The Domain of Psychological Restoration:
Reparations Down Payments for the Defeat of Mentacide, Transcendence of Psychological Misorientation, and the Mental Overturning of a Terminated People via Returning to the African Personality

by

Daudi Ajani ya Azibo
azibod@yahoo.com
Independent Scholar
St. Louis, Missouri USA

Abstract

The African-centered personality construct framework which uses the Azibo Nosology II for diagnosing mental disorder suffered by global African populations integrates individual, idiosyncratic mental disorder of the DSM/ICD type with culture-focused collective African racial group or extended-self disordered functioning (Azibo, D. 2014a. The Azibo Nosology II: Epexegesis and 25th anniversary update: 55 culture-focused mental disorders suffered by African descent people. *Journal of Pan African Studies*, 7 (5), 32-145). Premised on this framework, it is demonstrable that psycho-cultural decimation and crippling of African descent people of an intergenerational nature has occurred across centuries across the globe (Azibo, D. 2011c. The psycho-cultural case for reparations for descendents of enslaved Africans in the United States. *Race, Gender & Class, 18* (1-2), 7-36; Azibo, D. 2012. The psycho-cultural case for reparations for Aboriginal Hawaiians: Parallels with African-U.S. people. *Western Journal of Black Studies, 36* (2), 119-136). For African descent persons worldwide to go forward in perpetuity as Africans, psycho-cultural repair and restoration of the African personality is necessary. In the African-U.S. context, psychological restoration is deserving status as one of the distinct domains of reparations down payments.

This article proposes the down payment domain of psychological restoration with the overarching goal of restoration of the African Personality in the African-U.S. so as to defeat mentacide and transcend psychological misorientation as articulated in the Azibo Nosology II. As well, the immediate urgent task for this domain is to meet a proposed stipulation that prerequisite for individuals to receive personal monetary reparations that they are due (i.e., a check) her/his African personality first be certified as meeting a minimal standard.

Keywords: Reparations, mentacide, psychological misorientation, African personality, psychological repair and restoration.

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Despite the derailing of the movement for reparations brought on by Barak Obama's vehement opposition prior to and throughout his presidency, national re-ignition of the reparations movement is recognition that "[t]*he time has come to draw practical conclusions from years of studying African problems*" (Diop, 1978a, *iii,* italics original). This includes the mental problems resulting from enslavement and colonialism that still today disable individual, national, and pan-African orienteering. Something serious must be done. While psychologists, other mental health workers and scholars are likely split over the realness of mental and emotional debilitation lingering from enslavement, some in favor (Austin, 2013; Azibo, 2011c; ben-Jochannon, 1992; Feagin, 2000) and some against (Azibo, 2011b; Cross, 1998), this article is in the former camp and proposes a practical use of reparations in repairing the mental grotesqueries that have resulted from enslavement and its aftermath. As not all agree, the crossroad to repair mentalities—especially spending reparations money to do it—or not to seems profound as achievement of mental repair is simultaneously a beginning that re-launches the African personality and kills the foreigner's mentality that has been forcibly rooted over centuries in African descent people (ADP) including the descendants of Africans enslaved in the United States (hereafter African-U.S.). A quote of Leopold Sedar Senghor reveals why the matter is crucial: "The cultur[al personality] is at the beginning and at the end of any development," (cited in Sne, 2015, 97).

The Necessity and Destinations for Reparations Down Payments

According to Gerald Horne's (2014) revealing historical analysis, it was fear of and political resistance to the freedom of the African population in their midst that was the congealing factor in the Americanization or movement toward independency of Britain's American Colonies (not all that patriotism propaganda that is taught) culminating in their 1776 revolution. Being ingrained this way at the most fundamental psycho-political level, Tommy Curry's (2011) analysis that the Americans of the United States (hereafter Americans) have not, perhaps cannot, let go of colonial thinking as pertains to the African-U.S., which today still fires their national identity and societal functioning, makes sense.

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Feagin's (2000) reading of the United States is that it is so racist in roots and current realities as to be branded *Racist America*. He argues persuasively that meaningful transformation will require a new constitutional convention and constitution that implements reparations (among other things). Regarding roots, the Americanization of ADP was pure warfare (Obadele, 1968). The Americans found psychological warfare against ADP indispensable in building their nation. Psychological warfare, defined by Martin-Baro as "operations carried out during war that aim to achieve victory through mental changes in the enemy" (1994, 138), arguably continues centrally in the maintenance of *America, Their America* to use J. P. Clarke's (1971) words. The honorable Imari Obadele's point recognizing the role of mental unawareness in the African-U.S. in building and maintaining America in the present is the running theme of this article:

It is important to keep in mind that … the plan of the governments of the states and the United States [was] to turn the New [World] Afrikans, held as slaves, into willing subservients, unaware of their distinguished history and, therefore, willing subservients *because* they were unaware. (Obadele, 1996, 140, italics original).

Many scholars have placed great importance on the ruinous consequences resulting from forced mental unawareness and abjuration where awareness exists of collective ancestral personality in the villainous domestication of African-U.S. people as perpetrated by the Americans (Jennings, 2003). For example, John Oliver Killens explained that the Americans inspired the "American Way of Life … [in the] American Negro … an Anglo-Saxon invention" (Killens, 1975, 25). There being no Negroland from whence they came, what became of the Africans who became the "American Negros" is overwhelmingly a product of domestication by the Americans. Arguably, the result is there has never been socially engineered a more willingly and de facto subservient human group than the African-U.S. This domestication is chilling and doubtlessly a major contributor in African-U.S. failings past and present. It simply has to be undone. Why? I invoke as a group truism the redoubtable ancestor psychologist Amos Wilson's trademark utterance to African-U.S. audiences about their spectacular, debasing acquiescence to American social reality: "Why, ladies and gentlemen, we must be out of our minds." Forty psycho-cultural perpetrations the Americans employed in the psychological warfare that took the minds of enslaved Africans and their descendants are listed in Table 1(taken from Azibo, 2011c, 26-27). These perpetrations were altogether successful in annulling the African personality in the African-U.S. and continue to do so today.

With their African personality abolished, the African-U.S. have been dispatched and dispersed physically, culturally and geographically by the Americans for centuries across generations. Therefore, six foregone conclusions should preface all reparations considerations:

First, there is only one position from which to proceed and that is *Reparations Yes!* (Lumumba, Obadele, & Taifa, 1989). This is the preeminent position, I maintain, because it is the only one that satisfies—within reason—all African-U.S. by virtue of the second and third points.

Second, for the African-U.S. in favor of reparations Kamau's (2002) *I Want My Money* makes the collective sentiment plain. It goes without saying that payments due in addition to monies are equally wanted. Importantly, it also follows that any type of payments in lieu of money is not an acceptable option. This has to be off the table for two reasons: (1) It will not come close to satisfying every African-U.S., a desideratum that should be striven for and (2) It de facto delimitates the recompense (reparations consists of both repair and recompense) which, in turn, precludes individual African-U.S. from receiving money from reparations they might use in their individual "pursuit of happiness." To consider recompense that does not include money for payments to individuals is a non-option that seems an insulting, defeatist contradiction to the longstanding struggle for African-U.S. reparations and a capitulation that placates American anger.

