

Appendix

discuss
THE NORMALITY AND ABNORMALITY of Black consciousness and behavior as politically mandated and socially manufactured by the power relations of White supremacy, are denoted by the relative prominence of certain disturbances of thought, emotions, motivations and values. These disturbances of consciousness serve the interests of White hegemony by making Blacks highly responsive, for better or worse, to White-instigated social controls. A few examples will suffice to illustrate the point.

discuss
The following figure provides some of the common symptoms of "pathological normalcy" in Blacks, i.e., those disturbances of thought, emotions, motivations and values which in Blacks are instigated and maintained by the White supremacist establishment in order to sustain its "normal" social order and relations. If exhibited by Whites themselves these symptoms would be immediately adjudged "mental disorders" by the White mental health establishment. Recall that "pathological normalcy" in Blacks refers to those disturbances in Black consciousness and behavior which are beneficial to the needs of Whites and to the perpetuation of White supremacy while being ultimately inimical to their own needs and liberation. These disturbances within the context of White supremacy are either unobserved or adjudged by the White mental health establishment as "normal" or at least, "non-pathological" (because they are compatible with the interests of White supremacy). It is only when the disturbances are of such character, intensity or pervasiveness that they negate the usual or customary social controls and threaten the established social order are they deemed by the White mental health establishment as "abnormal," maladaptive, or "pathological."

*Black
good
psychiatrists*

COMMON SYMPTOMS OF "PATHOLOGICAL NORMALCY" IN OPPRESSED AFRIKANS

Symptoms Reflecting Thought Disturbances

Amnesia

*African
jokes*
total or partial loss of memory/A dissociative reaction, occurs when an individual represses from consciousness the recall or remembrance of entire periods or episodes in his life in order to deny, escape, avoid the re-experiencing of certain painful feelings associated with those periods or episodes. Amnesia therefore results in the loss of pre-trauma identity, the motives and values related to that identity due to the repression of its relevant, crucially defining memories.

White supremacy is to a large extent founded on the social amnesia of subordinate Blacks. The ruling White supremacist regime's strategic need to deprive a massive Afrikan population of a common cultural platform from whence to mount a collective counterattack against its domination requires that it negates their common Afrikan identity, cultural, historical memories and related practices. This eradication of Afrikan cultural/historical memories was (is) undertaken so as to make possible the social manufacture or fashioning of an erstwhile Afrikan identity which can be reactively shaped and molded to fit the ongoing needs and interests of White supremacy. The subordinate Afrikan can only be what he needs to be for dominant Whites if he has no true knowledge of who he is and how he came to be who he is. This requires that he not remember who he truly was. The operative oppression of Blacks by Whites depends on the ability of Whites to create and maintain a discrepancy between what subordinate Afrikans think they were and what they truly were; what they perceive themselves to be and what they truly are; what they think they should be and what they must be. These discrepancies are the foundation stones upon which the superstructure of White supremacy is constructed. The reclamation of their true history, cultural continuity and unalloyed identity by Afrikans would

*Recall
discuss*

precipitate the ruinous collapse of White hegemony. Thus, in self-defense and in the interest of self-perpetuation the White supremacist establishment is compelled to induce and maintain in Black consciousness a pervasive social amnesia regarding things positively Afrikan — an amnesia which is ostensibly "normal."

*Lack of
Hx in
Schools*

Social amnesia in subordinate Afrikans was (is) socially manufactured by dominant Whites through the propagandistic slander and falsification of Afrikan history and culture by constricting the continuing discovery, effective exposition, and self-actualizing practice of their true and liberating realities; by punishing, deriding, and negatively reinforcing the reclamation and manifest behavioral expression by Afrikan persons, groups, and organizations. In addition the White supremacist establishment, through its control of the domain of discourse of information and its general power to define reality, excludes the truth and beauty of Afrikan history and culture from its own and the collective consciousness of Afrikan peoples. It thereby effectively denies their existence or the worthiness of Afrikan history and culture. Their contribution to the collective character of Afrikan peoples is thereby negated and repressed, consequently distorting their cultural soul and cultural essence.

