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PYRAMID BUILDERS, INC.

BEHAVIORAL DEFINITION FOR POST TRAUMA AND THE AFRICAN EXPERIENCE

Post Traumatic Slavery Disorder

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Acknowledgments

Table of Contents

Introduction to Post Traumatic Slavery Disorder "PTSlaveryD"

"When you control a man's mind you don't have to worry about his actions. You do not have to tell him not to stand here or go yonder. He will automatically find his proper place and stay in it. You do not need to send him to the back door. He will go without being told. In fact, if there is no back door, he will cut one for his special benefit."

> *Carter G. Woodson,*
> *The Mis-education of the Negro*

P TSlaveryD is a curriculum designed to help you develop a clear understanding of the social, emotional, and economic dynamics that are impairing Black Peoples' ability to capitalize on their own knowledge, information and learning clearly, coherently and independently on behalf of their own personal development; as well as that of their family and community.

We will begin by introducing Post Traumatic Stress Disorder (PTSD) and the root words and meanings that relate to the evolution of the definition for Post Traumatic Slavery Disorder (PTSlaveryD). In this way you will have the information you need to compare and contrast PTSD with PTSlaveryD. The introduction is designed to examine disorders such as depression, anxiety, schizophrenia, schizo/schizoid, cognitive disorders, retardation, lack of impulse control, anger and all the behaviors that accompany them. After PTSD we will define PTSlaveryD and the behavioral relationships between Post Trauma and the African experience.

Once Post Trauma is understood we will demonstrate the disorders that are directly related to the traumas of slavery and particularly to the descendants of slaves, thereby demanding the need for a new definition of the problem as well as a long-term solution that begins with a curriculum on PTSlaveryD. The goal is to assist you in understanding one of the illnesses that Black people are experiencing and to provide you with a formula for the cure.

About the Author

My mother was one of 16 siblings, a strong Georgia born Black woman with a 4th grade education. As a child she witnessed the physical and economic lynching of strong willed Black men and women. At the age of 18, when WWII broke out, all of the boys in her family joined the military and all of the girls moved north to work in the factories.

Sekou Mims, M.Ed. MSW

After moving to a variety of cities, my mother settled in New York in 1950, working in factories and as a housekeeper. She was primarily a single parent raising myself with three siblings: and my dad's seven children from another marriage. We were very poor, I used to cut the cardboard for the shoes in our family, and I still have scars from frostbite on my hands and feet from inadequate winter clothing. My mother was very afraid for me, she told me that I possessed a very strong will. My will did get me into a lot of trouble. I was a very curious child, and if I felt that I wanted to learn about something, then I would decide to do what it was that I wanted and take the whipping. By the time I was twelve, we moved to Boston. My mother thought something was wrong with me because for the most part I wouldn't cry when being physically disciplined. The amount of

times that I cried in my life can be counted on one hand. Once, as a teenager, I read a book about atrocities that Africans experienced during the *"African Holocaust."* I broke down in tears. The specific atrocity that affected me was how the slaves were brought to the slave breaking islands (Jamaica, Barbados, etc.) and the Caucasian slave enforcers (overseers) would gather all the pregnant Africans, bunch them together and randomly pick between 2 to 10 women and hang them by their feet. One at a time an overseer would take a machete and slice open the hanging women's abdomen. They forced the pregnant women to watch the un-born child fall out of the sliced women's stomach. The pregnant women that were forced to watch were re-traumatized. I have always believed that this kind of trauma and the fear were immediately transferred to their un-born child. I also remember having my feelings badly hurt when my grandmother died in 1962, and I was the only one my mother didn't take to the funeral in Georgia. When I asked my mother why she didn't take me she stated "them white folks ain't hurting my boy."

As a young man growing up in the urban streets of two major cities, I experienced several near death situations resulting from confrontations with white authority figures. I spent all of my adolescent years in juvenile reformatories where I (as well as other children) was brutalized by the hands of adult Caucasian males. While being in those places I asked myself "Why are there grown men treating children this way?" At one point I promised myself that I would put myself in the position to help young people like us. One day when I got out of reform school, I went back and told the administrators that I wanted to work there. Once I explained that no one knew the kids better than me, they thought it was a good idea. I was fifteen at the time they hired me as a junior counselor, and I stayed with them for three years. I then did a brief stint with the Marine Corps, and afterwards worked with a few community programs where I realized I really enjoyed working with people. However, I got burned out in three years and took a course in civil engineering at MIT, landing myself in a position with the Boston

Department of Public Works. Two years later, I went through a four-year period of "finding myself" with ventures, colleges and even professional football where I was injured pre-season. Afterwards, I experienced the teachings of the Honorable Elijah Muhammed, and that re-energized my need to get back involved working with people. Finally, I went back into human services by working for a half-way house, and five years later while working as a Court Clinician (during a time when gangs were running rampant in Boston, MA) I met Dr. Imani Wilson a clinical psychologist. Dr. Wilson took me under his wing and convinced me that by combining my experience with education I could be more effective. Two years later I received an M.Ed. in counseling psychology from Cambridge College, where I learned how to effectively develop treatment plans. However, I still felt that I needed more clinical education and decided to enroll into Simmons School of Social work to pursue an MSW. Simmons taught me research methods, which helped me to understand and justify the need for human interventions. I also better understood that the problems with people are not just within the individual, but are environmental, i.e. family, friends, home, community, economics and other general social conditions. And it is with this understanding that I bring you the curriculum for Post Traumatic Slavery Disorder.
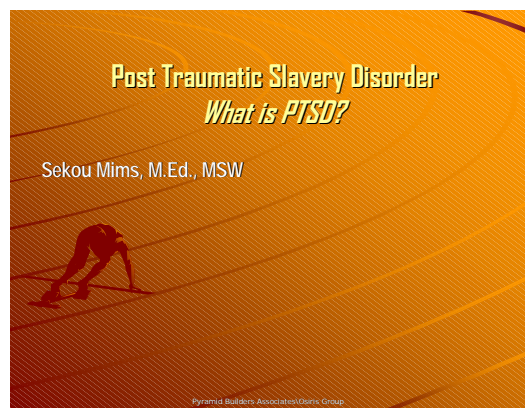
Take Time to Think, it is the source of power. Take time to play, it is the, secret of perpetual youth. Take time to be friendly, it is the road to happiness. Take time to work, it is the price of success. Take time to pray, it is the greatest power on earth. Take time to love and be loved, it is the way of God.

Author Unknown

Post Traumatic Stress Disorder or PTSD

PTSD is described in the *Diagnostic Statistical Manual,* the primary tool used by Mental Health clinicians for relative and comparative diagnoses. The most recent *Diagnostic Statistics Manual,* used define the following definitions is known as the DSM-IV. According to Criterion A2 in the DSMIV, the essential feature of Post Traumatic Stress Disorder is the development of characteristic symptoms following exposure to an extreme traumatic stressor with direct personal experience of an event that involves actual or threatened death or serious injury, or other threat to one's physical integrity; or witnessing an event that involves death, injury, or a threat to the physical integrity of another person; or learning about unexpected or violent death, serious harm, or threat of death or injury experienced by a family member or other close associate.

- Criterion A2 states, the person's response to the event must involve intense fear, helplessness, or horror (or in children, the response must involve disorganized or agitated behavior).

- Criterion B, of the DSMIV requires that characteristic symptoms resulting from exposure to the extreme trauma include persistent re-experiencing of the traumatic event.

- Criterion C, the persistent avoidance of stimuli associated with the trauma and numbing of general responsiveness.

- Criterion D, persistent symptoms of increased arousal.

- Criterion E, the full symptom picture must be present for more than 1 month.

- Criterion F, the disturbance must cause clinically significant distress or impairment in social, occupational, or other important areas of functioning.

DSM-IV DEFINED SPECIFIERS:

Acute: The duration is less than 3 months.

Chronic: The symptoms have lasted 3 months or longer.

With delayed onset.: At least 6 months have past between the traumatic event and the onset of the symptoms.

Carlson (1997) provides a very straightforward table of response of PTSD. The table is as follows:

Mode	Re-experiencing	Avoidance
Cognitive	Intrusive Thoughts Intrusive Images	Amnesia of Trauma Derealization/Depersonalization
Affective	Anxiety Anger	Emotional Numbing Isolation Affect
Behavoral	Increased Activity Aggression	Avoidance of Trauma Related Situations
Physiological	Physiological Reactivity to Trauma Reminders	Sensory Numbing
Multiple Modes	Flashbacks Nightmares	Complex Activities in Dissociated States

Carlson (1997) also points to secondary responses to trauma.

Secondary and Associated Responses:

- Depression

- Aggression

- Low Self-Esteem

- Identity Crisis

- Problems with Interpersonal Relationships

- Guilt and Shame

DSM IV Examples of Associated Disorders:

'There may be increased risk of Panic Disorder, Agoraphobia, Obsessive-Compulsive disorder, and Substance-Related disorders. It is not known to what extent these disorders preceded or follow the onset of Post Traumatic Stress Disorder."

Comparative Disorders
Post Traumatic Stress

Mode	Re-experiencing	Avoidance
Cognitive	Intrusive Thoughts	Amnesia for trauma derealization/ depersonalization
Affective	Intrusive Images	
	Anxiety	Emotional numbing Isolation of affect
Behavioral	Anger	
	Increased Activity	Avoidance of trauma-related situations
Physiological	Aggression	
	Physiological reactivity to trauma reminders	Sensory numbing
Multiple Modes	Flashbacks Nightmares	Complex activities in dissociates states

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Reaction/Results/Responses

Effects on the Individual	Effects on the Family
Substance Abuse ⟶	Minimal Participation
Violence ⟶	Breakup of the family
Low Self-Esteem ⟶	Loss of income/culture
Fear of Individualism ⟶	Recurring abuse/violence
Avoidance ⟶	
Identity ⟶	
Schizoid Character ⟶	
Spiritual Blocks ⟶	

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Post Traumatic Slavery Disorder or PTSlaveryD

PTSlaveryD is not described in the *Diagnostic Statistical Manual.* PTSlaveryD is a non-traditional model discovered, defined and used by Pyramid Builders for relative and comparative diagnoses of the hundreds of clients seen across our social work spectrum. Based on our client success rate, Pyramid Builders, Inc. has decided to create a curriculum manual for social workers and other human service professionals to use while addressing specific issues as defined by Post Traumatic Slavery Disorder. As we work our way through the PTSlaveryD there will be a comprehensive attempt to contrast PTSD with PTSlaveryD.

This curriculum is broken up into 4 sections. The chapter 1 consists of a brief explanation of PTSD and PTSlaveryD as they relate to the *"African Holocaust."* With an understanding of the trauma of African Slavery we can begin to define post trauma and its effect on the descendents of those slaves. The chapter 2 travels briefly through the civil rights movement and current history to clearly demonstrate comparative trauma of Jim Crow and Economic Terrorism which in turned developed into an ongoing trauma affecting us today. And finally we will begin to define the healthy mind, body and spirit in chapter 3 and in chapter 4 a wide range of healing exercises that can be tried privately at home and in group sessions.

About PTSlaveryD

It is no secret that mental health professionals are taught traditional European approaches and techniques in regards to mental health treatments. What has not been discussed frequently enough is the European model; it only fits those who it was designed for. At Pyramid Builders, Inc. we believe that a number of culturally relevant experiences from a wide variety of ethnic groups need to be included in whatever is globally known as a "traditional" approach. Since our expertise is with those of the African Diaspora we have focused our discussion on the ineffectiveness of traditional European mental health approaches in the treatment of Black people in need of mental health services.