Third, the dignity of the African-U.S. quest for reparations and the integrity of the process that would implement them mandates that monies be dispersed indeclinably. For the inevitable remonstrants, monies due them must be provided to them anyhow despite any caviling around by them. Obviously, remonstrants may do as they please with the money including refusing its physical reception or returning it. Thus, points two and three satisfy everyone within reason. (A safeguard against using the payment in a way harmful to ADP is proposed below.)

Fourth, as Leroy (1970, 26) poetically pointed out, the bill, when handed to the perpetrators, will be awfully steep, even astronomical.

Fifth, down payments will likely be required to pay off the debt in full as it is not to be forgiven—even partially.

Sixth, according to the National Coalition of Blacks for Reparations in America's (NCOBRA) (1997) survey of grassroots African-U.S. and Azibo's (2008b) survey of a college sample, down payments may best be delivered in the domains of education, economic development, personal reparations (payments to individuals), political prisoners, and African-U.S. prisoners in general. To these five, a 6th domain of psychological restoration is added, the justification for which seems incontrovertible (Azibo, 2011c, 2011d, 2012; Jennings, 2011; Ukombozi, 2011).

The Warrant for Psychological Restoration

It is ironic that in the long history of the call for African-U.S. reparations (Aiyetoro, 2003; Lumumba, Obadele, & Taifa, 1989; Ukombozi, 2011) almost every discussion references or implies the intergenerational mental devastation brought on by capture, march to embarkation points, middle passage, enslavement, Jim Crow, and the aftermaths of these, yet to date the subject has been unplumbed in a dedicated volume except by Azibo (2011d). The American Psychological Association (2005) did publish a special section on reparations for psychological harm perpetrated by the United States on its various victim populations that included two brief articles addressing the African-U.S. Nevertheless, Azibo (2011c) laid down the warp and the woof of the psycho-cultural case for reparations. A summary is in order: First, as a direct result of being conquered a great blow was suffered. The Americans individually and through their government unleashed unspeakable psychosexual-laden terrorism (Ani, 2004; Baruti, 2005a; Roberson, 1995; Secret Relationship, 1991) which continued over the centuries unabated (Ginzburg, 2006; Mitchell, 2011; Williams-Myers, 1995) as the recent spate of police and vigilante killings and assaults attest to (Trayvon Martin, Freddie Gray, Michael Brown, Tamir Rice, et cetera). Resultantly, the African-U.S. collective—past and present— has, secondly, been rendered un-free and, thirdly, not literate (freedom and literacy are defined below) which has yielded, fourthly, the necrotizing of the African personality in them (Azibo, 2015a) which, fifthly, has culminated in 55 grossly psychopathological mental disorders that prevail masquerading as normalcy among the African-U.S. (Azibo, 2014a). But, sixthly, in truth these disorders prevent the African-U.S. from orienteering in their own interest. This can be labeled the etiological model of perpetual psycho-cultural devastation of the African-U.S. (EMPPD$_{AU.S.}$). The model in outline form follows:

American psychosexually motored, terroristic conquering → un-free status → not literate status → necrosis of African personality → 55 mental disorders that disorganize and cause breakdown in the African personality → prevention and undermining of African-U.S. pluralism (meaning self-interest orienteering) (where → stands for leads to).

Reflection on the model reveals that the dehumanization of the African-U.S. is built into American civilization. At this point in time in its evolving America cannot stop this dehumanization without dismantling its utamawazo (culturally structured thought) which is "a whitewashed worldview…. [a full blown] antiblack ideology link[ed] in so many ways to so much of white thought and behavior that we might speak of it as a broad worldview. Seen comprehensively, [it encompasses] all the mental images, prejudiced attitudes, stereotypes, fictions, racist explanations, and rationalizations that link to systemic racism" (Feagin, 2000, 99). In its previous major evolutions (Obadele, 1996) the American nation-state did not alter its anti-African/Black utamawazo (Horne, 2014).

African-centered scholarship (e.g., Azibo, 1992) has explained the derivation of this racist utamawazo in the Eurasian asili (cultural deep structure) which renders any organic change an unlikely, arduous and painful future event. Thus, the EMPPD(AU.S.) establishes the necessity of reparations without even referencing non-psychological perpetrations (economic, educational, legal, et cetera) which of course must be taken into account also. The model implies them through linkage to the other five down payment domains that reparations ought to be destined for.

Calamitous Consequences Identified by the EMPPD(AU.S.)

African personality refers to manifestations of cultural uniqueness among Africans, inside and outside of the continent, as reflected in their behavior, social norms, customs, values, beliefs, religious zeal, attitudes, explanations of the cosmos and the supernatural, social and political systems historically or in contemporary times (Tembo, 1980). The honorable Patrice Lumumba's observation that "We are Africans and wish to remain so. We have our philosophy, our customs, our traditions .... To abandon them ... would be to depersonalize ourselves" (All African, 1983) speaks to the inherent integrity of the African personality for all continental and Diasporan ADP, not just Congolese. These traditions or cultural manifestations that he speaks of represent proclivities that evolved "before the age of reciprocal influences [between ADP and non-ADPs]" (Diop, 1978b, 9). All these proclivities of ADP evinced in psycho-behavioral modalities that prioritized the defense, development and maintenance of African life, culture, and life chances (Azibo, 2014a, 2015a). The African proclivities seem to have sprung forth organically in structuring African civilizations whensoever and wherever they arose (Azibo, 1999; ben-Jochannon, 1980; Diop, 1978a, 1978b), even under genocidal duress (Counter & Evans, 1981; Williams, 1976). All this attests to the racial integrity of the African personality. A few of its key generic features are profound reverence for nature, living harmoniously with nature or nature-centric civilization, accentuation of the spiritual aspect of personality, prioritization of the collective over the individual, emphasis on a genetic blackness connection with Divinity, emphasis on "good speech" or language promoting of high-culture and reflecting personal divinity orientation, practicing the arts and humanities for life's sake, and steadfast reliance on gender complementarity for family foundation (Abraham, 1962; Azibo, 2011e, 2014a; Baruti, 2010; Khoapa, 1980;). It appears from this that the African personality has maintained integrity across space and time (Azibo, 2015a; Kambon, 1992) and is relevant for attempts at socially engineering or re-birthing African-U.S. people in the image of the African prototype of humanity (Azibo, 2015a; Azibo, Robinson-Kyles, & Johnson, 2013).

In this light, past and present objections, both genuine and supercilious, that enslavement obliterated for all time and practical purposes the African personality in the African-U.S. appear silly. It bears asking colloquially how is it that the elemental human identity of the African-U.S. was voided as a result of a boat ride, while never happening to any other human population suffering group dislodgment?

The truth is it was not. The African personality was, however, obfuscated and falsified through persecution by the Americans employing the EMPPD$_{AU.S.}$ New World African identity was forcibly restricted to and molded otherwise into a "nigger-to-negro" range (Jennings, 2003, 251).