* Moreover, dominant White regimes have (and do) so expertly and consistently associated the history and culture of Afrikans with the evocation of feelings of shame, guilt, anxiety, betrayal, alienation, fear of social disapproval, mental and physical abuse, social ridicule, loss of social and economic status, humiliation, and all other types of aversive emotions and consequences, until in pursuit of ego- and self-defense many Afrikans have (and do) feel compelled to reject and repress the search for the discovery of a true liberating knowledge of themselves — thus creating the social amnesia which makes them behave like reactionary puppets strung along by the machinations of their dominant White puppeteers. This "compelled" social amnesia on the part of subordinate Afrikans (which is facilitated by parental and subcultural modeling and conditioning throughout the life-span) not only disallows the discovery and reclamation of true self-knowledge by Afrikans

*Tought
Disrupt
of Hx*

themselves: It also disallows the discovery and exposure of the true, infamous history and culture of White supremacy and of those pathologically depraved Whites who are its perpetrators. Ultimately, the repression of a true knowledge of self, i.e., of Afrikan history and culture in subordinate Blacks, is tantamount to the repression of a true knowledge of reality — the one true foundation upon which psychological and social sanity must be constructed.

The historical/cultural amnesia imposed on the collective Afrikan psyche by the repressive White supremacist regime results not only in the sheer forgetting of their past but also in their failure to learn from it; their failure to utilize it in their reckonings regarding reality and their appropriate relationship to it. The imposed social amnesia of Afrikans markedly reduces their capacity to know the murky side of the history and culture of their White oppressors. It leaves them without an historical/cultural basis for engaging in realistic and beneficial assessments of themselves and of others, for establishing corroborative expectations regarding their own behavior and that of their Caucasian nemesis. Furthermore, the compelled social amnesia results in the absence of self-knowledge as well as in the impairment of a related sense of purposive and meaningful existence. The absence of a functional knowledge of their cultural/historical past not only blinds Afrikans to important aspects of past realities but also to crucial, critical aspects of contemporary and future realities. Thus, they are easily beguiled and misdirected by their oppressors and their own ignorance to the benefit of their exploiters — and consequently to their own detriment.

In being forced to lose their past Afrikans are, in effect, forced to lose the priceless wisdom and invaluable coping skills so painstakingly accumulated over aeons of trial and error by their ancestors. They are thus forced to "re-invent the wheel" invented centuries earlier by their forbearers. Social amnesia destroys the sense of continuity, the foundation of personal and collective identity. Consequently, the consciousness of the Afrikan amnesiac is marked by discontinuity and disconnections, episodic experiences and views of reality — the most

important of which are unsystematically clustered together, unorganized by axiomatic principles and concepts.

Afrikan social amnesia impairs long-term, conceptual, sequential, relational, cause-and-effect, abstracted thinking, since this style of thinking is developed through the practiced, systematic, detailed consideration of reality of the near and distant past and its relationship to present and future reality. Consequently, perhaps too much of subordinated Afrikan thinking is relatively limited to the present, the immediate, the short-term, and marked by insufficient insight as well as foresight. It is a distracted, absent-minded, forgetful consciousness. And these characteristics enhance its readiness to identify with a falsified image of history, culture, and self concocted by the characterizations of its White creators — creators who exploit its fabricated identities and confusions for their own material benefits and self-aggrandizement. The lability and malleability of the subordinated Afrikan amnesiac permits his consciousness and behavior to be rather easily and quickly molded, shaped and impelled to obsessively pursue the latest commercial fads and fashions and social behavioral styles in further pursuit of an ever-receding, ever-changing, illusory identity — to the economic and social benefit of his White exploiters.

