oppressors, go where we may . . . let our young women have an education; let their minds be well informed; well stored with useful information and practical proficiency, rather than the light superficial acquirements, accomplishments but they must be useful. Our females must be qualified because they are to be the mothers of our children. As mothers are the first nurse and instructors of children, from them children consequently get their first impressions, which being always the most lasting, should be the most correct. Raise the mothers above the level of degradation and offspring is elevated with them. . . no people are ever elevated above the condition of their females; hence, the condition of the mother determines the condition of the child. To know the position of the people, it is necessary to know the condition of their females and despite themselves, they cannot rise above their level. (Delany, 1852).

In order to further understand the mentacidal process, it is necessary to discuss some very basic irrefutable techniques. It is understood that whites will question the veracity of these dynamics because an understanding of them by Blacks will threaten their omnipresent force throughout the world. Some Blacks will refute the analysis because one major utility of the mentacidal process is the ability to establish a protective barrier of victims. With those caveats in mind, let us examine some of the techniques of mentacide.

It is very clear that one of the most successful methods of mentacide is how these whites use it in order to replace all indigenous cultures with their own. The evidence seems to suggest that initially they felt that this was necessary in order to ensure their survival since the area of the world in which they originated, now known as Europe, was and is today, incapable of sustaining life due to the cold and hostile environment. Dr. Frances Cress Welsing theorizes that white psychopathology is due to their being a minority in the world and their inability to produce color due to a melanic deficiency:

The theory of color -- confrontation states that the white or color deficient Europeans responded psychologically with a profound sense of numerical inadequacy and color inferiority upon their confrontation with the massive majority of the world. People all of whom possess varying degrees of color producing capacity. This psychological response, be it

described as conscious or unconscious was one of the deeply senses inadequacies which struck a blow at the most obvious and fundamental part of their being, their external appearance might be anticipated in terms of modern psychological theories, an uncontrollable sense of hostility and aggression developed defensively Which has continued to manifest itself through the entire historic ...

Dr. Diop (1976), in response to a question concerning Dr. Welsing's theory made the following comment:

There is absolutely no doubt that the white race which appeared for the first time during the Upper Paleolithic around 20,000 B.C. - was the product of de-pigmentation . . . there can be no doubt that the cultural outlook of these proto-whites was eventually conditioned during the glacial epoch by the extremely harsh conditions of their 'Northern Cradle' until the moment of their migratory movements towards the southern areas around 1500 B.C. Molded by their environmental cradle, these early nomadic whites undoubtedly developed a social consciousness typical of the hostile environment to which they were confined for a long period. Xenophobia was one of the traits of this social consciousness.

Following this line of thought, the whites, without any historical precedent, went forth into the civilized world and began to impose their culture on others; mainly through the mentacidal methods of religion and literacy techniques and the use of military force when these methods failed. In a private correspondence from Dr. Harold Pates (1978), a Black scholar of the first order, the following observation was made: "the white man is civilized only because he says he is, and not by any historical standard of practice. Because of his literacy, he has written himself into civilization as though his theories were practice. For him, the theory is an end (and, of course, if we are not careful it will be our end)." There is no question, but that today, the written word, (literacy) namely, the ability to read and write, has achieved the status of the gods and in the process made the white race supreme. In order to validate a white worldview, Blacks are constantly referred to references written by them to justify their position. The Bible, regardless of whether it is the New or the Old Testament, is a very good example. The Europeans translated the beliefs and ideas of Afrikaans into their own language, with their interpretations, and then utilized these revisions to justify their "superiority" over Blacks. In fact, they are very blatant with it as the first page of the New Testament reveals by the defiant statement of King James that he "has diligently

revised" the word of God. Yet, the mentacidal process has been so effective that Blacks have accepted the written word of "God" to such an extent that the Whites no longer have to defend it; thereby, placing them indeed in the company of the gods. The literacy technique has also been effective with those who should protect us from that method of exploitation -- namely, Black intellectuals. The effect on them is that generally the higher Blacks progress through education the more alienated and useless they become to their people. The honorable Marcus Garvey profoundly stated that "the traitor of other races is generally confined to the mediocre or irresponsible individual, but unfortunately, the traitors among the Negro race are generally to be found among the men higher placed in society, the fellows who call themselves leaders. The man who will compromise rights of his race can be classified in no other way than that of a traitor also." There will be further discussion on this topic of education and nothing should be construed as to believe that I am suggesting that Blacks should not learn to read and write or not aspire to formal education. Forbid the thought. I am only stating the inherent danger of the process. In order to fully understand the mentacidal process, it is essential that an analysis be done of the personality of its creators and purveyors; namely, the White race. In an earlier work (Wright, 1975), I stated that in their relationship with Blacks, Whites exhibit the behavior of psychopaths and their behavior reflects an underlying biologically transmitted proclivity that is rooted deep in their evolutionary history. Mentacide is the method and genocide is the ultimate goal of that behavior.