PTSlaveryD is necessary because traditional schools of social work and psychology have not appropriately equipped mental health professionals with how to provide effective mental health treatment to the descendents of the *"African Holocaust."* We believe it is important first and foremost that Black mental health professionals are taught the history of issues stemming from the displacement of Africans through slave trade so that they can better help their clients heal from the massive post trauma of the *"African Holocaust."*
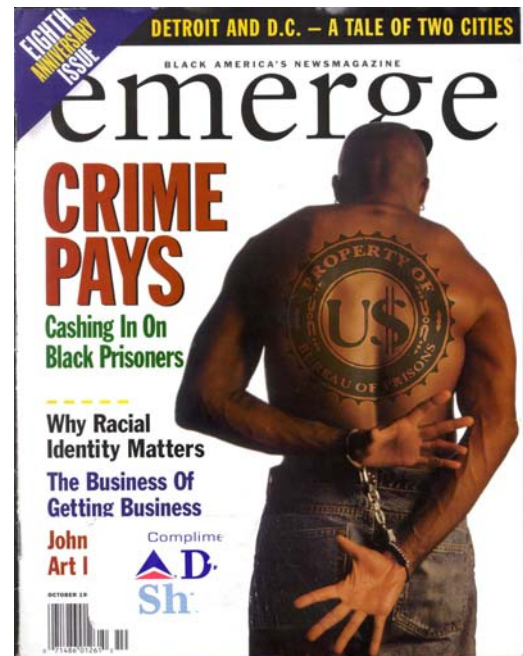
Traditional social work & psychology schools teach mental health professionals how to formally apply research techniques. By completing these academic programs mental health professionals are "qualified" to provide mental health therapy. However, when we look at our public schools, our prison systems, our suicide rate, and our growing family dysfunction we have had to take a position that breaks away from the traditional mental health disciplines.

We have begun to think non-traditionally and independently, in order to begin to define the pathologies that have historically and continually afflicted our own culture and communities. As professionals, we are in the position to research our experiences, consult with other professionals, beta-test our models and use "best-practices" to develop curriculums that we know work. Larry Higginbottom, MSW, LISW; Dr. Omar Reid, Psy.D; and I have done just that with PTSlaveryD. Like many of you, we know what the problems are, and we have tried a variety of solutions: included in this work are our best practices.

An Overview of PTSlaveryD

TRANS-NATIONAL TRAVEL: It is estimated that more than 80,000,000 Africans lost their lives during transport through the middle passage from Africa to America. However, it is almost impossible to estimate the number of slaves that lost their lives during bondage in the Americas and other countries due to the absence of record keeping. While the loss of life was one of the greatest human traumas in any history, this African Holocaust is one that few have acknowledged or talked about in mental health or professional or counseling circles.

Many will ask "what has the *'African Holocaust'* got to do with social work and what is the objective of PTSlaveryD?" In his book *Breaking the Chains of Psychological Slavery* (1997), Na'im Akbar explains the importance of understanding the magnitude of the African Slave trauma as follows:

> *"The objective is to identify the magnitude of the slave trauma and suggest the persistence of a post-slavery traumatic stress syndrome, which still affects the African-American personality. It is not a call to vindicate the cause of the condition, but to challenge Black people to recognize the symptom of the condition and master it as we have mastered the original trauma…. It is to call attention to an array of attitudes, habits and behaviors which clearly follow a direct lineage to slavery. It is the hope by shining the light of awareness on these recesses of our past, we can begin to conquer the ghosts which continue to haunt our personal and social lives."*

Our goal is not to re-traumatize Black people - our goal is to un-traumatize. That is, the goal of PTSlaveryD is to undo the effects of 383 years of madness that Black People have been subjected to. We are aware that the descendents of the

'African Holocaust' do not like to be reminded of the horrors of that history. Any trauma victim does not like to be reminded of the trauma that he or she has experienced. Any trauma victim has a tendency to avoid anything that reminds him or her of the trauma. Avoidance is one of the symptoms of PTSD. It has generally been my experience when presenting the history of the *'African Holocaust'* to Black People the majority of them will say "I don't want to here that slave __hit, can't we just move on?" I usually reply by stating "Yes, but not until we get rid of the shackles that are impairing our process to move on successfully; we must face the past in order to rid ourselves of the current traumas."

I will be very brief in this section because the majority of us know something about *African Slave History*. However, the vast majority of us do not have any understanding of how the atrocities of the *'African Holocaust'* psychologically and economically impact the descendants of African Slaves today.

Slave History vs. Black History

- Black history in America is slave history not the beginning of Black history.
- Black history as most of you, know began at the beginning of human life on earth.
- The slave ship was designed for dis-unity
- The accumulation of low self-esteem within young people comes from a lack of exposure to their full history and culture, from the beginning, where they can gain pride.

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Millions of African people died from the trauma of war, kidnapping, enslavement and the horrific conditions they were subjected to while being transported to different countries during the months on those ships at sea. Untold numbers of Africans committed suicide and were murdered because they rebelled.

A History of War with Economics

Let me make something perfectly clear. No one went to Africa, shot Africans with guns, slapped them on their backs with whips and then submitted them. Turning Africans into slaves was a difficult process that took untold decades of war with Africans, Europeans, and others. Major wars were waged including civil battles; slave ships floating back to Europe with all crew members dead; mass exoduses from African home lands; individual/family/tribal suicides; organized plantation rebellions; thousands of run-aways; retaliation on plantation owners' entire families; and in addition, all kinds of passive-aggressive forms of rebellion. Eventually, the hangings and mutilation of men and children caused African parents to give in to enslavement in order to keep their families from further disintegration.

One historic example demonstrates that in 1712, Virginian slave owners invited long time slave owner and consultant Willie Lynch, based in the West Indies, to consult and teach them how to control their slaves. Mr. Lynch was a known expert on slave control. He wrote several letters outlining how to develop ultimate control over African slaves. Mr. Lynch taught Virginian slave masters several brutal psychological techniques to use in the name of control and economics. We are going point out just a few key techniques demonstrated by Lynch for the purpose of understanding Post Traumatic Slavery Disorder. Lushina Books (1999) has documented the Willie Lynch letters in full for those of you who want to know more.

The brutal techniques were taught as follows:

- **Male:** "Take the meanest and most restless nigger, strip him of his clothes in front of the remaining male niggers, the female, and the nigger infant, tar and feather him, tie each leg to a different horse in opposite directions, set him a fire and beat both horses to pull him apart in front of the remaining niggers." "The next step is to take a bullwhip and beat another

nigger male to the point of death in front of the female and the infant. Don't kill him."

- **Female:** "Take a female, run a series of tests on her to see if she will submit to your desires willingly. Test her in every way because she is the most important factor of good economics. If she shows any signs of resistance in submitting completely to your will, do not hesitate to use the bullwhip on her to extract the last bit of bitch out of her. Take care not to kill her, for in doing so, you spoil good economics. When in complete submission, she will train her off-spring in the early years to submit to labor when they come of age."

- **Family:** "We breed two nigger males with two nigger females. Then we take the nigger males from them and keep them moving and working. Say the one nigger female bears a nigger female and the other bears a nigger male. Both nigger females being without the influence of a nigger image, frozen with an independent psychology, will raise their offspring into reverse positions. The one with the female offspring will teach her to be like herself. The one with the nigger male offspring, she being frozen with a subconscious fear for life, will raise him to be mentally dependent and weak, but physically strong. Now in a few years when these two offspring become fertile for early reproduction, we will mate and breed others like them to continue the cycle. That is good, sound, and long range comprehensive planning."

- **Controlled Language:** "We must completely annihilate the mother tongue to both the new nigger and the new mule and institute a new language that involves the new life's work of both. You know language is a particular institution. It leads to the heart of a people. For example, you take a slave, if you teach him all about your language, he will know all your secrets, and he is then no more a slave, for you can't fool him any

longer, and being a fool is one of the basic ingredients of and incidents to the maintenance of the slavery system."

- **Children:** "A brief discourse in an offspring development will shed light on the key to sound economic principles. Pay little attention in the generation of original breaking but concentrate on future generations."

The terrorism and the psychological affects of these slave masters became inter-generational. The psychological snowball that rolled uninterrupted for hundreds of years developed into an avalanche of several pathological disorders. Pyramid Builders finds that PTSlaveryD is the primary umbrella pathology affecting the descendents of the *"African Holocaust."*

- **Psychological impact of the lost of History** "By reversing the position of the male and the female savages, we have created an orbiting cycle that turns on its own axis forever…Our experts warned us about the possibility of this phenomenon occurring, for they say the mind has a strong drive to correct and re-correct a period of time if it can touch substantial original historical base. They advise us the best way to deal with the phenomenon is to shave off the brute's mental history and create a multiplicity of phenomena of illusions that each illusion will twirl in it's own orbit, something similar to floating balls in a vacuum."

Mr. Lynch assured Virginian slave owners that if they follow his instructions that not only will they control their slaves, but also it would assure future control for centuries ahead by saying, "If a snowball rolls down a mountain of snow and it is allowed to keep rolling without interruption, it will become bigger and bigger, and develop into an eventual avalanche."

I found it ironic that a century later the great Nat Turner, preacher and slave, initiated a slave rebellion in Virginia. Turner's rebellion was one the largest slave revolts in the history of North America, starting in Virginia and ending in South Carolina.

The key words that stood out to me during Lynch's instructions as interpreted by his letters were: psychological, fools, frozen, eminence, orbit, generations, and forever. The phrase that startled me was when he promised Virginian slave masters that if they followed his method they would "not only control the current slaves, but all future generations."

Scholars have attempted to estimate the number people populating the African countries involved during the slave trade, particularly in West Africa, to compare them with the population after the transportation of slaves was outlawed.

The Need for a New Definition Called PTSlaveryD

The next section will compare and contrast PTSlaveryD with PTSD. It will briefly show the comparative disorders of PTSlaveryD. We will demonstrate some of the modalities, responses, and behaviors that we have seen are clearly apparent in the descendents of the *"African Holocaust."* At the end of this section the question arises, "Has PTSlaveryD developed into a chronic condition or Chronic Traumatic Slavery Disorder (CTSD)?"

The next section will explain and demonstrate the current toxicity and the pathology of PTSlaveryD and its development into what we have come to believe is a chronicity of PTSlaveryD. We will also explain some of the modalities that were developed due to the chronicity of PTSlaveryD, such as mental suicide and mental homicide which we have shortened to *'Mentalcide.'* The definition of PTSlaveryD is based on the chronicity, modalities, and behaviors that were developed due to the initial trauma and the continued traumatization of the descendents of the *"African Holocaust."* Shattering the Veil of Mental Homicide and Suicide or 'Mentalcide' explains why our income and quality of life are impaired. "Intoxicated With Post Traumatic Slavery Disorder" will help you to understand the problem and apply the final section, "Anti-PTSlaveryD Curriculum." By developing this text, we hope that you will understand the urgent need to facilitate and implement an intervention program based on these findings. The illustrations that are provided may appear simple, but are very effective. In order for the mental health professional to effectively digest, understand and apply this curriculum we recommend that he or she should first apply the issues and