Finally, the reinforced social amnesia of the subordinated Afrikan permits him to absent-mindedly, obsessively seek to assimilate; to eat with, sleep with, live among, "be just like"; to identify with the captors, torturers, enslavers, lynchers and race-baiting sadistic exploiters of his ancestors and of himself as his highest achievements in life, as the eschatological finality of his being. In his "sweet" forgetfulness he is no longer motivated to seek revenge, reparation, restitution, or reconstruction for past and present wrongs perpetrated by his White oppressors; he is not motivated to construct a new, Afrikan-centered, humane utopia on the shattered remains of White supremacy's evil empire but to become an equal partner in it, to become one with it — thus sanctioning the annihilation of the personhood of both his ancestors and himself. The pursuit of this "impossible dream" by the Afrikan amnesiac supplies

the motive force which advances and enriches White supremacy and therefore perpetuates his own subordination and impoverishment. Thus the subordinated Afrikan does not indict the supremacist regime for its misdeeds and require it to atone for its sins. Its constituents are left blameless and guiltless — having committed the *perfect crime* against Black humanity. These are but some of the benefits to White supremacy afforded by Afrikan amnesia.

Delusion

Discuss
Alarmer
Story

False beliefs held by an individual which are stubbornly retained and defended despite their logical inconsistencies with objective reality and valid evidence to the contrary. Not only do such beliefs persist directly in the face of contradictory evidence, they persist in the face of continuous negative consequences resulting from their being held.

* Dominant Whites have from the distant past up to the present moment unabatingly continued to propagate historical and cultural falsehoods (concerning things Afrikan as well as European) as truths, fabricated evidence to support such confabulations and lies, continued to obscure reality and conceal their inhumane motives behind a *papier-mâché* facade of humanity and hypocritical moral superiority. The creation, presentation, and sinister manipulation of powerful cultural images and ideas, information and ideology, symbols and values, rewards and punishments, social communications and interactions, have allowed Whites by dint of their overwhelming social power, to inculcate their subordinate Afrikan subjects with detrimental delusions whose attitudinal-behavioral expression advance the interests of White supremacy. Dominant Whites utilize such inculcated delusory images, ideas, values, ideologies, etc., to justify their supremacy as well as to convince themselves and their Afrikan subjects that they only have themselves (or fate perhaps?) to blame for their inferiorization. As the continuity of White supremacy is premised on the acceptance by Afrikans of the European falsification of Afrikan

See 37
pg. 37

history and culture as true, so does its continuity also depend on their continuing acceptance of European self-serving ideological fabrications as true. In fact, in order for Afrikans to remain in their positions of subordination they must be compelled (most efficiently if achieved subliminally) to *mistake* certain Eurocentric lies for truths and certain Afrocentric truths for lies. For it is this fundamental *mistake* which inverts and reverses the subordinated Afrikan collective personality.

The virtually unchallenged social power wielded by the White supremacist establishment enables it to block out, censor, degrade, and deny the truth and severely limit the dissemination of all important, positive information, ideas, ideologies, values, etc., relative to Afrikans, except those which are compatible with and supportive of White superiority. Furthermore, the White supremacist establishment's ability to associate a full range of socially and psychologically aversive outcomes with the belief in and expression of ideologies, which if actualized by Afrikans would revolutionize Afrikan-European power relations, is utilized to motivate Afrikans to reject the holding and expression of such beliefs as hazardous to their well-being. Conversely, their ability to make relief from suffering aversive outcomes; the receipt of future material and non-material rewards, some modicum of security, social acceptance, and the like, contingent on the belief in and expression of established, self-serving Eurocentric ideologies, is utilized to motivate Afrikans to hold fast to such beliefs as ensuring their well-being. Consequently, the measure of the truth value of an ideology, belief, value, etc., in the subordinate Afrikan mind is neither determined by the degree to which it accurately represents objective reality nor by the degree to which it may equalize or revolutionize the power relations between Whites and Blacks. / The basis for belief is not truth but expediency — the measure of pain or pleasure its holding and expression may bring to its host. The basis for the acceptance or rejection of an idea becomes its emotional consequences rather than its truth value. /

Related to delusion is fantasy — the conscious and unconscious creating of images, wishes, hopes, scenarios, illusory

* thoughts and goals and their "acting-out" either only in the mind, or in their ritualistic, fetishistic "acting-out" in reality as substitutes for desires and hopes which cannot be gratified in actuality. Fantasy fills the vacuum of absent reality. It is a pretense, a passive or active charade, the pretentious living and acting of a daydream, a substitute for action, a hope tenaciously clung to in the face of hopelessness. An escape from stress and frustration, fantasy gratifies frustrated desires by imaginary or substitute achievements — by defending the ego against paralyzing despair. Thus the easier accomplishments of make-believe are substituted for the harder accomplishments of real-life endeavors. At that point fantasy becomes self-defeating, maladaptive, and self-destructive. Yet these fantasies become the characteristic fantasies of both the "normal" and "abnormal" oppressed.