The Americans accomplished and maintain this obscurantist feat by attacking the freedom of the African-U.S. The fundamental aspect of freedom for a human being is the ability to conceptualize the world in ways contiguous with one's ancestors (Harris, 1992). By responding to all instances of freedom by African-U.S. everywhere and every time with a psychology of oppression (Baldwin, 1980) carried out with unbounded ruthlessness and wickedness that rivals the "radical evil" ascribed to Nazism (Oliner & Gunn, 1976, 108), the Americans made the African-U.S. un-free delimiting cogitation to Eurasian-based. Conceptual incarceration of this sort always results in a non-literate state when defining literacy as the application of one's freedom in negotiating present reality (see Harris, 1992).

Self-evident, then, is the near impossibility of the African-U.S. proceeding in the world as a natural, free and literate person of African descent whether s/he has attained educational degrees or not. To debase the African-U.S. and expose her and him in the world in a manner that perpetually precludes appreciation and apprehension of an African frame of reference/the African Principle (Kunjufu, 1972; Thompson, 1997) is an American perpetration that renders African-U.S. people not only incapable of orienteering in ADP's interests, but unconcerned about and frequently inimical to it. It should be apparent that this is another American crime against humanity alongside the aboriginal Hawaiian (Azibo, 2012) and First Nation Indian maafas. Like the African-U.S. maafa, these also included both psycho-cultural and physical slaughtering committed part and parcel to the establishment and securing of the American nation-state (Obadele, 1996).

But, some might say this situation is not so bad. Indeed, some Eurasians and ADP say even today that enslavement was a special blessing to the African-U.S. because, first of all, it introduced them to "the one true God, the Lord Jesus Christ" thereby freeing them from the presumed false religions of Africa. Freedom? By what definition? This seems more akin to an anti-freedom conceptual incarceration. Second, in this same vein of rhetorical ethic (Ani, 1994) it is said that "God is not mocked" as African-U.S. inuring of enslavement on the road to afterlife's heaven is proof that "in suffering there is redemption." This institutionalized and widespread truckling of the African-U.S. population through religion was resoundingly criticized by the honorable Reverend David Walker (1829/1965) and more recently Azibo (1994, 2014a) and Tillotson (2011). Typical sermons and language in play by African-U.S. religious officials have been identified as especially culpable (Camara, 2004).

With piety ruled out, what exactly is the current state or nature of the African-U.S. plight? Neoslavery, in a word, is the answer. If that escapes the thinking of the contemporary populace, and it appears to have, it goes to show that "mental bondage is invisible violence [as] …. mental slavery continues in this present day" (Hilliard, 1976, *ix*).

Heavy usage of psychological defense mechanisms (Azibo, 2015b) is implicated in African-U.S. adjusting to today's mental bondage. The neoslavery characterization is not meant as rhetoric, but naked reality to be faced. With the Americans (a) controlling every physical resource necessary for sustaining African-U.S. lives and (b) exercising thought control over the African-U.S. through the EMPPD$_{AU.S.}$ the consciousness forced into the enslaved ancestors has literally taken root in present-day individual and collective African-U.S. consciousness. This is a debasement plain and simple. Neoslavery would appear a truer characterization of the psycho-cultural-political state of the African-U.S. than the presumptions about being diversified, acculturated, assimilated, bi- or multi-cultural African Americans (Azibo, 2014a). Where mentality is concerned, there is nothing more calamitous for the African-U.S. than this neoslavery.

Starting in enslavement and continuing in today's neoslavery, the Americans have socially engineered New World African identity. The result is today as it was yesterday a bricolage of a dehumanized human being bounded "from nigger-to-negro" (Jennings, 2003). Morrison (1992) referred to the creating of this American socially engineered African as "American Africanism." According to Killens (1975) the Americans deemed this bricolage indispensable in guaranteeing enslaved Africans' subservient docility. In this way the Americans have domesticated what for them is their African animal. In terms of mental orientation, many domesticated African-U.S. appear to be rendered as pets (see Council on Black, 2002).

Perhaps the most pernicious consequence of the heinous bricolage/domestication that has become the African-U.S. of today is the termination of their authentic peoplehood. By this accomplishment the Americans forestall recognition and admission by the African-U.S. of their domestication. This is the point to be taken when saying the African-U.S. proceed "in the manner of a European American [with] …. pseudoEurocentric self-consciousness" (Kambon, 1996, 62) and why it is immeasurably damaging. As they are an ADP, having their peoplehood terminated by the Americans is a spectacular debasement and not a gift of elevation. It has rendered the African personality unnecessary and dubious in negotiating American society which has misshapen it to the point of dysfunction. It seems to have become an abnormity among the otherwise "normal" African-U.S. (Azibo, 2014a, 2015a; Azibo, Johnson, & Robinson-Kyles, 2007; Azibo & Robinson, 2004).

In outline form the major consequences of the EMPPD$_{AU.S.}$ seem to be American designed and implemented bricolage of the African-U.S. → status as a terminated African people → demeaned disparagement of the African personality → de-prioritizing the defense, development and maintenance of African life, culture, and life chances → substitution of orienteering as if a Eurasian American → thinking in which Eurasian American concepts for negotiating reality become preeminent → perpetual mental enslavement to Eurasian American worldview via conceptual incarceration in it → perpetual behaving in accord with Eurasian American dictates (where → stands for led to).

Acknowledging this to be precisely what the prescience of Willie Lynch (Morrow, 2003)—be he mythical or real—predicted is an eye opener that serves to undress the Americans' proclamations and pretensions of acceptance, beneficence and good will toward African-U.S. as false and therefore what Ani (1994) labeled rhetorical ethic. In addition, it reveals two heretofore contentious assertions as reasonable: (1) that the African-U.S. overall operate with slave mentality/slave consciousness (Olomenji, 1996; Wilson, 1999, 95-97) and (2) that the Americans have indeed committed a crime against humanity in their dealings with African-U.S. people. (Imagine the depth of this truth when the economic, political, legal and other perpetrations are added to the psychological.)

Superableness of Psychological Neoslavery

Added to the African-U.S. standing as a terminated people is their present status as in extremis which all social indicators suggest (Austin, 2013). This deadly serious plight arises in its entirety from the aforementioned American perpetrated crime against humanity. If even partly true, then the genocide portended by mentacide as Bobby Wright perspicaciously articulated it (see Azibo, 2014a; Baruti, 2005b; Olomenji, 1996) is in full effect. Here the mentacide idea can be introduced. Wright defined it as the systematic and deliberate destruction of a group's mind by another group of people with the intention of the (eventual) extirpation of the first group. The EMPPD$_{AU.S.}$ and the model's consequences make plain the profundities of Wright's mentacide idea.

Mentacide being implemented part and parcel to American civilization is greatly responsible for the daunting of the African personality in the African-U.S. with an imposed stupefaction. As a result, the typical African-U.S. person proceeds in the world, ironically, with beautiful genetic blackness intact, but mentally ideating and functioning with the externally imposed Eurasianized mind set (White American, White Arab, and so on) through which reality is perceived. Mentacide has so extensively damaged the African personality that it appears epidemical among the African-U.S. that Eurasian forms and features have displaced African ones as desirable (Azibo, 2014b) as attested to by skin bleaching and skin lightening behavior (Azibo, 2011a, 2014a) and a total disregard for centered African aesthetic as Ani (Richards, 1993) analyzed it. The devastation wreaked on the psyche by mentacide is a twofold state of perpetual negativity characterized by (a) genetic blackness minus psychological Blackness or, preferably, psychological Africanity and (b) an orienting of the individual falsely as if a pseudo-Eurasian. Orientation to reality in this manner continuously necrotizes the African personality and militates against freedom and literacy as defined earlier among the African-U.S. Thus, this orientation to reality is better characterized as a psychological misorientation to reality that promotes African-U.S. living life by Eurasian parameters as if Eurasian or as if Eurasian represents the acme of human phylesis to strive for.