3  
White  
Traits

The White race has at least three distinct incomparable traits that seem to be genetically transmitted: 1) predatory behavior toward people, and their land; 2) a predilection for senseless destruction of nature and people; and, 3) the ability to persuade Blacks to support and protect them against their own interest.

The first two aforementioned traits would have predestined the White race for extinction long ago if not for the third, and it is very interesting to speculate on what the world would be like today if the Whites had been restricted to the cold and hostile environment of Europe. However, the concern is the third trait, namely, the ability of the Whites to control Blacks through the mentacidal process which produces acculturation; namely, the process in which the indigenous culture of Blacks is destroyed and replaced with White culture. This is the modus operandi of the White race regardless of what part of



Europe the various tribes originated. It must be remembered that initially the White race had been welcomed in Afrika regardless of where they landed; e.g., there is no history of the Whites invading any part of Afrika because it was an Afrikan custom, which still exists, that strangers were to be received with respect. However, once accepted, they began to very cunningly and systematically attack and destroy those who had made them welcome. Unfortunately, because of the efficacy of the mentacidal process, we are still treating whites as strangers in spite of our detrimental historical relationship with them. Again, Dr. Diop (1976):

It is possible that the early whites were conscious of being a minority group and that they isolated themselves in a reflex of ethnic self-perpetuation . . . by counter-distinction, we have no evidence that Blacks in ancient times and right down to the medieval epoch developed in any such behavioral attitudes in their relationships to other races. I feel this needs to be studied carefully. What I find remarkable is that in the individual attitude of Blacks towards other races, there is a difference of approach. Blacks are not racist. Blacks are not afraid of ethnic contacts. Whites are! I think that much of racism stems from that fear. Is it an inherited trait of the nomadic life of the primitive Aryan? I don't know. Is it a biological or other type of instinct? I don't know either. What is quite evident, however, is that xenophobia is definitely an entrenched trait of European cultures from way back. I think it turns out, Black civilization, particularly during medieval times, was the openness, the cosmopolitanism of these societies. The medieval Black kingdom were open to peoples of all horizons and today, one of the basic weaknesses of Afrikaans societies is that they still maintain this inherited, cosmopolitan trait. Nationalism in Afrika emerged as a purely defensive reflex. Narrow nationalism, xenophobia, exclusion of foreigners have never been a policy of Afrikan cultures. We always find them associated with Indo-European culture.

Before preceding any further in the discussion it becomes necessary to introduce supportive evidence for this position. This is required because of result of the mentacidal process is that whenever a victim begins to examine the predator, there is automatic behavior on the part of other victims to question and attack the examiner's credentials, data and competency. Therefore, we will use a White's analysis of the White race personality structure.

Sigmund Freud, the father of White psychology and psychiatry, took the position that there were very fundamental differences between the European and Afrikaans personality; therefore, it is the writer's contention that his theory of personality can only be applied to members of the White race. The basic principles of Freud's theory is that Whites are controlled by two biologically transmitted irrational traits;

namely, sexuality and aggression, which he called the life and death instincts. It was his belief that the role of society is to place restrictions on the Europeans in order to prohibit the spontaneous release of these drives. The restrictions should function in such a way that their natural drives could be channeled into "socially" acceptable behavior. However, since these are natural drives, it was Freud's contention that there would always be the threat that society could or would not develop appropriate controls and the result could lead to very destructible behavior that could ultimately threaten the survival of the species. Stated very simply -- it was Freud's basic theory that Whites are destructive by their very nature and the only remedy is a total restructuring of their personality which at this point in time is a method which cannot be seriously considered due to their position in the world. It is very interesting to note that B. P. Skinner, whose theory of behaviorism is considered to be anti-thetical to Freud's psychoanalysis, postulated the same possible destruction of civilization unless a very sophisticated "technology of behavior", i.e., a systematic and scientific program to alter the nature of western man, is developed.

Another major mentacidal technique is the creation and use of definitions by the Whites and the acceptance of their legitimacy by Blacks have relegated them to 400 years of servitude. A few examples should suffice: on May 12, 1977, the United States government issued its guidelines for the classification of race and ethnicity as follows:

1. Whites - a person having origins in any of the original peoples of Europe, North Afrika, or the Middle East. (Not of Hispanic origin).
2. Black - a person having origins in any of the Black racial groups of Afrika. (Not of Hispanic origin).
3. Hispanic - a person of Mexican, Puerto Rican, Cuban Central or south American or other Spanish culture or origin regardless of race.
4. Asian or Pacific Islander - a person having origins in any of the original people of the Far East, Southeast Asia, the Indian subcontinent, or the Pacific Islands. This area includes, for example, China, India, Japan, Korea, the Philippine Islands, Hawaii and Somoa.
5. American Indian or Alaskan Native - a person having origins in any of the original people of North American, and who maintains cultural identification through tribal affiliation or community recognition. (QMB, 1977).