Frustration and reaction fantasies are the hallmarks of oppression. To be oppressed is to have the most meaningful wishes, hopes, plans and expectations blocked and unfulfilled by oppression or the oppressive circumstances the oppressor erects and maintains. However, the reactionary fantasies and fanciful charades of the oppressed, their pursuit of vain hopes, addiction to substitute gratifications, energize and support the oppressive regime and help to maintain their own oppression. Their religion, handed-down by their oppressors, promises them rescue, a messiah, a Moses, "pie-in-the-sky" — and thus their revolutionary will is pacified. They wait on the Lord, the tribulation, and are gratified by religious ecstasies. Their oppressors are thus permitted to enjoy heaven-on-earth at their expense.

Religions become the opiates of the oppressed and conversely, opiates become their religions, and their addiction to both materially benefits their oppressors and exploiters. The fantasy, nursed in the overheated imagination of oppressed Afrikans and often hypocritically encouraged by their oppressors, that they and their oppressors will one day live blissfully as one, is the most pernicious hoax of all. It motivates many Afrikans to blithely nurture and protect a system which exploits and blinds them to its intrinsically evil purpose, and its ultimate

deadly intent. Thus, compensatory fantasy under oppression often comes to characterize, as a necessary adjunct to the oppressive regime, the "normal" consciousness of the oppressed.

Symptoms Reflecting Emotional Disturbances

Pathological anxiety *f*ears and anxieties which are grossly out of proportion to the actual dangers posed to any realistic danger or threat. Fear or dread resulting from an over-estimation of threat. Anxiety or dread of such overwhelming proportions that the individual feels compelled to deny or distort the portion of reality with which he associates such feelings, or to engage in self-deceptive, escapist and avoidant behavior as means of reducing or eliminating those feelings. Anxiety such that personal growth in important areas is blocked or retarded, or that the individual feels compelled to engage in anesthetizing, self-defeating and/or other forms of self-destructive behavior.

REJECTION OF School
or
of CONFRONTING
SYSTEMS

* To be oppressed is to make *how* one feels or *expects* to feel, the measure of all things. To be oppressed is to be ruled through one's feelings and emotions. It is to be exquisitely exposed to and manipulated by a play on one's dreads and fears by one's oppressors; by a play on one's needs for respite from their terror; by a play on one's needs for catharsis, solace, and compensatory joy. Anxiety is the whip in the hand of the oppressor used to drive the oppressed to completion of their appointed rounds.

Real.

The ultimate power of White domination and social control resides in their ability to successfully *intimidate* subordinated Afrikans; to convince them of the *inevitability* of White supremacy; of the awesome *invincibility* of White power. The history of White-Black social relations has been one of unrelenting intimidation, terror, mental and physical abuse of Black peoples, White-on-Black violence; of endemic injustice, and of the unending, unrequited attempts by subordinate Afrikans

to avoid, escape, or some way prevent, temper or ameliorate the horrendous aftereffects of these activities. Avoidance and escape from White-instigated anxieties preoccupy the consciousness and subconsciousness of oppressed Afrikans. This preoccupation pathologizes, i.e., imbalances, the Afrikan psyche. Consequently, even the "normal" Afrikan under White domination is primarily motivated by the desire to escape — to actively or passively avoid or in some other way neutralize or alleviate the fearful effects of his oppression. By definition, White supremacy requires that Blacks be primarily motivated by anxiety and its avoidance in the interest of their White oppressors.

Under White supremacy the operative presence of anxiety in the individual and collective psyche is a necessary constant. This is the case, whether these psyches be adjudged "normal" or "abnormal." They are both pathological states, primarily defined by their different anxiety-ridden structural dynamics.