The Americans have engaged vicious psychological warfare against the African-U.S. in recent times (Obadele, 2003) and mentacide may be its perfection. At the bottom line, mentacide must be defeated. Psychological misorientation appears to derive from mentacide mostly and can be transcended. Accomplishing these two twin tasks, defeating mentacide and transcending psychological misorientation, seems the only way to diminish long-term mental neoslavery and turn over the longstanding psychological beat down the African-U.S. are suffering. This repair should be designed to return her/him to the African personality fold; not to enhance his/her bricolage personality. This is in toto the psychological restoration task to which reparations down payments are to be applied.

Eating disorders, depression, sleep disorders, schizophrenia, other thought disorder psychoses, hypochondria, the bulk of DSM/ICD mental disturbances, and ordinary problems in living are not to be the foci of the reparations-based psychological restoration task. Though disorders and dysfunctions like these may diminish an individual's capacity, they do not cripple and mentally misorient an entire racial population in the context of the EMPPD$_{AU.S.}$ Actually, both the American conceptual universe/worldview and the psychological establishmentarianism on which the DSMs/ICDs are situated are purposively designed to get African-U.S. people to adjust to—not change—American domination. Hence, this is another attestation to the "perpetual psycho-cultural devastation" that inheres in American civilization. Nowhere in American psychological establishmentarianism does Sankofa to centered African forms of personality enter. Therefore, no basis exists for using nosology based in DSM/ICD as central or primary to reparations-based psychological restoration. As painfully discordant this may be to African-U.S. mental health workers' professional gestalt s/he is not showing any growth when in 2015 s/he stays put in the Eurasian psychology conceptual systems. DSM/ICD conditions affect what Azibo (2014a) distinguished as the peripheral component of personality (that which is idiosyncratically organized through ontogenesis) and not the African personality component (that which has phylogenetic origins and implications). Azibo (2015a) has recently plumbed the latter component and has placed each in the context of centered African personality theory (Azibo, 1991, 2014a).

Restoring the African personality appears to be the central and primary task for repairing the psycho-cultural decimation brought on by the EMPPD$_{AU.S.}$. Without restoration of the African personality, any psychological betterment is a deluding farce (Azibo, 2014a, 43-46). Despite appearing unassailable on the face of things, the psychological restoration task is superable if two things are emplaced. First is clarity and second is reparations down payments to pay for setting up and administering the psychological restoration domain.

Clarity as a Concept

It is discerned from Mari Evans's sublime 2006 *Clarity as a Concept* that for African-U.S. people good behavior comes out of adhering to authentic community standards of behaving which comes out of knowing your people's ways and travails. This clarity about one's peoplehood usually promotes living purposefully in ways that benefit the collective people. It is lack of this sort of clarity that is a major affliction of the African-U.S. today. An affliction diagram might help with clarifying the psychological restoration project:

mentacide → psychological misorientation → thinking and behaving with Eurasian-defined American consciousness → necrotizing of the African personality in the African-U.S. by militating against, weakening and precluding it → status as a terminated people in extremis set up for genocide (where → stands for leads to).

The diagram presents a shorthand making it clear that the American infamy, the perpetration of mentacide on the African-U.S.—as well as the aboriginal Hawaiians (Azibo, 2012) who in their origins I contend are African family—is responsible for setting off and maintaining psychological misorientation across centuries and generations in the form of a falsified, slave consciousness that psychologically orients African-U.S. people to defend, develop, and maintain Eurasian American culture and interests, as a priority as if they were Eurasian themselves to the detriment of ADP's mental well-being, as defined by the African personality construct, and thus terminates their affirmative, proactive peoplehood which in large measure in an underlying way contributes to in extremis status of the African-U.S. To be clear, again it is all this that psychological restoration as a reparations domain must repair with priority; the peripheral component and any attendant DSM/ICD conditions that might be afflicting an individual may undergo collateral improvement as the African personality is restored, though not targeted. (See Azibo, 2014a, where the peripheral and African personality components are given a holistic treatment.)

Focusing on African personality restoration has the additional benefit of precluding the Eurasian-centered mental health establishment, including its African descent workers and proponents, from taking over or exercising significant direction in the running of the psychological restoration domain. It and its adherents disqualify due to unfamiliarity and probably incompetence regarding the African personality construct (Azibo, 2015a) as well as the Azibo Nosology II (Azibo, 2014a) which presents the 55 known African personality disorders. Mentacide and psychological misorientation are chief among these disorders as they predispose the remaining ones. Under the influence, let alone direction, of Eurasian mental health establishmentarianism the nigger-to-negro bounded American Africanism bricolage would probably continue to prevail just dressed up or prettified.

This frightening specter looms, nay that it has come to pass in the standard praxis of African descent psychological workers may be more accurate. Nevertheless, this must not be permitted continuation in the reparations context under any rationale, circumstance, or confrontation with American power.

To go forward effectively the following issues bear clarification: the scope of the repair, purposes of the repair, and the process of repairing.

Clarity: Scope of the Repair

To say the psychological restoration problem is Jurassic is an understatement for two reasons. First, it was mentioned that mentacide and psychological misorientation predispose at least 53 other culture-focused mental aberrations or disorders in the African-U.S. As well, these disorders of the African personality component can render dysfunctional the peripheral component. Again, the latter is mainly ontogenetic as compared to the former which appears more racially phylogenetic (Azibo, 2014a). Profoundly, then, does mentacide-induced personality disorganization pervade the African-U.S. psyche. Second, as to how many a social worker's observation can suffice: "*We all* suffer from some form of [psychological] misorientation, and we make temporal adjustments to survive psychologically and culturally. In all areas of our lives, *we all* suffer" (Fairfax, 2014, 196, original emphases).

The psychological devastation in so many African-U.S. appears so great as to mandate a prerequisite that psychological restoration take place before individuals are allowed to receive or access personal monetary reparations due them. There can be no exceptions as rank and file, elite, elected, those with God's calling, academics, celebrities, mental health professionals too— again, all of the African-U.S.—suffer as the affliction diagram above illustrates. Mosby (1972, 129), though wrongheaded in negativist-pejorativist African personality theory perspective (Azibo, 1990, 2014a), observed some time ago that "No one black seems to escape" this mental trauma. Making psychological restoration (insofar as this is reasonably possible) a prerequisite for receiving personal reparations should lessen the likelihood of individuals using their monetary reparations against ADP. As a matter of principle it is acknowledged that individuals may do as they please with their personal reparations (check, deposit, et cetera) upon receipt. But, as a practical matter of social responsibility and professional ethics pertaining to personal reparations African-U.S. society and its mental health workers must protect the mentally disordered from themselves while minimizing the likelihood they will engage in racial self-harm. *Clarity: Psychological restoration for what purposes?* In addition to the master purpose of restoring the African personality in the African-U.S., there is an immediate practical matter. It was just alluded to that a tragedy of epic proportions looms in the form of en mass squandering of personal monetary reparations. Given the psycho-cultural destroying of the African-U.S. discussed throughout and reflected in Table 1, this is a reasonable concern.