Racial  
Classification  
(1977)

So, with the "stroke of a pen" the United States government made the White race the majority of the world's population, contrary to all the evidence that exists which would make their assertion ludicrous if not for the process of mentacide and the United States Army. The United States classifications clearly define Blacks as simply being wandering tribes who have no originality and have also re-defined millions of other Black people, e.g., those in the Pacific Islands. However, this is consistent White behavior, e.g., they stumble upon the American continent, believing they were in India, and defined the natives as being Indians. Even after discovering that they were thousand of miles off course, the Whites to this day, continue to call the indigenous people "Indians", who incidentally, also welcomed the invaders with open arms and taught them how to survive, only to become their victims and to experience near extinction. This same behavior pattern was exhibited in South Afrika; whereby, the White invaders are now stating that they are the indigenous people because they saw no Blacks when they arrived there. The arrogance of the White race in dealing with racial reality transcends all known boundaries of psychotic deviations.

From their definitions, which incorporated themselves into a "white social theory" came the development of White institutions; some staffed by Whites and some staffed by Blacks, but all controlled by Whites and all operating in the best interest of the White race, whether in New Orleans, Louisiana or Lagos, Nigeria. Because of the efficacy of mentacide, it is difficult to do a realistic analysis of the function of institutions. It is written that "Blacks have charismatic leaders and Whites have institutions", therefore, the Black leader dies and they await another White chosen, appointed and supported messiah, but the White institutions continue without any regard to death or corruption. For example, Dr. King died and SCLC was buried with him. However, Kennedy is assassinated; Johnson refuses to run for a second term; Nixon resigns before impeachment; Ford is replaced by a southern plantation owner and yet, with all these changes in "white heads of state," note the writer did not say White leaders, in spite of all those changes, there was consistent behavior by all of them on almost every issue, e.g., the mistreatment of members of the Black race. It must be understood that institutions have very little to do with buildings or anything concrete, rather they are methods and ideas which sustain a social theory or in the vernacular, "continue a way of life." So, the French, English, Portuguese, etc., leave Afrika, but their institutions remain which perpetuate their values. Examples of these institutions are their language, their behaviors, their women,

their children, etc. In fact, Blacks worldwide are being trained by these institutions rather than educated in which training is defined as "being manipulated to bring into the desired form of the Whites," while education is defined as acquiring knowledge and developing the powers of reasoning in order to develop and sustain one's own people and culture. There are so many good examples of the effect of mentacidal training that is difficult to choose one. However, one of the best is how, as stated before, Blacks have ignored the world of Drs. Williams and Delany ("Roots").

ROOTS There is no question but that Brother Haley intended to and did write a fictional work, admittedly with the insertion of some half-truths, in the tradition of historical novels. However, Brother Haley was the most surprised person in the universe when Whites, understanding how the book could be used to further the process of mentacide, seemingly took him seriously. Of course, since Whites demonstrated an extraordinary interest in Black history and gave their approval, Blacks went berserk. Blacks who before had insisted that their roots began and ended in Mississippi, now began to wonder out loud whether there was the possibility that they were descendants of the legendary Queen Nzinga of Angola, which could explain their feelings of superiority over other Blacks. The writer will not deal with Haley's book, because of the name, "the Saga of an American Family",; along with Haley's profuse gratitude to the White man who edited it, should indicate the degree of fantasy involved. However, the television version clearly demonstrates a mentacidal technique, namely the putting into effect the method of seriously training Blacks through entertainment and use of the media. Let us examine a few scenes in order to understand the dynamic. Roots taught us that, of course, there were some bad Whites but there also were some bad Blacks. Further, there were many good whites and even the bad whites agonized over their treatment of the Blacks. Do not forget how reluctant the slave ship's captain was to have "those willing sisters" sleep with him in order to keep him warm. The process of mentacide ignited our thinking in such a way that we never considered the fact that if the captain's cabin was cold, our fathers and mothers were freezing in the hold of the ship. And even if the slave owner did rape "Kizzie" at will she still was allowed to take an all day trip in the buggy dressed better than sisters are today, to find "Kunte's" grave and in an act of defiance, rubbed out "Toby" and wrote in the name of our glorious hero, "Kunte Kinte." So, we are left with the belief that slaves were given the freedom to roam over the countryside and were also given decent