questions brought to the forefront directly to him or herself, and adjust them accordingly. The key in applying the interventions & preventions that Dr. Reid articulates, is consistency. We believe that if this curriculum is facilitated and implemented on a large enough scale, it will be the beginning of a cure for the pathology of PTSlaveryD. Dr. Reid's antidotal approach to treatments of the symptoms and the modalities in the final section of this work are designed to be global.
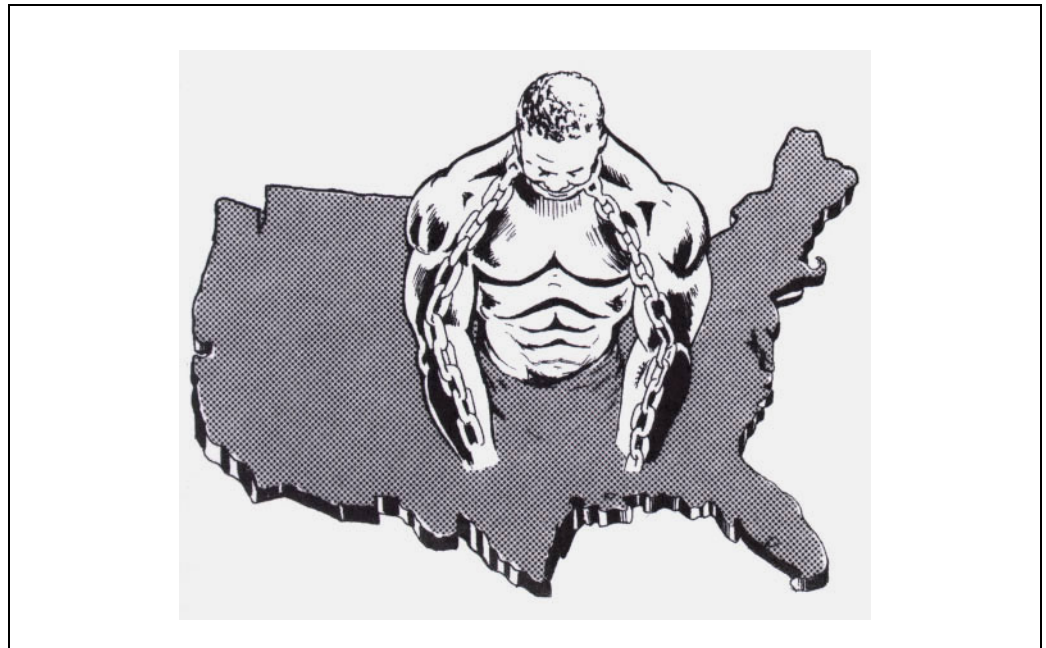
As Black people, we appear to be very close to losing our collective spirit and identity and thereby our collective mind, soul, and will to the definition of anyone who wants to interpret us. As Black people how do we begin to get a grip? At Pyramid Builders, we have found that these feelings of loss are due to the several disorders that have been developed over the 383 years of slavery, Jim Crowism and fighting for peripheral inclusion in democracy. During the 246 years that Caucasians defined Black people according to slavery and successive 137 years that we were defined according to Jim Crow and the Civil Rights movement we lost our collective spirit and identity. Those who wanted us to have little self-worth so that they could pay us no wages and then few wages defined and explained us as a people, our history and conditions for their economic benefit.

What has been most difficult to overcome is that after so many years of such negative and berating advertising and propaganda, everyone, including us the victims of this slander have come to believe those definitions.
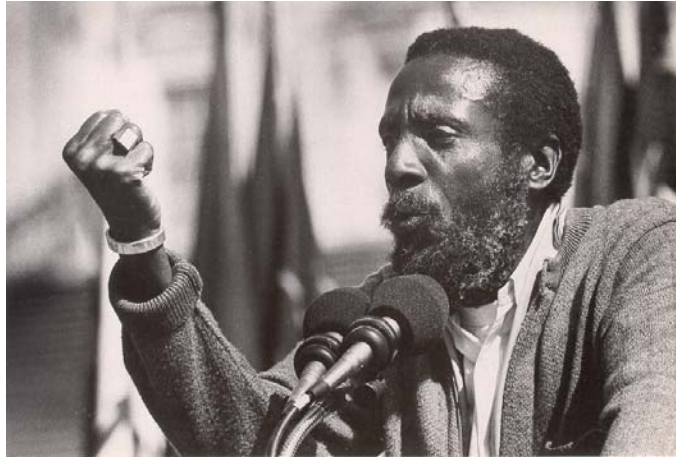
The information that Black people learn in academic institutions that empowers them and causes them to develop a need to empower their environment is learned mostly by accident.

Today, what is dysfunctional in the lives of Black people is also defined from a European perspective. Well after 383 years of trying to get a grip on chaos the descendents of African slaves ought to have some issues, and we do. However, Pyramid builders argues that our dysfunctions should not be defined on behalf of those academic, judicial and penal institutions adhering to inappropriate diagnosis for economic benefit.

It easy to see why institutions have a dire need to maintain superiority and control over the masses. Without the masses, institutions would not generate the cash flow that keeps them alive. Institutions of power include not only academia, judicial and penal, but banks, government and medical institutions - particularly the mental health profession. These institutions define all people and control their levels of functioning in society, therefore, it can be demonstrated that these institutions are also in control of the levels of poverty, dysfunction and the regulation of empowering information in society.

Information is the key that opens locked doors to institutions of power. As a race, few Black people have been in the position to receive information from academic institutions. Nonetheless, Black people posses every type of academic degree from institutions of higher learning.
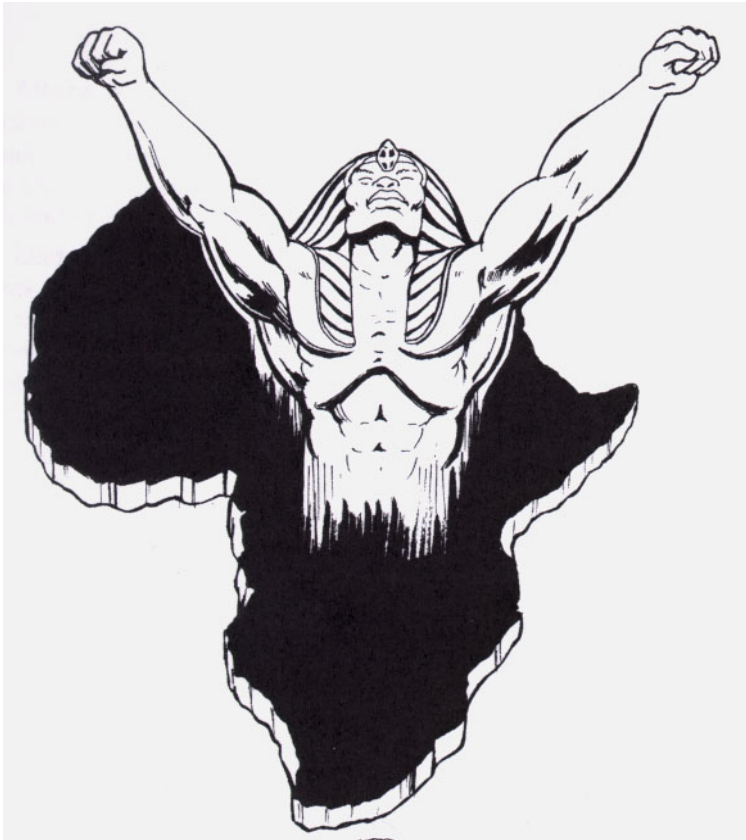
According to Amos N. Wilson (1993), "If our education is not about gaining real power, we are being mis-educated and misled and we will die educated and misled."

I have interpreted Wilson, and other Black scholars who write similarly, to mean that the intention of the academic institution is not to empower Black people, but to control them by developing efficient servants, better overseers and "high tech slaves. Are we they?

Black educators, writers and producers are in the position to tell our stories, just as Black social workers and psychologists are in the position to define and fix Black peoples' illnesses and dysfunctions. However, first Black professionals have to understand what illnesses and dysfunctions befall them as well as their students, clients and audiences. Black professionals will have to develop an "Afro-centric" point of view and approach. We have to observe and listen to ourselves as well as our people. Black professionals have to understand the history of what has happened to us as a people from a psycho-social perspective.

PTSlaveryD by Clinical Definition

While working for the Boston Public Schools, I received a psychological assessment on a new student that was provided by a Caucasian female psychologist who worked as a consultant for this school system. In this assessment, she gave a young Black male several derogatory diagnosis such as: borderline personality disorder, intimant explosive disorder, post traumatic stress disorder, and major depression. After assessing the young man myself, I found that the diagnosis of PTSD associated with major depression was appropriate. I later called the psychologist and asked her on what basis did she make the presented diagnoses of borderline personality disorder and intimant explosive disorder. I then pointed out to her that diagnosing a student with a personality disorder was totally incorrect due to his age, and intimant explosive disorder appeared to be unfounded. I explained to her that she could have diagnosed him with PTSD because all of the associated diagnoses could fall under that umbrella; and it would be far less stigmatizing. She immediately agreed to amend her psychological assessment.

This story is only important because it defines in a nutshell the ease with which our children are being summarily diagnosed and through those diagnoses, damaged and dismissed as unimportant in the development of society. PTSlaveryD is demanding that we revisit not only the definitions that our clients have to live with, but to examine our own relationship to these definitions. We will begin to examine a clinical definition of PTSlaveryD by asking a series of questions: "Why do we need a new definition for Post Traumatic Stress Disorder that specifically relates to Black people? What impact does Post Traumatic Slavery Disorder (PTSlaveryD) have on other descendants of African Slaves (Afro-Caribbean, Afro-Latinos, Afro-Brazilians, Afro-Cape Verde's and Afro-Europeans), and are there peculiarities with descendants of the American Diaspora? What is the pathology of *Post Traumatic Slavery Disorder*? What are the similarities between PTSlaveryD & PTSD? Why is a PTSlaveryD curriculum needed in the profession of *mental health*?

As was explained, PTSD stems from a traumatic event. The African Slavery/Diaspora was a massive traumatic event. A competent clinician understands if there is immediate acknowledgement, intervention in the form of clinical debriefing after a traumatic event occurs; the possibility of a post affect is minimized.

The primary techniques a clinician uses depends on his or her observations and the collection of data (record of chief complaints). Well, an open-minded clinician can see that Black people as a whole are experiencing the symptoms of PTSD in direct relation to the traumas of the *"African Holocaust,"* some more then others. Lets look at how the symptoms relate to Black people.

Avoidance: Avoidance is a defense that assists an individual to minimize feelings that cause discomfort and trigger negative modalities. The average descendent of the slaves does not like to be reminded of slavery. They find themselves avoiding reminders of slavery such as dialogue, reading material, and documentaries. Don't get us wrong it's - understandable: the avoidance occurs with Black people within all classes, professions, and educational backgrounds. I find myself avoiding films on African slavery, especially, because I am so well versed on Ancient African history. Slave history is presented as if it's our only history, it is not, however it does play a major role in what Black people are in the present.

Identity: Trauma victims are known to adopt the identity of the victimizer. For example, victims of molestation have been known to develop into perpetrators themselves. Male children that witnessed domestic abuse are at a high risk in becoming abusers. During chattel slavery, when the master was absent the slave that was left in charge usually acted like the master. In most cases he was just as abusive to his fellow slaves as the master. This behavior has been observed in present day Black police officers, bank officials, administrators, etc. Black people have been taught to hate themselves and anything associated. This is why it is easy for a Black person to kill someone that looks like him or her.

This self-hatred is also why Black People are pre-occupied with changing their appearance. The change is normally directed to look as much like the descendants of the slave masters as possible.

Interpersonal Relationships: Interpersonal relationships are impaired through identity issues and self-hatred. It is difficult for an individual to love someone if he or she doesn't know how to love him or herself. Remember, during slavery there was a concentrated effort by the master to destroy the Black family. Many argue that the separation of the family was continued through the welfare system.

Emotional Numbing: The Black male slave was forced to watch his offspring brutalized, disrespected, and sold. Black male slaves were used for breeding purposes and were not allowed to form an attachment to their offspring - when they did, it was usually short lived. Today, it is well known that Black males still have difficulty emotionally connecting to their children and to Black women.

Isolation of Affect: Negro clinicians are taught that showing affection is going against the grain of the European style of psychiatric discipline. As a result these clinicians have a reputation of not having the ability to relate to their clients, they are in fear that they may not meet their bosses approval with diagnoses.

Anger: Black People have demonstrated their anger more commonly by reacting to difficult incidents with acts of violence or destruction rather than legal action. Normally, when a mass demonstration of anger is triggered by an event it unleashes accumulated aggression. This is why we have seen Blacks demonstrate mass anger in the form of a spontaneous explosion, which in turn is usually an un-organized outbreak of expression such as the historic Chicago fires after the destruction of the Black Panther Party; and the violent mob scenes after the murder of Dr. Martin Luther King and/or the Beating of Rodney King.