It should be noted that in the subordinated Afrikan personality whether diagnosed as "normal" or "abnormal," much of the presence and operation of pathological anxiety is unconscious, i.e., unknown to its host. The subordinated Afrikan is hardly aware that his psyche, consciousness, and behavior have been subverted and misdirected by the eurocentrically-conditioned operation of anxiety and its related psychological aftereffects (other symptoms). White supremacy works most efficiently when subordinated Afrikans feel that they have freely chosen to think and behave the way they do when in actuality they have been subliminally compelled to do so by the psychopolitical machinations of their White oppressors. Thus, the subordinated Afrikan feels freest when he is most controlled. And his pursuit of apparent freedom is often the pursuit of unapparent enslavement.

* Anxiety is the principal chisel by means of which dominant Whites attempt, with some measurable success, to sculpt the modal personality of dominated Blacks. The consciousness of subordinated Afrikans is reactionarily bent into shape by its customary defenses against the anxiety attacks leveled at it by their European oppressors. Consequently, the personalities

of many, if not most, subordinated Afrikans are little more than elaborate defense mechanisms against oppressive anxieties and stresses. These mostly unconscious defense systems against oppressive anxieties have been so organized and automatized that the "normal" subordinated Afrikan experiences relatively little overt or conscious anxiety. They then stereotypically operate in ways which inadvertently help to maintain the White supremacist regime which oppresses them — the very source of their shaping anxieties to begin with.

Anxiety negates possibilities and stunts the growth and range of the self of the oppressed. Thus the oppressed personality is defined more in terms of non-being than of being; in terms of what it is not rather than what it is; its lacks, rather than its amplitudes.

Under White supremacy the subordinated Afrikan self comes into being principally to preserve a sense of security, to protect against anxiety.

Thus, *constriction and impoverishment of personality make it possible to avoid subjective conflict and concomitant anxiety*. But the person's freedom, originality, capacity for independent love, as well as his other possibilities for expansion and development as an autonomous personality are renounced in the same process. By accepting impoverishment of personality, one can buy temporary freedom from anxiety, to be sure. But the price for this "bargain" is the loss of those unique and most precious characteristics of the human self.

...the positive aspects of selfhood develop as the individual [or a people] confronts, moves through, and overcomes anxiety-creating experiences.¹¹

Apathy

a disease of feeling, emotion or interest; a pathology of sensitivity, energy and initiative; an absence (a=without) of feeling (*pathos*=feeling); an indifference to, a wont of feeling for, interest in, or responsiveness to, situations that normally would be expected to evoke the opposite reactions.

¹¹ May, Rollo. 1977. *The Meaning Of Anxiety*. New York: Simon and Shuster.

Apathy is of special concern when it involves a lack of interest in learning or doing those things which if learned or done could resolve important problems confronting the apathetic individual. Apathy is learned behavior, a form of conditioned laziness and helplessness. It is the attitudinal-behavioral product of a special form of social-emotional conditioning; a form of learned fear and anxiety.

In the context of the domination of Blacks by Whites, apathy is a necessary adjunctive product of White supremacy. That is, its operative presence in subordinated Afrikans is necessarily induced in them by their White oppressors because it helps to maintain their continuing subordination.

As we noted in our discussion of pathological anxiety, the holding and expression of certain feelings, attitudes, intentions, desires, and the pursuit of certain goals by the oppressed are consistently disapproved or are associated with aversive consequences by their oppressors when such orientations run contrary to their oppressors' perceived interests. Consequently, the well-conditioned subordinate, utilizing apathy as an ego-defensive maneuver, avoids through emotional flight or escape, emotional detachment, disinterest, or indifference — those feelings, attitudes, interests and pursuits which if fully actualized and expressed would undermine the oppressive regime. Thus, apathy becomes a protective device utilized by the subordinate to defend his vulnerable ego, self-esteem, and well-being as well as to defend the system which oppresses him.