Even so, the adamantine position is that this specter not trump the disbursing of personal reparations. Therefore, psychological restoration should also be purposive about getting the individual to realize that using monetary recompense for taking and exercising power as discussed in Wilson's (1998) *Blueprint for Black power* treatise is a respectable and doable imperative. Perhaps this would lessen the likelihood of mass individual squander and simultaneously reinforce in individuals appreciation of the other five reparations down payment domains.

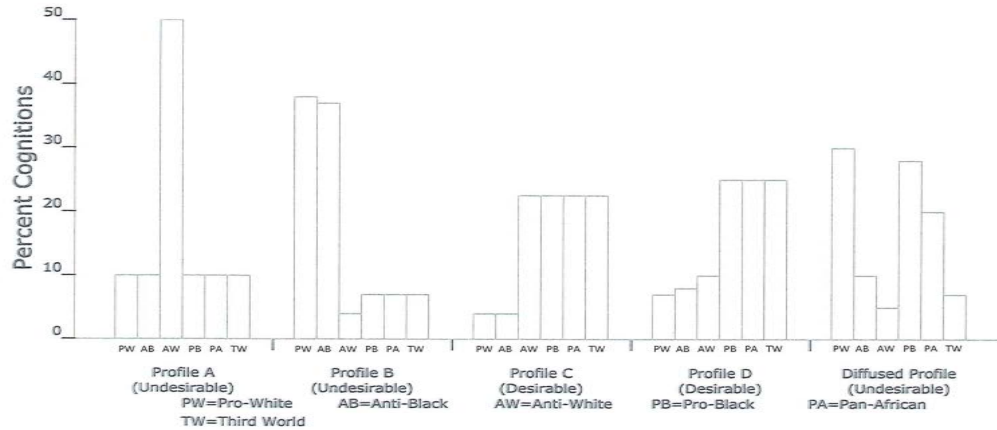**Clarity: The Process of Repairing**

Many have spoken that the 3R's can propel the African-U.S. to overturn themselves. Specifically, it is the en masse *Resurrection* of the mindset attendant to the African personality that must be achieved. That "[w]e must redesign the Afrikan personality to serve us through these difficult times" (Jones, 1992, 109) has been a running theme throughout this article. To engender, sustain, and nurture the resurrected African personality requires *Restoration* to her/his consciousness of a content consisting of centered African information and traditions. That ADP "must forsake the white man's [culture] ... and return, as far as possible, to genuine African values and identity" (Bradley, 1992, 243-244) has also been thematic throughout this article. Restoration of traditional, ancestral personality presupposes its content which presupposes freedom. The content can be located within the centered ancestral praxes regarding African personality. Khoapa (1980) seems particularly invaluable for this. The delivery of this African-centered content would seem to require mass *Reeducation.*

These 3R's—resurrection of the African personality, achieved by restoration of the centered African mindset with content to draw on, achieved by mass reeducation— are advanced as practicalities and considered neither rhetorical nor romantic. The reader might envisage an era in which freedom and literacy reign amongst the masses as only then can they throw off the nigger-to-negro bounded bricolage and move closer to re-birthing African civilization. For those whom the vision is not palatable there is always status quo en masse African-U.S. psycho-cultural functioning to compare to. Therefore, the psychological restoration domain is to be tasked with mass reeducation of the African-U.S. populace as to appropriate African personality functioning. Azibo, Robinson-Kyles, and Johnson (2013) advanced a multi-dimensional model of African personality/racial identity/psychological Africanity for the purpose of its social engineering in the African-U.S. Although entirely consistent with the African personality construct as articulated by Azibo (1991, 2014a, 2015a), the model has been modified for the United States context such that the African-U.S. psyche is composed of six idiosyncratically organized and simultaneously operating motivational orientations:

PW = Pro-White which indicates acceptance and approval of Caucasians and their American cultural standards; AB = Anti-Black which indicates disparagement and negation of all things African-U.S. across cultural, personal, institutional, and ideological realms; AW = Anti-White which indicates a negation of White Americans and their cultural standards. There are two types of Anti-White orientation, (a) one based in a cogitated reality perception about the American's way of life and the historic and contemporary evildoing and conquest by the Americans in their relationships with ADP and (b) the other appears more motored by negative energy of the sentiment "I just hate Whites, I hate all of them no good Crackers;" PB = Pro-Black which indicates personal commitment to the success of African-U.S. people throughout American society; PA = Pan African which indicates identification with ADP globally and receptivity and allegiance to centered African culture; and TW = Third World which indicates desire to ameliorate Western wrongdoing and oppression visited upon all non-White peoples.

Five African personality profiles were constructed from these orientations (and evaluated empirically) by Azibo, Robinson-Kyles, and Johnson (2013, 115). Two were recommended for prototypes for setting afoot anew and aright the new African-U.S. person in answer to Fanon's (1963, 316) long ago call to "set afoot a new man (sic)." They are Profiles C and D in Figure 1. These two profiles illustrate repair approximating the African personality, to wit the predominant motivational orientations reflect a drive to defend, develop and maintain African life, life chances and culture presumably as a priority. Therefore, they are desirable. (The AW orientation in Profile C depicts the reasoned, rational motoring alluded to.)

Figure 1: Desirable and Undesirable African Personality Profiles

Neither the Diffused Identity profile nor Profiles A and B place the African-U.S. on a path to the African personality. Therefore, they are labeled undesirable. In actuality, they are continuing manifestations of the "nigger-to-negro" bounded American Africanism bricolage socially engineered by the Americans to maintain behavior control over the enslaved Africans and their posterity. For example, in the Diffused Identity profile, PW orientation is domineering in the psyche. Resultantly, behavior, at best, by a person with a Diffused Identity profile would likely as not respond with admixture of Pro-African and Pro-Eurasian behavior whenever racial maintenance of ADP is the warranted behavior. This behavior does not meet the standard of mental health when defined Africentrically (Azibo, 1996), but is quite a manageable "normalcy" in the prevailing context of American racial supremacy. The contrast could not be more pronounced as it "reflects perhaps the most egregious, skull-cracking mistake in the history of African (Black) psychology by presenting this … despoiled [admixed] racial consciousness as apical rather than as sophisticated regression to [slave consciousness bricolage]" (Azibo, 2014a, 125, 2015a).

Despoiled admixed racial consciousness like this represents the American's victorious containment of African-U.S. identity. In contrast, Cross (1991, 210-211; also Psychological nigrescence, 2001) lauded this admixed consciousness as "coming to accept [various] aspects of being an 'American', but most of all coming to grips with the incontestability of one's Americanness … lead[ing] to a rapprochement with one's Americanness." Instantly, Cross's position brings to mind Fiddler's seasoning of Kunta Kinte in the Roots television story so that he might fit the American Africanism mold.

Admittedly, African-U.S. during and post enslavement were molded toward this position. So strong was the molding, for example, that even in defiant response to lynching much African-U.S. struggle considered itself race-affirming in asserting their Americanism (Mitchell, 2011, 1-19). But, again, the subtle point not to miss is this is the externally delimited and managed vision of the bricolage personality that the Americans instituted in the dehumanized, debased, and because of that violence, terminated in their centered African peoplehood population of African-U.S. human beings.