All PTSlaveryD symptoms trigger impaired responses of an individual's behavior as well as their everyday perception. As a whole, Black people's behavior and their

general perceptions have historically been impaired and distorted, and continue to be distorted by lack of treatment from the trauma's of slavery and the years following emancipation. As a result of slavery and the continually inflicted traumas that are inherent in the exploitation of capitalism in all of its forms: racism, sexism, religionism, etc. the symptoms of PTSlaveryD have become chronic. The chronicity of PTSlaveryD raises the question "Has PTSlaveryD developed in *Chronic Traumatic Stress Disorder*?"

Psychotic Disorders: Black people experience several psychotic disorders. One of my sons at the age of 16 went through what is called "brief psychotic disorder." He presented both visual and auditory delusional symptoms. He expressed suicidal ideations. His main complaint was racism. I remember saying to myself that my son has not experienced 1/10 of the overt racism that I have. I spoke to a colleague of mine that was doing his psychology internship at Boston Medical Center. He explained that young African-American and Latino males were being admitted in droves and they all were expressing the same complaint that my son presented. I realized that my son might be re-experiencing my experiences, as well as my father and mother's experiences and so on. The uninterrupted snowball manifested in my home.

The DSM-IV has its shortcomings. The DSM-IV does not reflect cultural differences. For example there is nothing in the DSM-IV that reflects any diagnosis that is caused by racism. Some experts would dispute the diagnosis of racism or the associated pathologies or disorders that racism causes. For instance, I had a client that was 14 years old, 6 foot four, 235 lbs. and his skin color was almost "blue black." His teeth shined like white pearls and his hair was jet black. He was a very handsome young fellow. However, he was experiencing extreme anger, low self-esteem and he was at the beginning of developing paranoia. His chief complaints were that he couldn't walk down the street or play basketball without the police searching him, molesting him (feeling his genitals) and disrespecting him. Occasionally, the police would even beat him. He said to me he didn't understand why even the police that knew him would ride by and look

at him like they hated him. He also complained that he could not go in a store without being followed, disrespected and even kicked-out because they didn't want his presence there. He told me that when he was 12, he went into a store and walked-up to the counter person (a Latino man) and the counter person pulled a shotgun out on him. According to my client, he didn't understand why this man feared him. He said that all he wanted to do was buy an ice cream cone. This young man further explained that his schoolteachers both black and white treated him like he is different than everybody else. He said that they always treated him like he was an adult. According to my client, his family treats him differently too, he said they don't feel secure about the color of his skin.

I provide facilitation for several all male groups ages 5 – 50. Several of the adult male groups are ex-prisoners. However, whether they are ex-prisoners or not, the two things that both male groups have in common are: 1)they are predominantly Black and Afro-Latino males and 2) they are angry. The most common theme is "I don't know where this anger, nervousness, and sadness is coming from." And in spite of these feelings and their need for my counseling, some have still said, "My life hasn't been too bad."

In addition, I have had several professional Black clients that were financially well off. All of them expressed confusion about their depression, anxiety and anger even though they were traumatized and re-traumatized by a variety of personal events. They also expressed a feeling of not knowing why they feel the depression, anxiety and anger. As you can see there is a common thread in the experiences that all Blacks have in common, regardless of class. My closing here on the *'African Holocaust'* is to simply state, to this present day, the trauma of the greatest holocaust known in the history man has never been acknowledged to it's fullest. There has never been any organized intervention or debriefing. Both the descendants of the masters and the descendants of the slaves avoid the discussion. I believe it is because both the magnitude and the realization of the atrocities are too horrific to conceptualize in any spiritual value system currently known to conscious man.

Shattering the Veil of Mental Homicide & Suicide "'"Mentalcide"'"

A persons ability to capitalize on their own knowledge, information and learning comes from a healthy mental state of being. When a person has a healthy mental state of being they are able to think clearly, coherently and independently on behalf of their own personal development as well as that of their family and community.

A ccording to Webster's Dictionary, the word culture has a variety of meanings in several categories. For the purpose of this text the term culture is used with the following interpretation: 5a The integrated pattern of human knowledge, belief and behavior that depends upon personal capacity for learning and transmitting knowledge to succeeding generations. 5b The customary beliefs, social forms, and material traits of a racial, religious or social group; And 5c The set of shared attitudes, values, goals and practices that characterize a company, corporation or people.

With that said, I would like to add, a Masters degree and/or cultural sensitivity training will not qualify a culturally incompetent individual to be effective in a position of power over students, professionals, or others whom they do not understand.

About the Author

Larry Higginbottom, MSW, LCSW

Since 1991, I have had the good fortune to meet Black professionals who work in virtually every sector of social services. Through these meetings, I have become very knowledgeable about the internal workings of The Department of Social Services, Department of Youth Services, the Juvenile Courts, The Boston Public Schools, the Community and Mental Health Centers, Transitional Social Services, and the Boys & Girls Clubs to name a few.

From 1984 to 1986, prior to entering the field of social services, I was employed as a registered representative for First Investors, stock brokerage house. During my two years there I advised clients on appropriate investment strategies to meet their personal needs. In June 1986, I transferred to Dean Witter Reynolds, where as a stock broker I offered clients timely investments strategies to meet their needs. What I remember most about the stock brokering experience is that "*results*" had no color or gender preference. Those who understood the business climate and could translate that knowledge into a language which the investor understood and felt comfortable with over the phone, where the individuals who would close more sales. I did not possess the gift. I was merely average over the phone, so it would not have been a wise decision for Dean Witter to put me into a position of authority or leadership.

In 1988, just before I exited this results driven industry, I worked with Prudential Financial Services for two years and while I enjoyed it - I needed to replace my commissioned income with a steady salary after my first and only child, a daughter, was born in 1991.

As I examined potential career options a friend from college who had just accepted a position as Director of the Mattahunt Community Center in Boston, MA, suggested that I interview for the position of Program Director. I was offered the position with a start date of July 5 1991. The first thing I began to notice immediately was the differences between the corporate and non-profit cultures. The corporate culture, having a bottom-line driven mandate, was proficient and efficient in its service delivery. However in the public sector this was not necessarily the case. It was quite commonplace in the public sector to follow a directive that all parties agreed *did not work*, did not produce the desired results but, met funding needs. Another major difference was very clear in the corporate sector, as I alluded to earlier - those who were designing investment strategies had proven that they understood the business climate and had demonstrated the ability to put that knowledge into a language that potential investors understood. And in the public sector it was strange to see the power that people had, without any culturally relevant experiences. People "in authority" were unable to put customs, cultures, values and norms into a comprehensive intervention strategy. And these "authorities" were designing and developing strategies for populations they had no community ties to so they had no fear of repercussion.

In my position, at the Mattahunt Community Center, I designed and implemented youth programs and trained staff to run them. My first observation at the Mattahunt was chaos. The children had no boundaries and the staff had no way of controlling them. My first forty-eight hours on the job were spent sitting and observing the lack of structure in programs, language etiquette, correct behavior, sexual norms, employee protocol; and in addition there were no mechanisms in place to hold the parents responsible for their child(rens) behavior. I realized that I had to be the beacon of integrity, boundaries and consequences. My first order of business was to give clear, distinct, boundaries (in third grade language that any adult or child could understand) to the staff and the children.

Illustration by Tom Feelings, The Middle Passage

My second order of business was to make sure that when those new protocols were violated that the consequences were swift and certain. What I then experienced was a choosing of sides, those who wanted order –yet thrived on chaos, and those who welcomed the boundaries and now could be more proficient. Those who really wanted chaos were written up and eventually terminated; and those who desperately needed order thrived. Additionally, the parents were brought into a partnership with the Mattahunt Community Center where they were made totally aware of the language and behavior that their child was engaged in once they left home (at times verbatim).

In January 1995, I was again summoned by my dear friend who had moved on to the Boys & Girls Clubs of Boston's Roxbury Clubhouse. He invited me to come and clean up the Roxbury Clubhouse based on our successes at the Mattahunt. And because we had faced the same situation and challenges, I now had a well timed methodology which could be calculated procedurally in the terms "six months to clean house."

By September of 1996, things were running smoothly at the Roxbury Clubhouse, and I decided to enroll in Simmons College of Social Work to pursue a Masters Degree. While at Simmons, I accepted an internship with the Boston Department of Social Services (DSS) where I was assigned child abuse, child neglect and family disintegration cases. For the most part, I had to investigate a targeted person's family members, school personnel, etc. to get a sense of whether the claims were legitimate or not. What I learned from that process was when I went into homes, if I brought my definition of what normalcy and appropriate living conditions were, I made the mistake of superimposing my beliefs on the client rather than helping them with their real issues. It is a finite point but a pivotal one. The idea is not to become focused on the lack of physical or materialistic elements in their space (a four legged coffee table supported by three legs and a stack of books), but to stay focused on the issue bringing DSS there - such as a child left unattended.

By May 1998, I graduated with a Masters degree in Clinical Social Work. I had already determined the social sector I wanted to practice my craft in was the school system, so I sent my resume to the Boston Public Schools, the Newton Public Schools, and the Needham Public Schools. During the month of June I received calls for interviews from Newton and Needham (upper middle class suburban school systems). The interviews sent well at both institutions, and I was offered a second interview with the Newton Public School system.

Although I did not receive a second interview from the Needham Public School, the comments the caller made to my wife showed the importance that upper middle class (presumably Caucasian) decision makers place on staffing their social/educational institution with culturally competent professionals, namely themselves. The message left was as follows; "We (the committee) find that Mr. Higginbottom has some excellent skills, which could be of better use serving the youths of Boston."
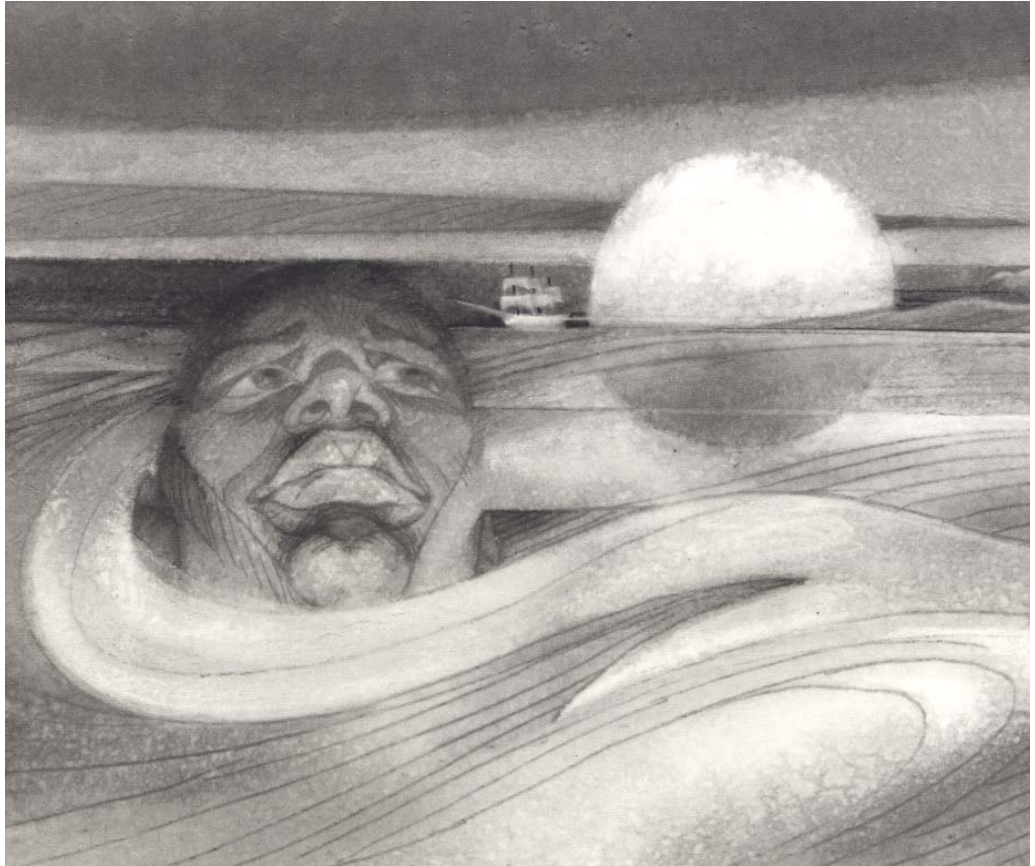
Illustration by Tom Feelings, The Middle Passage

Before you judge that statement consider this, I was forty-five at the time, had lived in Boston's neighborhood Roxbury all my life, knew nothing about affluent middle class ideology. Additionally, I had worked at a community center and a Boys & Girls Club which caters to children from inner city neighborhoods, and all I had which qualified me for a position as clinician was a recently acquired masters degree, and the desire to care about people.