Christian burials, complete with markings. Further, after six days of our being beaten, lynched, raped, etc., a brother finally gets a whip in his hand with a White man tied to the tree and all across the United States thirty million Blacks moved to the edge of their seats in rabid anticipation. Throughout the land, the blood of our forefathers began to rise and chants began, "what goes around, comes around," "every dog has its day, and our day has finally come," "hit that MF for me," etc., etc., etc. Now, did the brother pay him back for stealing his people? Did he pay him back for raping his mother? Did he pay him back for cutting off Kunte's foot? No! The brother did precisely what the mentacidal process trains us to do - rape your mother, shoot your brother, steal from your father and you will be forgiven and many times rewarded. However, you must never even think of punishing a White person regardless of the crime committed against us; therefore, "boy, hit the ground with that whip and apologize for even thinking of hitting that white man" -- and the brother did. He beat the ground and punished it for the behavior of the White race. However, the final scene demonstrated the highest expression of the mentacidal process in which "Chicken George" in the best tradition of John Wayne came back into town to rescue his beloved "American family". He outsmarted the white men, tied them to trees, warned that if they followed he would kill them, stole their mules and rode off slowly to freedom in Tennessee. Further, since there were no other Black slaves worthy of being freed, Chicken George freed a free white family and took them with him.

It is indeed unfortunate but the same mentacidal behavior is being exhibited in our homeland, where our brothers and sisters are negotiating with white murders such as Vorster and Smith over the welfare of Whites who will consent to stay in Afrika, if their safety is guaranteed and they can still live in the manner in which they have become accustomed. Further, the acceptance by Black leaders of the nuclear ban means that we will be eternally controlled as long as everyone has the means of waging war and protecting themselves but us. In a violent world, violence is not a moral question, but rather a life-sustaining dynamic. This leads to a final observation because of the limitations of this presentation. It is very clear that the true status of the Black race, at this point in time, is one of enslavement, namely, because all of our life-sustaining institutions are controlled by the White race. Therefore, to speak of Blacks as being "oppressed", "exploited", etc., it simply is begging the question because the first step in

throwing off the debilitating and ultimate destructive shackles of mentacide is an acceptance of our reality. There must be no subject so sacred that we should not subject it to vigorous scientific inquiry. However, Blacks must heed the warning of Dr. Jacob Carruthers (1982), in his brilliant essay on "Science and Oppression:", that "science is not objective nor is it neutral." Brother Carruthers profoundly states that "we must understand more precisely why scientific methodology has such a limited usefulness for oppressed people.: Without a doubt, one of the most difficult tasks of a Black scholar is to constantly be aware that one cannot use White definitions and methodology to interpret and define Black phenomena. The honorable Patrice Lumumba, the first Black president of the Congo, now called Zaire, before being assassinated by agents of the CIA, once stated that "in Afrikaans tribes, the stories are still being told of how many years ago their people were taken away in big ships and when they return they will be supermen." Blacks in the United States are the people in these stories. During the next few years, the efficacy of mentacide will by put to its ultimate test by Blacks in the United States having to choose between the continuation of world domination by Whites or assisting in the development of the Black race through armed liberation. In reality, Blacks in the United States have no choice, but the process of mentacide offers illusionary options. The United States finds itself in a bind by having such a high percentage of Blacks in its armed forces and at this point in time, Black soldiers cannot be trusted to fight other Blacks in Afrika. Therefore, the United States will assist in financing European armies from NATO to do the fighting and give financial support to the illegitimate White and Black reactionary governments in Afrika. The Black community in the United States must take a stand -- it cannot sit idly by and watch the White world attack and destroy Black people for their own interest. Blacks in the United States can begin to send medical supplies, food, money for weapons and other materials to their brothers and sisters fighting in Afrika. This is not a revolutionary suggestion. Irish-Americans give total support to the Irish Republican Army (IRA). The Jew not only send food and clothing to Israel, but openly give it millions of dollars to buy weapons. Further, Jewish-Americans go to Israel and fight each time there is a war between them and their brothers -- the Arabs. Yet, no one even discusses it. Why can't Blacks in the United States do the same. Our Black mission is clear, there are men and women of destiny and their task is to develop a social theory which will liberate the minds and bodies of their people. They must take the

unequivocal position that if the black race is to perish, the world must perish with them. Blood debts must be repaid in blood. Blacks must never accept money and privileges as repayment for the mistreatment of their people. The past Black generations who suffered for no other reason than the color of their skin must be avenged not because of hate but for justice. It is hoped that the theory of mentacide will assist in the further development of a black social theory which will lead Blacks out of the Whiteness of Eurocentric madness and into the Blackness of Afrikaan salvation.

**A LUTE CONTINUE - LASIMA TUSHINDE MBILISHAKA**  
(The struggle must continue - and we will conquer without a doubt!)

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