Though Azibo and Robinson (2004) criticized this position of Cross soundly, it seems to be influencing a sizeable camp of racial identity scholars, especially the ones emphasizing a multi-dimensional perspective (Azibo, 2015a). At best, the present analysis suggests this position, especially as it runs through the works of many racial identity scholars 1971-present, is defeatist misguidance which "has lived long, but die it must" (Azibo, 1998, 213). It especially has no place in reparations-based psychological restoration as that sort of thinking is turned over by considering that the arguably primary ontogenetic task facing the African-U.S. is to come to grips with being African in descent—that is, being authentically, profoundly and fundamentally African—and simultaneously victims of what Fuller (1984) identified as White supremacy. Scholars and the African-U.S. citizenry must come to grips with the incontestability that it is from White supremacy that the bricolage recasting presses relentlessly emanate and, evidently, has incarcerated their thinking and vision.

In Profile B, the individual is beset with a motivational orientation that prioritizes the defense, development and maintenance of White American society while condemning African-U.S society. This qualifies as straight up slave mentality/consciousness as early Americana described it: the African-U.S. according to Thomas Jefferson display a "favor[ing] of the whites" and a splanchnic abjuration "of his own [African] nature … [desiring to] willingly rid himself of [it]" as DeTocqueville related. Its presence in 2015 is de facto psychological neoslavery brought on by the EMPPD$_{AU.S.}$, not diversity, assimilation, acculturation, or bi- or multi-culturalism, but African personality disorder masquerading as normalcy (Azibo, 2014a, 2015a). Profile B appears totally useless for psychological liberation up from slavery. Profile A might lead to authentic African personality functioning and associated mental health if its "I hate Whites" motoring (the reasoned anti-White motoring is not depicted in Profile A) can be redirected to collective self-love and concomitant own-race maintenance prioritization (Azibo, 1991, 2014a).

The legacies of the undesirable profiles, these examples of bricolage personalities, likely entail underlying the betrayal (Baker, 2008), Uncle Tomism (Council on Black, 2002), and the absence of amour-propre among the African-U.S. This is neither minutia nor psychobabble, but life and death serious for overturning a terminated people. As neither the A or B Profile contains any motivational orientation positive to things African—including ADP—and the Diffused Identity Profile highlights Caucasian Americanism, they are revealed to be what the psychological restoration domain must undertake to undo and fix in implementing the 3Rs.

A Proposal for the Psychological Restoration Domain: Context, Ideology, and Working Philosophy

Chancellor Williams (1976) provides context for this domain:

The liberation of our minds—This is Task Number One …. To find the lost path of forefathers [sic] and start the upward march [yet] once again. (351, 380)

It seems reasonable that advocates of reparations encompassing more than individual checks would agree. On pages 361-382 of his classic *Destruction of Black Civilization* Chancellor Williams advanced an audacious plan imbued with kujichagulia (self-determination) and kuumba (creativity) for African-U.S. self-government within the United States. The concept of the African-U.S. constituting a nation captured by the American nation (Obadele, 1996, 84) direly needing mental liberation as a jump off point for its sovereign development ought to represent the ideological foundation of the psychological restoration domain insofar as taking this position is an actual manifestation of African-U.S. pluralism.

Also, this position best satisfies all of the African-U.S. as it accommodates within reason each of the three historic traditions of African-U.S. struggle. Specifically, Lumumba (n. d., 1, 1997, v) and Obadele (1987, 12) inform that these traditions are being American with all associated rights and privileges (the most recent), being an independent nation on land carved out from the United States with borders, a military, and a "Black Law Society" which means implementation of legal theory based in African deep thought (historically the 2nd tradition) and fighting to return to the homeland continent (the initial struggle historically). None of these traditions is done violence by acknowledging current status as a nation captured by the American nation-state. Yet, presenting these traditions in their reverse chronological order reveals two important teaching points about African-U.S. ancestral struggle. First, the historically initial and second traditions embraced military action/revolutionary violence (as against mayhem).

These African-U.S. ancestral traditions must be stood upon—instead of stepped on—if a reasonable approximation of ancestors' wise prevision is to obtain: "[enslaved and 'free'] Africans … plans for the destiny of colonial North America … contemplated a polity led by themselves in league with the indigenous …" (Horne, 2014, *ix*). And, a colonial observer relayed "'the Negroes are ever true to their own interests, without being at all slow in apprehending them'" (Horne, 175). The choice, it would seem, is plain for the sake of social theory—defined as "those principles that determine the relationship of a people to one another (i.e., to collective 'self'), to other humans (i.e., those who are other than 'self'), and to nature," (Azibo, 1999, 1): Either this Race First (before Garvey) ancestral vision to whatever extent it can be realized is worthy of today's African-U.S. or it is worthy of their abjuration.

Azibo (2011c) probed whether revolutionary violence would be necessary to obtain reparations from the United States. Fanon noted the legitimacy and cleansing and practical roles of revolutionary counterviolence for victims of Caucasian racism (Hansen, 1996, 8-12). Curry (2007) argued the soundness of (strategized) violence against the Americans pursuant to African-U.S. psycho-political liberation. Until the contemporary championship of the most recent tradition—full standing as American—there was always an armed, martial cadre central in African-U.S. struggle (Obadele, 2003; Shakur, 1969, 1987). Frankly, the African personality construct, and not any form of the bricolage personality, unabashedly and proactively compels the option of armed, martial struggle as part and parcel to prioritization of the *defense* of ADP anywhere and anytime (Azibo, 2014a).

The position that only revolutionary violence could secure African-U.S. life chances can also be arrived at reactively when Wright's work is drawn on. One ramification of Wright's (1985) psychopathic racial personality/White anti-African-U.S. racism theory is its clinical psychology diagnosis "that in their relationship with the Black race, Europeans (Whites) are psychopaths;" not might be, or act like, or can be considered, but *are*. As psychopaths know the difference between right and wrong and choose to do wrong, it is a longstanding conclusion from clinical psychology that only by placing psychopaths under the control of an individual or institution can their behavior be controlled and directed toward justice. Justice itself is just not intrinsic with psychopaths. Therefore as the Americans diagnosed as psychopaths in their relationships with ADP are in power now, getting reparations from them strongly implies that physically fighting and subduing them will be necessary. Absent a demand for reparations not backed up by revolutionary counterviolence or its potentiality or some equivalent, power wielded by/through psychopathic racial personalities will yield small concession. Wright also fearlessly, constantly, and lucidly championed race vindication for a central role in Africana social theory in the spirit of Haitian revolutionist priest of Voudon Dutty Boukman/Bookman. Carruthers (1985) quotes Wright:

We must take the unequivocal position that if the Black race is to perish, the world must perish with us. Blood debts must be repaid in blood. (*xi*) Thus historical appreciation of ancestral African-U.S. struggle reveals the proactive and reactive warrantableness of strategic revolutionary counterviolence that eerily seems overwhelmingly absent in the analyses of today's African descent academics. Their quiet on the topic is louder than a bomb.