Was I qualified to work in the Newton Public School system? No! But if the situation were reversed where a naïve suburbanite came to work with the Boston Public School system, would the answer be yes? This is what urban professionals are forced to accept every working day, culturally unqualified, mostly Caucasian, individuals in charge of institutions that service primarily Black and Brown people.

Finally, in September 1998, I was offered a position in the Boston Public Schools' Lab Cluster at Brighton Public High School. And being newly authenticated with my degree in back pocket, after having learned all about Sigmund Freud, I was ready to apply *my* recently acquired middle-class repertoire on urban youth. The initial interventions I used included reframing, individual therapy, group therapy, point systems, level systems, behavior modification, and mediation. The students' sent to me were engaged in defiant, rude, oppositional and disrespectful behavior. The whole experience was a cultural disaster. I realized I had hit bottom when a female student was returned to me after we had a lengthy session of "alternative communication." She looked me in the eye, put her hand on her hip, waived her finger back and forth, and with her head waving from side to side announced: "Mr. Higginbottom, Caroline does what Caroline wants to do and there ain't _hit you or nobody else can do about it!" Believe it or not, a calmness came over my entire being and I quietly said to her, "You're right." I then went into my office and sat down, and took my DSM4 along with Sigmund Freud, put them both in the bottom drawer and closed it.

The first question I had to ask myself was, "If I had not gone to this prestigious college would I have used these methods of intervention for this anti-social behavior?" My answer was no! The second question I asked myself was, "Are these kids mentally or psychologically ill?" The answer was no. My final question was, "Within the broadness of all of my personal and professional experience, what would I call the behavior of these children?" The answer was just plain rude and disrespectful because these children placed no value on education.

So for the next several months I went into an observational mode, asking the children what they were doing with no books, no papers and so on, coming from communities so far away. Their responses ranged from, "All my friends are here," and "My mother won't let me stay home;" to "What the _uck is it to you!"

Illustration by Tom Feelings, The Middle Passage

I concluded two things were important to these kids, a) mobility throughout the school, and b) socializing with their friends. So I decided to create a new model called "The Learning Center" based on three principals: 1) Refocus students on learning and not on peripheral classroom behavior; 2) Make freedom of movement and socializing a privilege and not a right; and 3) Make students regulate their own behavior, in a way that was classroom acceptable.

I gathered the cooperation of a few colleagues who were just as frustrated, and we created a classroom where ill behaved students could be sent to complete their work. Once in the Learning Center, if a student's work was not completed and if they did not self-regulate their behavior, they would stay an additional day, and so-on. Our rate of success was determined by the plummeting of in-classroom disruptions. What is important about what I have just shared is the cultural relevance that lended itself toward the solution, which I will try to further explain.

The Blanket of Misdiagnoses
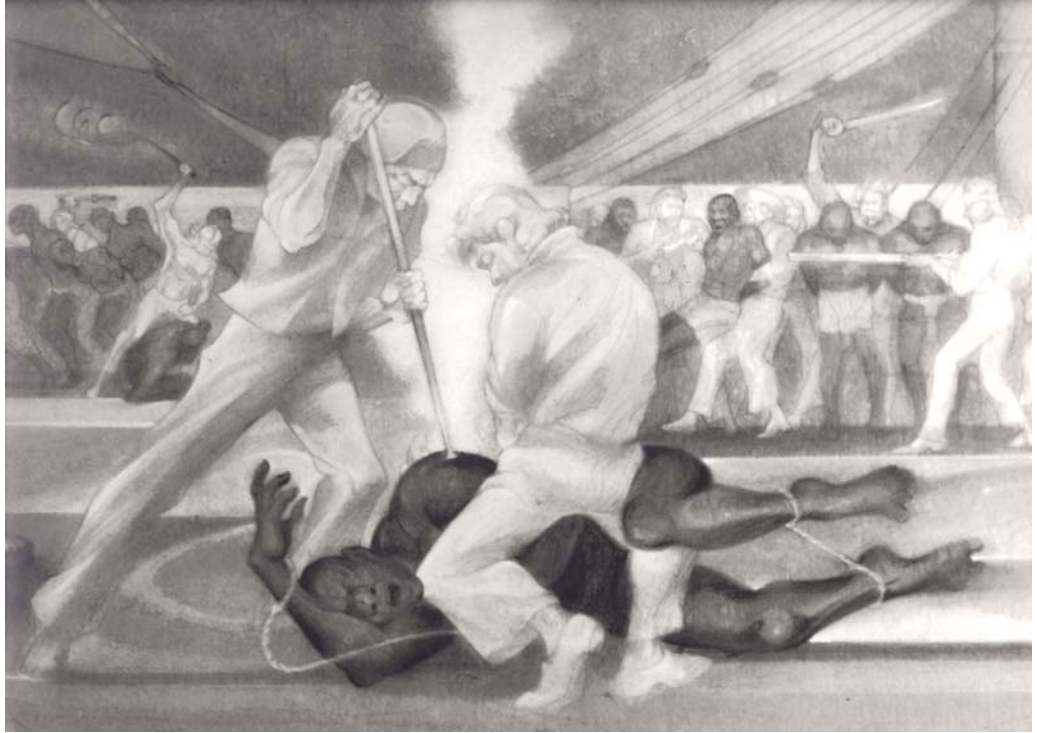
According to the 1999 Federal Department of Education guidelines, students are classified for Special Education if they are diagnosed with the following : Autism, deafness, mental retardation, hearing impaired, speech impaired, visually impaired, orthopedically impaired, emotionally disturbed or learning disabled.

In the 1997-98 study conducted by John Verre from Compass consulting, there were 13,713 students in Special Education in the Boston Public Schools (BPS)and 1,039 students in the Lab-Cluster programs totaling 14,752 students out of the total BPS population of 63,762. This meant that 23.14% (or about 1 out of four) of the total student body of the Boston Public Schools were in Special Education programs.

Those numbers shocked me into reading a number of more recent BPS student case histories, from both the Lab Cluster and Special Education programs at Brighton High School. I then compared what I found with the case histories of mainstream, and "drop out" students at Brighton High. I was stunned when I found that approximately eighty-five percent (85%) of those students were diagnosed as either being "Emotionally Disturbed" or "Learning Disabled."

The 1999, Department of Education Federal Register defines the context of the term "Emotionally Disturbed" in the following manner:

> (A) An inability to learn that cannot be explained by intellectual, sensory, or health factors.

> (B) An inability to build or maintain satisfactory interpersonal relationships with peers and teachers.

> (C) Inappropriate types of behavior or feelings under normal circumstances.

> (D) A general pervasive mood of unhappiness or depression.

> (E) A tendency to develop physical symptoms or fears associated with personal or school problems.
> > (ii) The term includes schizophrenia.
> > (iii) The term does not apply to children, who are socially maladjusted, unless it is determined that they have an emotional disturbance.

These facts sent me on a mission over the next two years to read as many case studies as I could. After comparing hundreds of case histories from students who were then attending Brighton High School (as well as those who dropped out) with these Federal Guidelines, virtually none of the students who were referred into the Lab Cluster exhibited characteristics outlined in the federal guideline.

Illustration by Tom Feelings, The Middle Passage

However, all of those students did fit under a rather loose umbrella of being "Emotionally Disturbed." The term Emotionally Disturbed for nearly eighty-five (85%) percent of one urban city high school's student body who was predominantly Black and Brown didn't sit right with me. So I began to analyze the *initial* cause for each student's referral into the Lab Cluster. What actually emerged was a portrait of most students exhibiting socially maladjusted behavior.

There are no federal or state guidelines for "Socially Maladjusted" behavior, however, all of these socially maladjusted students' narratives were identical, with virtually the same symptoms:

a) Regular use of profanities, cursing out teachers and peers;

b) Argumentative, constant talking, disruptive, disrespectful, rude;

c) Walking out of class, non-studious behavior;

d) Preventing teacher from teaching, many teacher/parent meetings;

e) Disturbing other students, being un-prepared for class;

f) Causing fights, threatening teachers or peers, physically striking teacher;

g) Many detentions, many suspensions etc.

What these symptoms actually revealed are two phenomena:

1. The lack of correct parental instruction; and

2. The school systems inability to construct a corrective apparatus to respond to the socially maladjusted student.

Other forms of misdiagnoses that designated students to Special Education and the Lab Cluster included classifying a student as Learning Disabled.

Putting aside childish things. A six-year-old girl awaits arrest.

Photo from "Why We Can't Wait", Dr. Martin Luther King, Jr.

A Time to Take A Stand

| WEB DuBois | Booker T. Washington |
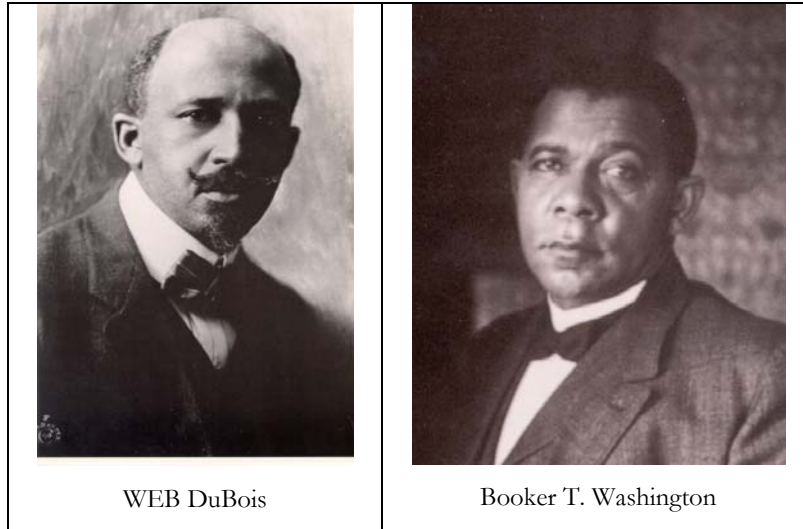
If we reach back in history for a moment to reconcile our position; we can look to W.E.B. Dubois, who called individuals trained in college the "Talented Tenth." Dubois recognized that the race must have trained minds that can create and design solutions to our collective problems. However, somewhere along the journey the "Talented Tenth" believed it was more advantageous to assimilate than to create the institutions to bring about a positive self-identity for our people. Dubois' Talented Tenth talks often include discourse about the mental shape the masses are in. I believe that we are going to have transform some of the processes within our respective institutions to help the masses. What about the other ninety percent? .

On one hand we are seen by our ancestors such as WEB Dubois as the "Talented Tenth," with a great responsibility to our people. On the other hand we are still seen as animals, a veil that has been created to exploit a great people by using slavery to justify capitalism.