Apathy as generated by the regimes of White supremacy is rarely all-pervasive or generalized in their "pathologically-normal" Afrikan subjects. Their characteristic apathies tend to be fairly specific to certain interests and pursuits. In fact, close observation will reveal that subordinated Afrikans are conditioned by their White oppressors to demonstrate a lack of feelings for and an interest in acquiring, learning, or doing those very things which if acquired, learned or done would lead to the revolutionary overthrow of White supremacy. Thus, apathy in subordinate Afrikans essentially involves the political-economic organization of their tastes, interests, attitudes, energies, enthusiasms and sensibilities, in ways

which help to perpetuate the reign of White supremacy. However, as in the case of pathological anxiety, this type of organization and its operative outcomes as reflected in Black consciousness and behavior are in the main subliminal and unconscious, and therefore are made to appear to have originated spontaneously from the primordial Afrikan character and/or modal Afrikan culture. Thus it appears only coincidental, or that as a result of a natural lack of ability, talent, or interest that apathetic Blacks do not invest the necessary time and energy in those activities which would enable them to successfully challenge White supremacy. To the contrary, it appears they invest inordinate amounts of time and energy pursuing those activities which ultimately enrich and empower their White oppressors. Apathy in subordinated Afrikans provides White supremacy its strongest bulwark against defeat. *The greatest struggle of oppressed Afrikans is not against their White oppressors but against their own apathy.*

Symptoms Reflecting Disturbances in Motivation and Values

Alienation /to feel estranged or separated from; indifferent or hostile toward; unfamiliar with; fearful of; withdrawn from; unconnected to; to have lost remembrance or accurate knowledge of and identity with one's true, undistorted self, historical self and culture, and important segments of reality. Loss of sense of self. The irrational feeling that one is someone else, that one's body is grotesque. Feelings of aimlessness, normlessness, purposelessness, hopelessness, meaninglessness; of being unmotivated by one's own self-originated needs and values; of being compelled or retarded by unknown, unknowable, but irresistible forces.

To be oppressed is to be forced to exist not for oneself but for the other; to support one's enemies and oppose oneself and one's fellows. To be oppressed is to have one's worthiness and esteem measured in the currency of one's oppressors — to have

one's value measured in coin and utility, exclusively. The oppressed are compelled to act not for their own reasons; not in order to realize their own god-given potentials or their own self-defined, self-determined values; but for reasons imposed on them, and to realize values defined for them by their oppressors. Oppression requires the dissociation of the oppressed from themselves; that they deny themselves, in service to their oppressors; that they avoid identifying with their original personality and perceive identification with it as detrimental to their survival. The rejection of their authentic selves on the part of the oppressed is a necessary preparatory step to their replacement by artificial, manipulable selves socially manufactured by their oppressors. Alienation of the oppressed requires that they identify with these "jack-built" selves, and strive compulsively to satisfy their artificial, self-defeating, often self-destructive, motives, desires and values. Their oppressor-motivated strivings are functionally designed to enrich and empower their oppressors while simultaneously impoverishing and enfeebling themselves. The oppressed cannibalize themselves in order to feed the insatiable appetites of their oppressors.

The exploitative domination of Afrikans by Europeans exists "as something abstracted from a social matrix, apart from the web of tasks, obligations, affections, and collective relationships, which give people their identities, their social meaning, and their experience of humanity and of themselves."¹² *An Afrikan cannot truly be an Afrikan and at the same time a domesticated slave or subordinate of the European.* Thus, his domesticated subordination is inversely related to his alienation. One cannot exist without the other. Hence, the power and the glory of White supremacy pyramidally rests on the foundations of eurocentrically induced Afrikan alienation. If White supremacy is to appear normal or natural, then alienation must appear normal or natural — the apparent normality of one depends on the apparent normality of the other.

¹² Parenti, M. 1978. *Power and the Powerless*. New York: St. Martin Press.

The overcoming of alienation through the discovery and reclamation of their true identity and consciousness by oppressed Afrikans, portends the clattering downfall of White supremacy. It is principally to guard against this eventuality that the White supremacist establishment feels compelled to maintain Afrikan alienation as an everyday matter of course — as the central facet of Afrikan "pathological normalcy." States of consciousness and related behavior in Afrikans which contract or extends the range of this "pathological normalcy" below or beyond Eurocentric utilitarian limits is branded "abnormal" by the mental health establishment. The imposition of this label authorizes and prescribes additional social control procedures under the guises of "treatment" and "rehabilitation" in the final interest of maintaining the White supremacist social order.

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