The second teaching point is the reasonability that the "we want to be full Americans" tradition, actually the youngest tradition, smacks of defeatism and/or a sucking in by the Americans' propagandized view of themselves. That it might be external in genesis and a ploy of the Americans to manage the direction of African-U.S. struggle by controlling their social theory is plausible. What needs to be acknowledged and come to grips with by the African-U.S. on this score has been said very well by Gerald Horne: "the detritus of citizenship garnered by formerly enslaved people [African-U.S.] was the diseased fruit of a poisonous tree" (254, footnote 13).

Although African-centered social theory has erstwhile undergirded high civilization among ADP and authentic African-U.S. struggle (i.e., self-directed), the youngest of these three African-U.S. traditions of struggle seems to move away from it. Ergo this tradition in most instances may diverge from historic African-U.S. kujichagulia and may contradict the African personality construct. Therefore, that psychological restoration must pave a way for returning to pro revolutionary violence attitude seems appropriate.

Two things warrant pointing out. That all mentions of violence and revolutionary violence that preceded in this section are in keeping with Fanon's concept of counterviolence that perpetration of violence by the White oppressors (the Americans in the present case) must at some point meet with in-kind counterweight or response is one. The other is that the base underlying concept of non-violent direct action of Martin Luther King, Jr. might be worthy of inclusion in the counterviolence concept by virtue of its direct action component. It certainly impressed ancestor Kwame Ture (aka Stokely Carmichael) (Carmichael & Thelwell, 2003).

For working philosophy, the reforms as experiment position are recommended. This means thinking and rethinking all ideas (Williams, 1976, 370) and recognizing that social reform implementations should be seen as "experimental" with successes as well as failures to be expected and improved upon (Campbell, 1969; Campbell & Russo, 1999). Implementations are not to be considered as all or none, zero sum, or must get it right the first time. Rather, Campbell's point is taken that ups and downs come with trying to do something in the field. The occasional downs are tolerable so long as righteousness characterizes the work.

Working tool. For a working tool, a user friendly pandect of African personality disturbances and disorders is called for. It is even better if said pandect were to be directly linked to or ensconced in African personality theory of order or normalcy.

There has been only one product fitting this bill in every aspect to date—the Azibo Nosology (Azibo, 1989; Curry, 2014; Jamison, 2014). It was substantially furthered in its 2nd edition, the Azibo Nosology II (Azibo, 2014a), which is the recommended tool.

Psychological restoration of the African personality being a serious and honorable enterprise cannot afford a slipshod or shoot from the hip approach. The theory, science and praxis with which the task is carried out must be close to impeccable and developed to its fullest at the time. As most mental health workers' work, I lament, is just not *located* in centered African thought and tools, irrespective of their presumed African-centered *orientation* to help ADP, not one can be grandfathered in to this work. It follows that all mental health workers participating in this domain be required first to successfully complete a requisite training in the Azibo Nosology II tool and the African personality theory attached to it. As the latter goes unrecognized in the DSMs and ICDs, these nosologies are ruled out for primary or foundational tools for the psychological restoration domain. Azibo (2014a) explained the secondary nature of the DSM/ICD tools in mental health work with ADP. When adding to this the fact that mental health workers are schooled in these tools, it seems they warrant no special attention for training in the psychological restoration domain.

Working structure. For initial working structure, a Psychological Restoration Domain Council (hereafter Council) is proposed. Council would comprise a working group of mental health scholars and practitioners: 20 African-U.S., 6 international African descent, 6 from worldwide Aboriginal African descent peoples potentially, previously or actively pursuing reparations, plus 6 Africana Studies professionals who have mental health expertise. Ideally, each individual would demonstrably be located in centered African thought pertaining to the Azibo Nosology II and the African personality construct. The mental health members of the Council should range across the counseling, education, psychiatry, psychology, and social work fields with at least a Master's degree. The only other requirement is the willingness to check ego at the door.

While Council membership would be open to individuals who may be members of African-U.S. mental health organizations like the Association of Black Psychologists (ABP), Association of Black Social Workers, Black Psychiatrists of America, and so on, Council would maintain independence of such organizations and expressly not be directly subject to their influences in any manner for any reason. As disabusing the reader of presupposition or argument about the desirability of such organizations exercising or being involved in directionality over reparations-based psychological restoration might change the tenor of this proposal, it will not be pursued. It will have to suffice that Ukombozi (2011) was critical about the overall absence of African descent psychologists and their organizations in particular in promoting reparations for psychological damages and Azibo (2014a, 148-150) unflatteringly appraised the ABP organization in its mental health praxis falling short of its rhetoric as well as its panjandrums (Azibo, 2008a). As well, in a series of letters this author had to fight the ABP leaders for the better part of a year to implement a resolution which he had sponsored and that had passed to join NCOBRA.

Council would of necessity have a Chairperson serving as its CEO bringing the total membership to 39. The initial Chair's first task would be to call for, solicit, and receive nominations for Council membership, vet these nominees, then appoint the initial Council. The first task of the initial Council would be to review the Council selection process with recommendations for future processes in mind including selection of the Chairperson. I recommend myself to be the *initial* chairperson. The choice would seem a propos and practical given my demonstrated expertise with the Azibo Nosology II tool and African personality theory to which it is yoked (Azibo, 2014a, 2015a), dedication to setting afoot psychologically liberated African-U.S. (Azibo, Robinson-Kyles, & Johnson, 2013), previous service to NCOBRA, and documentation of the psycho-cultural case for reparations (Azibo, 2011c, 2011d, 2012).

Council's second task would be to articulate short- and long-range goals. The latter might entail establishing a mechanism through which the delivery of psychological restoration work to the entire African-U.S. population can be accomplished. This appears an overarching long-range goal. Another might be impacting the licensing and training of mental health workers relative to the Azibo Nosology II and African personality knowledge. A third that is strongly recommended is expressly healing the African-U.S. healers by remedying any held over slave mentality they might be operating with. Stated colloquially, the African-U.S. psychological worker must get the beam out of her/his own eye before removing the moat from her/his brother's or sister's.

Three short-range goals might be:

(1) Prepping the populace for receipt of personal reparations. This is where reeducation comes in initially. It requires an as yet undeveloped or unidentified mechanism for mass delivery of an as yet undeveloped curriculum for African personality development and combat of mentacide and psychological misorientation.

(2) Developing an evaluation or assessment for the intended results of African personality enhancement and mentacide and psychological misorientation abatement as a function of the curriculum delivered in (1) above; and

(3) Developing an administrative database/record keeping mechanism. The recommendation that personal monetary reparations be withheld from eligible individuals until proof or demonstration of adequate African personality functioning makes these 3 short-range goals crucial. Also, realizing them would seem to facilitate success with long-range goals. It is pointed out that the long- and short-range goals are articulated in a manner that precludes shooting from the hip as to exactly what is to be psychologically restored or employing an eclectic mix of psychological content intended to be or deludingly African-centered with American or Western psychological content.

Concluding Remarks

Perhaps the best proof that Western psychology is the science of *controlling* behavior and mental processes is its accomplishing and maintaining across generations the psycho-cultural devastation summarized in this article as the EMPPD$_{AU.S.}$ and plumbed elsewhere (Azibo, 2011c, 2012). This spectacular achievement by the Americans, though a crime against humanity, must be acknowledged without denial and perhaps with a derisive Huzza to American supremacy. It is a truth that simply must be faced up to like the Honorable David Walker (1829/1965) did. So much good came from *David Walker's Appeal*.