"Mentalcide" 383 Years in the Making

While it is an acceptable fact that Africans were in the America's long before Columbus sailed for the new world; for the purpose of this discussion, we are going to begin our time period around 1619. This was when the boom in the mass importation of African's grew the institution of slavery. As Sekou has so clearly pointed out, the first stage in transforming an African tribal member into a slave was to keep him from thinking freely - the beginnings of "Mentalcide" as Mental Homicide. That meant African people could no longer interact with their families and friends using their language(s), customs, values, norms, beliefs, rituals etc. That period lasted from 1619 until approximately 1865, or 246 years.

Defining Mentalcide
Destruction of Our Own Self-Development

"Mentalcide" will develop when an individual has been estranged from thinking clearly, coherently and independently due to extreme psychological, physical and emotional violence. Prolonged exposure to these conditions will also produce an alienation to knowledge, information or learning

1619-1865	246 Years	Slave Conditioning
1865-1965	100 Years	Apartheid Jim Crowism
1965-2002	37 Years	Inclusion in Democracy

Pyramid Builders Associates\Osiris Group

The second developmental stage of "Mentalcide," occurred from 1865 until about 1965, or what I have come to refer as (US Apartheid) the Jim Crow laws and the Black Codes, lasted another 100 years. The environment Blacks were confronted with when the legalization of slavery ended did not end the process of a developing social "Mentalcide," it caused a festering and growth.
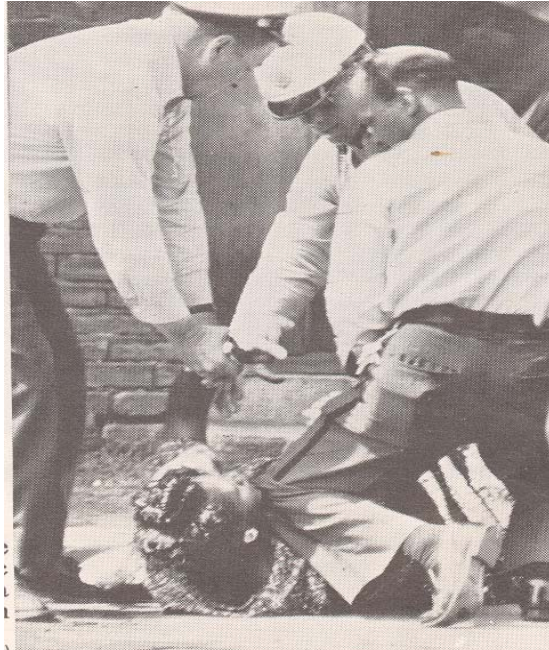
A woman is arrested during a peaceful demonstration march in Montgomery Alabama

"Why We Can't Wait," Dr. Martin Luther King, Jr.

Who among us has not seen photos of angry white crowds standing around watching a disfigured black male on fire or hanging from a tree? Who among us has not heard the stories our grand parents told of whites cutting off ears, fingers or the organs of a black person? During that hundred years of terrorism it was commonplace for black females to lose their virginity through individual or gang rape by Caucasian males. This behavior in its truest form is derived from a psychological veil over the eyes of Caucasians that allowed them to see Blacks as animals. The veil we call "Mentalcide" turned human beings against their fellow human beings.

"Mentalcide" has three modalities as we understand it. 1) a brainwashing that allows one human being to abuse another mildly or extremely; 2) a visualization by one human being seeing different human beings as other than human; 3) and an effort on behalf of human beings to become something other than who they are to protect themselves. "Mentalcide" is traced throughout our arrival in America under the soul-less system of slavery, where some 80,000,000 lives were lost over 246 years - however, scholars argue that the one-hundred years after was the most violent.

During slavery, Blacks were afforded some degree of protection - after all Blacks were viewed as an article of commerce and this free labor was instrumental in producing wealth for the owner. After legal slavery ended, it became open season on Blacks by anyone considered Caucasian from ex-master to poor laborer, *anyone*. How many of you have heard or read about a Black person (male or female) who was assaulted or hanged because a Caucasian stated the Black person "sassed" them, was "acting uppity", "to big for his pants," or "that nigger thought he was smart."

We all are aware that blacks were restricted to certain types of employment, had to enter places of employment through back door or the kitchen, had water fountains and bathrooms marked "Negro," and were not allowed to look at or walk on sidewalks with Caucasians. We should all know that during these times, Blacks could not live where they wanted to and anything they owned (from land to personal property) could be taken by any Caucasian so inclined. Recent records show that Black Americans owned 15 million acres of farmland in 1910, nearly all of it in the South. And during a 91 year period, 1910-2001, it was found that Blacks were powerless to prevent their decline in land ownership. Black men saw others lynched for whistling at white women and didn't dare challenge Caucasian authorities for stealing their land. Black landownership in the South today is down to about 1.1 million acres. During this one-hundred year period of mental and physical terrorism, mentioning equality, integration or the desire to have quality education for our children would get you shot, lynched, severely beaten or run out of town or you were Black.

So what type of mental and emotional perspective and/or personality gets developed in an individual who learns that irrespective of opportunity, it "need not apply" to them? Denial of the significance of the insult and/or suppression of the emotions it produces became the strategy to survive - the underpinnings of mental homicide and mental suicide, "Mentalcide."

After World War II, when it became apparent that the rights Blacks who fought and died on behalf of the world were not given to them in the "Land of the Free and the Home of the Brave." A movement of conscious resistance and defiance evolved and persisted among Blacks--which spread among the masses. This conscious resistance found expression in a variety of historic events such as the Montgomery Bus Boycott and the famous college student sit-ins at Woolworths and other businesses. Blacks held rallies, demonstrations; they marched onto city halls, defiant and angry - yet they peacefully demanded their rights to sit at the table of American life.

"Mentalcide" as Mental Homicide
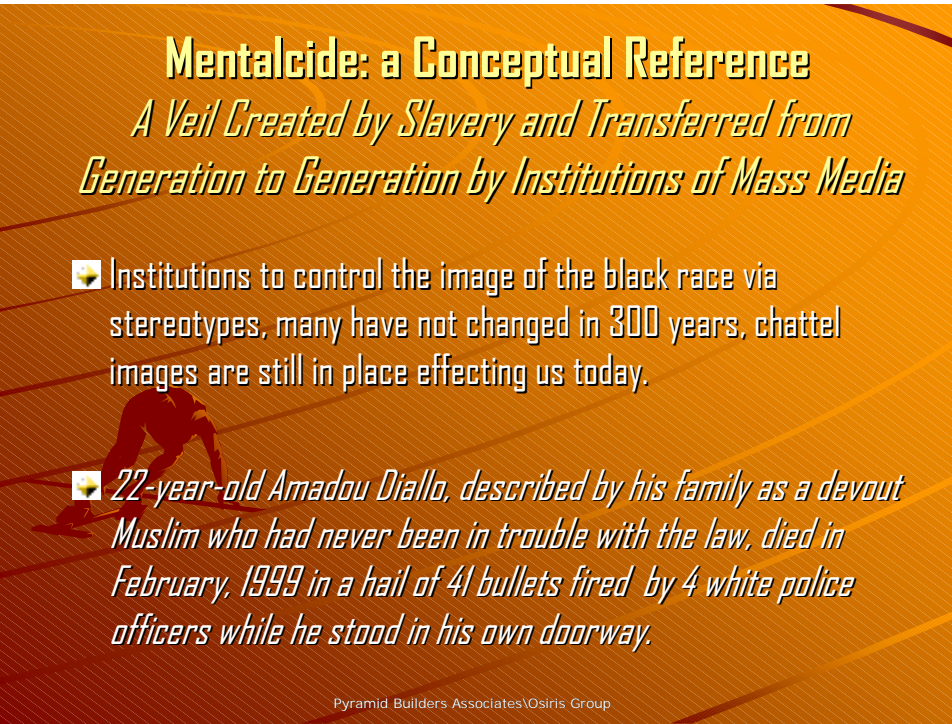
What it will take for us to comprehend that the primary function of slavery was to transform the minds and personalities of the entire African race into a soulless article of commerce for the sole purpose capitalist exploitation? Now that slavery is over, we are dealing with a transformation process from emancipation and the Jim Crow laws during which ""Mentalcide" emerged.

Mentalcide affects everyone! "Mentalcide" as mental homicide is the most obvious disorder under the umbrella of Post Traumatic Slavery Disorder. Mental homicide is what happens when a persons mind is controlled to the extent that he or she cannot see what is in front of their eyes. It is as though a veil has covered their eyes and they can only see what is on the veil. The afflicted person believes what they see to the extent that he will kill another to justify the veil. The act of killing another because of this veil is we have deemed mental homicide.

The essence of terror or fear tactics is to debilitate or immobilize a human spirit so that it cannot take protective or corrective measures from an aggressor. It is hope by the individual, the group or the race, which initiate this type of action that the victim will be so incapacitated with terror and fear they will surrender to the assault. The implicit message being implied is, I am all-powerful and only I can help you enjoy your life; here on earth I am God to you.

Have Blacks ever received messages and images from the Caucasian community which said to them loud and clear that you need to developed your mental intellect because the city of Boston, New York, Texas or these United States needs your mental creativity to help run it? As I thought back to my adolescent and teenage years about the messages and images which are marketed directly to black youth from the larger community: competing for power and influence was never part of the message.

"Mentalcide" as Mental Suicide

Mentalcide: a Conceptual Reference
A Veil Created by Slavery and Transferred from Generation to Generation by Institutions of Mass Media

➤ Institutions to control the image of the black race via stereotypes, many have not changed in 300 years, chattel images are still in place effecting us today.

➤ 22-year-old Amadou Diallo, described by his family as a devout Muslim who had never been in trouble with the law, died in February, 1999 in a hail of 41 bullets fired by 4 white police officers while he stood in his own doorway.

Pyramid Builders Associates\Osiris Group

Those who are the targets of mental homicide understand what it is they are experiencing, although they have no psychological interpretation. In order to defend themselves from those who maintain and perpetuate the veil, they make themselves as small as possible, as insignificant as they can, as un-intimidating as they know how. These acts are the beginning of mental suicide. In order for a tall/large, brilliant, Black man to become small, insignificant and un-intimidating he will smoke, drink, do drugs, dress down, hunch his shoulders, be unkempt, and be uneducated. A striking, Black woman become insignificant by dressing and acting like a sexual object rather than a competitive person. This behavior begins in school, just around fourth grade.

Illustration by Tom Feelings, The Middle Passage

I have written this text to carefully share my thoughts and views on this most difficult topic. How do I begin to ask you to deal with the aftermath of the institution of slavery? By 1965, we saw on television, one-hundred years of physical and emotional terrorism coming to an end. It was the signing of Civil Rights Bill, inclusion and equality was here at last. Or was it? We have learned at Pyramid Builders and Osiris Group that inclusion and equality are not an overnight thing. Tremendous physical, emotional, spiritual and intellectual damage has been done to an entire culture of people. With only 37 years of inclusion in democracy, a national healing has begun to take place; a healing from economic exclusion, a healing from recognition of the veil. Blacks are people not animals!

However, people all over the world have been subjected to a mental frame of reference about black people based on two-hundred and forty six years of slave conditioning, one hundred years of Apartheid/Jim Crowism, and thirty seven years of inclusion in democracy. The vision of Blacks as chattel/animals, the commercialization of Blacks as "Toms, Coons, Mulattoes, Mammies & Bucks," as Donald Bogle's book is named, will not go away without directed effort at replacing those images. .

Shattering the Veil of "Mentalcide"

"Mentalcide" has developed as a result of an entire society having been estranged from thinking clearly, coherently and independently. Prolonged exposure to this mind control has produced an alienation to knowledge, information or learning about the truth of the African Diaspora and Black people and culture.
Today's black clinicians are trying to bring wholeness, wellness and saneness to a process - which had a life span of three hundred eighty three years as the most extreme treatment recorded by the human species. To help, we have focused this chapter on defining the specifics of the problems that stem from the physical, emotional, spiritual and intellectual damage of an entire culture of people. In order to be effective in the process of healing our neighbors, our community and our people, we must first recognize our own issues and begin to heal ourselves. It is my hope black mental health providers will come to recognize the origins of "Mentalcide," and how these issues of our past are affecting our collective present and future. As clinicians we must bring consciousness to the clients we service in our communities.

For instance, how do we make it plain to see that the concept or practice in our males as it relates to fathering without obligation or commitment to the mother or the child originates in slavery? We have to convey the important functions which fathers normally provide: teacher, mentor, role model, counselor, disciplinarian, provider and protector. And we have to help them through their "Mentalcide" (mental suicide) toward internalization of a new paradigm in the idea of "man." We now know that terror and fear immobilizes and incapacitates an individual from selecting life giving/saving options.   We have all seen young brothers preferring not to be educated, not wanting to stand out. I have seen many of our bright male students prefer to play the role of the dummy, rather than excel academically, even though they knew what the outcome of their life would be. I have had many conversations with these young men and have asked, "Why are you choosing to fail?" The standard response is "If I wanted to pass I could, but I don't want to."

Economic Terrorism

The number one threat preventing black professionals from standing on integrity, honesty and truthfulness is economic terrorism: I define economic terrorism as follows: "Economic terrorism is defined as the perceived/verbalized or written threat of loss of income. It can also come in the form of the perception or anticipation of a ruined or derailed career, and/or the destruction of one's reputation or credibility." Economic terrorism has the same psychological and emotional effect as racial profiling, it's an affront against human rights, economic rights, and professional training. A legacy of terror and fear grips the minds of the professional, embedded in the psyche. Look at those gifted, talented, committed, professionally trained and culturally competent Blacks just collecting a check and waiting to retire. Are we content with just getting paid? Did we pursue our degrees to become order takers or administrators?

Economic terrorism denies the ideas, talents, and wisdom of individuals who are silenced and/or parked in their jobs. I have met many black professionals who paid a professional price when they had the courage to say, "This strategy will not work, or that strategy has failed." But other Black professionals who watch on the sidelines as our brothers and sisters who take a stand are subjected to economic terrorism have to live with their decision(s). Economic terror is when we are compelled not to join the ranks of those who are right because we fear for our own paycheck.

I believe it is our destiny as black professionals to challenge the practice of economic terrorism, because to many gifted brothers and sisters are being silenced and ruined because healthy and fair dissent or opposition is being oppressed; we need these creative people to fulfill their destiny. The black community needs our leadership and wisdom, as well as the white community does we all will win if we lead.

START YOUR OWN

The year 2065 will mark the one-hundredth anniversary of Black people's full inclusion in democracy. Will it find us still fighting individuals who practice economic terrorism or will we develop on a larger scale our own schools, social agencies, private practices, clinics, and recreation centers to develop the human spirit?

In order for civil, social and economic justice to prevail in America every generation of Black people has had to pick up the cross of oppression and carry it. Well it's our turn now to follow in that long tradition called resistance. I had no role in removing the actual chains from my flesh, but God sent Nat Turner, Harriet Tubman, Frederick Douglas and William Monroe Trotter. I had no role in eliminating brothers and sisters from being lynched, but God sent the brothers and sisters who joined and fought along with the NAACP. And finally I had no role to play in 1967, at The National Convention of Social Workers when a group of Black social workers walked out to form what has become the National Association of Black Social Workers. Why did these people take such measures? Black people's needs were not being met, and it's up to professionals like us to improve the living conditions for all of our people.

In the field of human and social services, a leadership and power structure has developed that is just the opposite of the population these sectors service. Most of our clientele (approximately 85 %) are Black and Brown, yet the individuals with authority and power are primarily middle class white suburbanites. The results of an elite suburban "authority" setting the agenda for education, prevention and/or interventions with inner-city youths have had dismal to mediocre results at best. Surely those individuals currently in positions of "authority" do not posses the gift.

PTSlaveryD Toxification

"At the banquet table of nature there are no reserved seats, you get what you can take, and keep what you can hold. If you can't take anything, you won't get anything; and if you can't hold anything you won't have anything, and you can't take anything without organization."

A. Philip Randolph

T he behavioral definition for Post Trauma and the African experience lies rooted within the veil of perception. A group or person can only operate according to what they perceive. When a Black child is born in this country, his/her destiny is predetermined by the societal pathways they are allowed to access. The child affected by PTSlaveryD is conditioned through television, the ignorance of parents\family and community, the neglect of public school systems, and wayward peers to exist in an often deviant or sub par manner. PTSlaveryD is a cumulative effect of the slavery experience. It is causes a paralysis of psyche, body, and spirit. PTSslaveryD is mis-education, and poor living and eating habits that leads to countless medical problems and diseases. PTSlaveryD is a lack of self history, it is self hate, 'Mentalcide' (mental suicide and mental homicide). PTSlaveryD as a disease has been produced, enhanced, and maintained by the institutions that utilize capitalism to exploit masses of poor people--and in the United States Black people for economic gain. Therefore the various infrastructures in society have been woven to exploit for economic gain produce entanglements and roadblocks which are the traps, potholes, and dead ends designed to lead the majority astray. PTSlaveryD causes inadequate mental and physical health and financial skills to prosper in the society at large.

About The Author

Omar G. Reid, Psy.D

I was born as an infant into the Nation of Islam and given the name Omar Gamal X by my parents. My father Donald 2x and my mother sister Ann along with countless others (including Malcolm X, and Minister Farrakhan) helped in forming my mind as a Black man.

As a senior in high school, during the 1970's, I was a member and an officer of the African Black Corporation (ABC) which was involved in attempting to link Commerce in Africa to the Black Community in Boston, MA. People went over to Africa, made some contacts, however we realized that we Black Americans did not have anything to trade. We got lost somewhere between finding the money to financing a technical school to help Africans build their municipalities. During that time, I was also president of my high school's student chapter of the Black Panther Party. The most important thing we accomplished was to get other black students to rebel by sitting up in front of the class and getting honors – making it cool to be a genius. After completing high school I enrolled in Hamilton College in Upstate New York and became president of the Black and Latin student Union. In this position, I was able to outreach black students from high schools locally and nationally to recruit them as future Hamilton College alumnae. By the time I graduated, we had raised considerable money to help the grass roots community in Utica, New York meet their constituent needs through radio and protest. I considered myself quite an athlete, lifting weights and playing both college and semi-pro football. However, one summer during the semi-pro playoffs, I met a beautiful young lady who told me that I had to attend a church lecture with her if I wanted to talk to her. So I followed her to the lecture to hear Noam Chomsky from MIT talk about Black Males as an Economic Commodity for America. His presentation spoke to me so powerfully that when the young lady left, I stayed to

hear it all. He opened by saying, "I'm not going to talk about the black inmate, that's easy, and we've already got him. I'm going to start by talking about the black athlete, who doesn't know the subtleties of how he is being used. These athletic owners are using the same models that were used during slavery, when the slave masters used to take their largest "bucks" and pit them against each other for sport. Those bucks were given all the extras that the athletes are given today, money, women and food. Take a look at this sweat shirt as an example of the clothes they wear, it says "property of the University of Michigan." And the Black man who wear this is actually property. These football players are use all of their energy and effort to run up and down the field where in the end many never make the professional level and a few get a degree to work for a White corporation that discourages, set up, block, downsizes, and rejects them in the end. Where would they be if they used all of that energy to set up and own their own companies to employ their own people?" Then he talked about middle and upper income blacks who he said are brainwashed into complacency. He also talked about how the biggest fear of the 'master' is these middle and upper income blacks waking up and becoming economically independent because three-quarters of the world is black and they don't need Whites to do business with each other. He completed his talk by telling us that before segregation, so many inventions were being developed by blacks that whites had to take control of their 'education' in order to keep control of the United States. "Integration was the solution, to keep the black race dumbed down and out of competition with whites." That weekend, my team had an 'away game' where they gave us the usual t-shirts that said "Property of Billy's Cowboys." I took it off, and my team members looked at me like I was crazy. Then one of the white coaches slapped me on my rear and said, "make me proud boy, like you did last week." That's when it hit me, and I yelled at him not to call me boy. My team members tried to quiet me down. But, when we got on the field, I looked in the stands and all of the owners, referees and fans were white and all of the players were black. I felt like that buck slave that Noam Chomsky was talking about. After that season, as part of one of the top semi-pro football team in the country; undefeated 12 and 0, I decided to quit and go back to college.

I attended Cambridge College and obtained masters degree (M.Ed.) in counseling psychology in 1984.

I began working with youth in the housing projects and low income neighborhoods throughout the city of Boston, MA and realized how the system has damaged the minds of my people. Brothers were killing each other in broad day light over drugs, there were drug addicts every where, mothers were physically and emotionally abused. One woman was trying to sell her daughters for sex in exchange for heroine. I was working as a counselor for a youth program and felt the need to do something on a larger scale. I returned to school again, this time to the University of Massachusetts Certificate for Advanced Graduate Studies (CAGS) program to pursue a degree in school psychology. After graduating in 1988, I worked the following fourteen years as a psychologist for the Boston Public Schools. It was there that I had begun to see the travesty of a system wide mis-education of Black children. I saw the effects of a dumbing down process in full swing. My job was to assess students for learning disabilities, and I found that these students didn't have learning disabilities, the just weren't given the information they needed to be successful. I began to provide group counseling to offset the dumbing down process by using a psycho-educational format similar to the one that I was exposed to as a child in the Nation of Islam. I taught them about how there was a system in place to keep Black people brainwashed, and that their education was up to them alone. What really excited them was my showing them how to hustle (make money) legally by training in the medical, education, and construction fields.   In addition, real estate, self-employment and mutual funds were the main highlights. I immediately began to see tremendous positive results in this approach and decided to return to school to pursue a doctoral degree in clinical psychology. During the pursuit of this degree, I chose as my dissertation "Black Male Substance Abusers; Factors That Predict Their Abuse." What I found during this study was that blacks who were not connected to their culture or community were more apt to use **drugs**.

The Umbrella of PTSlaveryD

PTSlaveryD is different from PTSD and we need an Afrocentric approach to deal
with the disease. Post Traumatic Stress Disorder defines what has happened to
one individual whereas Post Traumatic Slavery Disorder defines what has
happened to an entire homogeneous group during three-hundred eighty-three
years of extreme exploitation. PTSlaveryD is a series of dysfunctional behaviors
that impedes the holistic development of Black people as a result of the slavery
experience. The term PTSlavery D has been used because it addresses not just the
current symptoms of the slave trauma but addresses the origin of the disease.
Therefore, since the disease began with the inception of slavery, it is relevant that
we return the thought process and the way of living of Black people to the pre-
slavery period, a period of non-European influence.

The *Root Cause* of PTSlaveryD; the veil of misperception.

Extreme Symptoms of PTSlaveryD include Mentalcide: impaired perception.
leading to mental and physical homicide and mental suicide.