As the Americans have managed to bring about perpetual African-U.S. wallowing in their own psychological spoliation or wretchedness, aptly labeled a falsified consciousness by Wilson (1993), it is not surprising that operating with a falsified mindset takes a toll on the psyche. The argument that it engenders heavy, unhealthy usage of defense mechanisms that put the African personality to sleep as if experiencing a nepenthe seems probable (Azibo, 2015b).

The psychological restoration task would appear daunting, if not downright impossible in light of de facto mind control by the Americans. Perhaps 10% in Du Bois's talented tenth sense (without the elitism) would be a reasonable marker of success initially, all things considered.

The question is called, Was Willie Lynch right? According to his legend (Morrow, 2003) with proper domestication or slave-making of ADP the African-U.S. should never be able to reconcile with their ancestral African personality. Lynch prescribed the penicillin for arresting what for the Americans was the disease of African personality lamented by them thusly: "During the summer of 1757, a mainland slave trader [observed] …. [t]he Africans purchased were as difficult as ever … straining to retain 'their ancient customs without alteration'" (Horne, 174). Thus is the ultimate question about African-U.S. freedom defined earlier as the ability to conceptualize the world in ways contiguous with one's ancestors tied up with Willie Lynch, myth or not mattering not. Underneath this question is a running dilemma for the great majority of African-U.S. persons as they still operate with the bricolage personality. With the bricolage set in by the psychology of oppression it seems to eventually self-reinforce. The upshot being African-U.S. are blinded to the ultimate display of centered African mental health—participating in the task of re-birthing African civilization (Williams, 1993). This is a mental health imperative that emanates from the African personality construct (Azibo, 1989, 1991, 1996, 2014a, 2015a). Borrowing from a song by the Friends of Distinction, the upshot of the bricolage personality presaged by the Willie Lynch doctrine can be ascertained:

I'm an ever spinning top, rolling around til' I drop … going in circles, round and round I go … I'm spun out over you [United States Americans] … My mind is in a whirlpool.

Paramnesia of the African-U.S. rules in this state of mind. But, mentacide and psychological misorientation cloak it making the American Africanism, the nigger-to-negro bounding or domestication look normal to the rank and file and, incredulously, psyching out psychological identity scholars who view this actually ill New World African identity (Jennings, 2003) as manifest incontestable normality (African American, n.d.; Azibo, 2011b; Psychological Nigrescence, 2001; Sellers, et al. 1998).

Rescuing the African-U.S. from this mental miasma may be the paramount usage for reparations. After all, it is one's psyche through which the world will be engaged irrespective of health, wealth, criminal justice system status, personal happiness, and so on. Perhaps Lewin's field theory formula (Benjafield, 1996) can help bring out the point: Behavior is a function of personality, environment and their interaction or B = f(P, E). It follows that whether an individual's environment is abject or exalted s/he will strive for collective racial enhancement throughout it if his/her African personality is operable; not so when the bricolage personality is operating which even when in top form is motivated to go no farther than looking out for number one. Any benefits accruing to community from behavior by persons with the bricolage personality are unintentional good luck.

When the African personality is restored, no more will African-U.S. be bewitched, bothered, and bewildered by the Eurasian American within. Only then will the African-U.S. psyche be able to "Let Freedom Ring." Only then will "Free at Last, Free at Last" actually begin and overturning the terminated African-U.S. peoplehood initiate. Rest in peace Dr. King (and all the deceased African-U.S. heros and sheros who supported reparations) as a luta continua. Invoking and joining on with Aboriginal Hawaiian (Azibo, 2012) and First Nation Peoples experiences, as for example depicted in Crazy Horse's struggles (Powers, 2010), the struggle is at once seen to be righteous, great, deadly and, moreover, not over:

How can we count the tears? How can we enumerate the losses? How can we measure the grief still undone …. Asking for [promised, potential] reparations? …. 'Promises, Red Cloud said, they made us many promises, more than I can remember, but they never kept but one. They promised to take our land and they took it.' (Clearing Sky, 2005)

The odds should shift to favoring the realization of the futurity inherent in Dr. King's words when reparations down payments fund the proposed psychological restoration domain. Even without reparations funding, the African-U.S. populace is well-advised to muster up the wherewithal for the psychological restoration domain. Reliance on or even supporting the Conyers bill might be ill-advised short-sightedness at best.

Despite this bill seemingly being all the rage and even if some monies for study were to be generated by it, frankly, activists apparently did not write this bill and there are many problems with it (Lumumba, n.d.) from a nation-building, African personality and African civilization restoration project perspective. Straight up, the Conyers bill (H. R. 40) may be more containing than liberating, more subterfuge than substance, more a hype not to be believed than a basket for putting in the reparations eggs. But, that is why we do analysis and debate for forging a united front(s) upon which we can move forward together as much as possible as the Ten Point Program initiative (Journal of Pan African Studies, 2015) seems to suggest.

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Table 1: Forty Psycho-cultural Perpetrations Committed by Caucasian Americans to Effect DeAfricanization [Azibo, D. (2011b). The psycho-cultural case for reparations for descendents of enslaved Africans in the United States. *Race, Gender & Class, 18* (1-2), 7-36].

Maafa
Infliction of psychological misorientation
Infliction of theological misorientation
Causing conceptual incarceration
Using the mentacide process to effect personality disorganization and consequent inferiorization
      or negativity
Effecting peripheral and alienating mentacide
Population decimation and slaughter
Slaughter of indigenous group identity
Inferiorization of/inflicting negativity on entire population across generations
Causing ineffectuality in indigenous leaders
Rendering humiliations on indigenous leaders
Cultural oppression
Framing indigenous traditions as abnormal and sub par
Disparagement of indigenous language
Renaming with Caucasian names
Exploitation of diminished ancestral memory
Create, unleash, and maintain extended-self-hatred (anti-African African descent people)
Facilitating conditions under which rage is turned inward
Distorting the process of group identity development into an abnormal psychology
      phenomenon (pathological denouement)

Implanting out-marriage as desideratum

Depleting "blood quantum" through miscegenation

Subject the population to deeducation, diseducation, and miseducation to effect a mental slave
system

Christianizing (using the Christian religious establishment, especially missionaries, to attack and
decimate the entire population)

Undermining reversion to indigenous culture-centered religion

Disconnection from the land

Alienation from other kindred peoples

Causing inordinate amount of defensive behavior

"Radical evil" imbued in all aggressions and perpetrations victims are forced to inure

Committing anti-social acts which reinforce dehumanization

Quashing spiritual-moral sensibility

Undermining pluralism

Undermining the capacity of group members for orienteering as a distinct group with distinct
interests

Preclusion of freedom (the ability to conceptualize the world in ways contiguous with the
group's history

Preclusion of literacy (application of one's freedom in negotiating reality)

Create and maintain "a terminated people"

Dismal life chance statistics

Population in extremis

Circumscribing racial identity to a "nigger-to-negro" commodity

Creating and enforcing ADP's (African descent people's) "slave mentality"

Preclusion of psychological Africanity/African personality