Under the umbrella of PTSlaveryD comes a number of disorders and dysfunctions
with symptoms that include:

- o   Post Traumatic Stress Disorder: disorder related to a trauma
- o   Chronic Traumatic Stress Disorder: persistent disorder
- o   A Veil of Misperception: an inability to determine "humanity"
- o   "Mentalcide:" mental and physical homicide and suicide
- o   Economic Terror: fear of economic persecution from employer
- o   Cumulative Behavioral Disorders due to a lost sense of worth
- o   Toxic Health Disorders due to mis-education and time sickness
- o   Weariness Health Disorders: stress related diseases
- o   Marriage Disorder: inability to maintain a healthy relationship
- o   Employment Dysfunction: impaired ability to obtain/keep a job
- o   Dysfunctional Family Disorder: self-hatred, impaired perception
- o   Society Disorder: racism, urban psychosis, etc.
- o   Racial Identity Disorder: self-esteem, body and hair image issues
- o   The need to appease, please and/or get approval from Caucasians
- o   "Educated" professionals who can't/won't challenge a decision
- o   Fear of Black people gathering for collective thought

Behavioral Examples of PTSlaveryD

If self-esteem could somehow be quantified (given a value), an economic system could be derived, whereas a person insulted/humiliated experienced a "loss", the "service" person (servitor) experienced a reinforcement, or gain of unearned control/power as the product. The victim with the loss is now required to do "work" to recover his lost sense of value. A drain of human capital has occurred. We can define three symptoms of PTSlaveryD: 1) Prior to engaging in a stressful incident a person will show few or no signs of disorder. 2) Upon engagement of the incident the person will be passive and generally not react, while the servitor acts against them. 3) Upon exiting the stressful incident, the person will show increased signs of Slavery Disorder. If this person doesn't understand the loss or drain on human capital that has happened, they will try to suppress their feelings and ignore the incident(s), however not all feelings disappear. Some feelings fester and manifest themselves in emotional, psychological and dietary ways that lead to a paralyzation of their personal development and health. The following examples demonstrate other behavioral manifestations directly related to PTSlaveryD.

1. On the plantation Black people often worked seven days a week - sun up to sun down, where two types of behavior emerged: a) Black males who decided that they would gain the respect of the master by demonstrating that they were not lazy or ignorant and that group worked hard to the point of killing themselves early. Today this can be seen in many Blacks who work 45-80 hours per week to be accepted as valued employees. They are then downsized or overworked which leads to high blood pressure and an early death; b) a second group that slowed down the work pace and by moving slowly and passive-aggressively, they rejected working hard for the master. Once again this form of resistance was functional during that period. Today, some Blacks avoid, reject, or refuse to work and seldom attempt to seek employment because they refuse to accept low wage jobs. This is okay to do but often they do not have the necessary

skills needed to earn the higher income. They then turn to ways that are accessible to them such as selling drugs, pimping, victimizing other victims, and using alcohol--which often leads them into the penal system and early death. This form of logic and behavior plagues many Black people today and has resulted in high rates of incarceration and death nationwide. Too many Black people today are rejecting the path of education and have opted for the quick money trap.

2. During times of slavery, if a Black person was caught learning how to read he was killed. Often the tongue or eye of the slave attempting to read was removed to promote fear and terror in other Blacks thinking about learning the written language of the master. As a result, many Blacks never even attempted to read. Once again it was functional to avoid education because it resulted in extreme punishment. After slavery, many leaders such as Carter G. Woodson; Ida B. Wells; Thurgood Marshall; Dr. Martin L. King, Jr.; and Malcolm X educated themselves to uplift the impoverishment of our people. Those leaders were sent to jail, assassinated or otherwise discredited in the news media sending a clear message to Blacks about their place in society. What has perpetuated this refusal to utilize education for upward mobility has been discrimination from jobs even when having the necessary papers. Today many Black youth and adults still avoid education. Before integration Blacks attended schools with all Black teachers and they excelled in learning. Dropout, behavioral problems, and special education were virtually non-existent. When integration began, Black schools closed in favor of better funded, predominantly white school systems. The culture shock has never been addressed and has resulted in high dropout rates, behavioral problems, and large number of referrals to "*Special Education*." Scholars argue the education Black students receive in urban communities is sub par in comparison to White middle class communities. Black students are 'dumbed down' and are lacking in the necessary educational skills to

participate in today's information economy. At best, Black youth are educated just well enough to be low paid service workers.

Case Study: Tyrone is a 25 year old Black male who dropped out of the 9th grade. He works odd jobs under the table when he finds employment. He mainly sleeps all day and hangs on the corner with his friends all night. He is not a drug dealer even though some of his friends sell drugs. They usually treat him to a beer and food each night and give him a few dollars to watch out for the police. Tyrone's mother recently died from a heart attack and he became homeless because he was unable to pay the rent. Tyrone explained that he hated school, because as a youth his teachers were all white females who would restrict him from asking questions when he needed help. In his experience, the classrooms were always over crowded and the teachers never had control of the students. Tyrone, became discouraged with school and stopped attending on a regular basis even though he was encouraged to get an education by his mother. Tyrone doesn't read well and he cannot spell, so when he attempted a GED program he dropped out because he was intimidated about the skills he lacked. He never attempted to seek help because he felt that education was not an option for him. Tyrone often stated that he felt physical fear when he attempts to seek education. This physical symptom of fear and intimidation while seeking education is the outcome of his being rejected and pushed away.

From Cumulative to Toxic

To change the effects of PTSlaveryD we must first understand the cumulative toxic effects and then enlighten the affected individuals to develop the necessary skills to be completely free. As mentioned earlier, PTSlaveryD is a cumulative effect of mis-education and poor living and eating habits. The previously demonstrated cases are prime examples of the effects of PTSlaveryD. In the previous section we have described the psycho-social role PTSlaveryD plays in a person's mind. Here we will define the cumulative effects that are toxic to the body. The following describes the most common physical health factors that are the outcomes of PTSlaveryD.

Post Traumatic Disorders in general for any level of stress: cause some disorder by stretching our "naturally" elastic recovery system. Extreme Stress "stretches" this elastic system to the point of leaving permanent "stretch marks" and can even break the "elastic" recovery system.

Symptoms of disorder include disorganization: the afflicted no longer "fits" into the "rigid," "inflexible" social order as a whole. A lack of health education and disorganization with ones life creates patterns of unhealthy food shopping and eating that need to be addressed. For instance:

- Heart Disease: a cumulative ingestion of high cholesterol foods paired with high levels of stress leading to clogged arteries around the heart.

- Diabetes: a cumulative ingestion of high sugar and white flour foods which turn quickly to glucose and cause carbohydrate surges in the blood stream making the body over-react or under-react to insulin.

- Prostate/breast cancer: a cumulative ingestion of high cholesterol meats and white flour foods which create a '*greasy glue*' that sticks to the walls of arteries and organs. This '*greasy glue*' molds, rots, festers and metastasizes to create a number of cancers that spread through the body.

- Colon cancer: dehydration to the point where the colon does not have enough water to pass waste through normal bodily functions.

Intoxicated with PTSlaveryD

PTSlaveryD is recognized in a number of ways, particularly with young people who are becoming teens, who wonder why adults are selecting them to be "stopped and frisked," followed around stores, and questioned about their presence in places of advancement. Young minds are innocent and idealistic, and they really can't understand grown people who don't behave like "adults." Our young people are holding in these mis-treatments, and the feelings are adding up and bursting forth in physical ailments. Black people have countless medical problems that are stress related, most can be traced to over-work and not enough time for life's enjoyments. However, it becomes an emergency services delivery issue when those who are supposed to serve and protect play the role of a "virus" or "toxin" to a person's psycho-social "well being" and/or health system.

The previous writers have revealed how this process of PTSlaveryD was manifested and maintained today. Therefore, to detox the individual or group from this disease, there must be a reconditioning of the mind, body, and spirit. Drugs in the broader sense of the term include those used for illicit or prescribed substances; as well as excessive use of processed food, caffeine, nicotine, and alcohol need to be extracted from the body, mind and spirit. This detoxification must involve a process that liberates any mind that has been conditioned to be enslaved.

Detoxification from PTSlaveryD

Detoxification requires, as Minister Kevin Muhammed states, "mental surgery". Mental surgery is an operation involving a series of complex *incisions of knowledge* which must be placed in the mind as the contaminated thought processes are being removed.

The best way to look at PTSlaveryD as different from PTSD is to use examples. On the plantation it was functional to distance yourself emotionally from women and children because at any moment they could be sold. Black people throughout the slave Diasporas experienced this trauma. Especially men who were estranged from their manhood by the 'spirit' breaking processes. PTSlaveryD is manifested today in many Black males' relationships with women and children which is often distant or non-existent.

Case Study: Johnny is a 32 year old Black male who has ten regular girlfriends and nine children. He has difficulty being committed to one relationship and being emotionally connected to his children. He grew up with six siblings who all had different fathers. Johnny never knew his father who was murdered. However, his father also had several children by other women and never married. While during research on his father Johnny found that his father never had a relationship with *his* father (Johnny's grandfather). Through this discovery process Johnny began to understand that his emotional numbing came from PTSlavery D, and he was able to begin a process of recovery. Since then Johnny has become involved with his children on a regular basis and is now in one relationship.

A Holistic Approach Toward Recovery

Guidance with a holistic approach toward recovery from PTSlaveryD includes not only mental well-being but, physical and spiritual well being. Black people, as slaves, were subjected to the level of animals and given animal feed to live on. Due to a genius at adaptability they were able to turn animal feed into something delicious to eat although some of it was poor in nutrition and detrimental to the body. Over the years, we have adapted those meals into what we call soul food today. As you know, Black people still eat soul food on a regular basis, however we now know it has a high amount of carbohydrates from white flour and white sugar resulting in diabetes. In addition, the meats in our diet are typically pork, beef and fried food which has resulted in an alarming rate of heart disease. We generally have lunches and snacks that consist of artificial and processed foods that are high in salt and additives resulting in other health problems like gout, arthritis and high blood pressure.

Case Study: Ms. Thomas is a 38 year-old Black female who originally came to therapy due to severe depression. I found out that she had diabetes, high blood pressure, high cholesterol, gout, and asthma. Her depression stemmed from all of her physical problems. She grew up in a loving *church family* where every night they had soul food including: fried chicken, pork chops or steak, macaroni salad, potato salad, candied yams, collard greens, cakes, pies and Kool aid. She also ate three regular meals and two snacks daily and did no exercise, except for singing in the church choir. I asked her to bring me a chart of the life expectancy of the elders in her family. Once she realized that the people in her family were dying at an average age of fifty, compared to those with a healthy life expectancy of 100, Ms. Thomas changed her diet. The changes were moderate at first, replacing turkey for pork in collard greens, and then green salad in place of potato and macaroni salad, and so-on. Ms. Thomas' health improved tremendously over several months, especially when she included exercise in her life.

Prevention and Intervention

We have to educate society so as not to cause further disorder in afflicted individuals because of disinformation, misinformation, social ignorance. We need a looser, more "organic; traditional" social system, not a hierarchy, factory, warehouse, "plantation", or some other "control/profit" exploitation system" which is rigidly enforced with destructive (worse than negative) feedback for nonconformists.

In the case study mentioned earlier, Ms Thomas was fortunate to stop the pattern of early death for herself - which had been the norm on both parents' sides of the family. Ms. Thomas' problem was rooted in PTSlaveryD because the food she ate was survival food descended from plantation living. As a people, Blacks have created an American culture in this food, and can still participate in this culture but must substitute certain excess ingredients that are detrimental to the body.

One symptom of PTSlaveryD we have not directly addressed has to do with financial literacy. During slavery, only the master and his children were taught the importance of increasing their finances. Blacks, as mentioned earlier, were not taught reading or math skills during and after slavery. Before WWII, Black males were not allowed to take math in school, they were told they didn't need math for the kind of work they would do during their lives. Black families have been split in so many different ways, that our cultures and traditions are not imbedded in our families. That includes the culture of economics for most Blacks. For instance, we consistently live paycheck to paycheck without savings. Scholars have studied this phenomenon sharing that the Asian dollar circulates through the Asian community 21 times before it leaves; the Jewish dollar circulates through the Jewish community 18 times; the Caucasian dollar circulates through the Caucasian community 12 times and the Black dollar circulates in the Black community approximately 2 times. On the plantation, during Apartheid/Jim Crow, during the Civil Rights Movement, and in the public schools today, Blacks have not been

taught that it should be a top personal priority to raise their individual and collective financial literacy. As a result, even Blacks with education have an inadequate financial IQ. Blacks like Leon Spinx, MC Hammer, Kareem Abdul Jabar, Lawrence Taylor, Hollywood Henderson, Ike Turner and Sammy Davis Jr. have worked hard to make millions, and those same Blacks have lost their millions because of their low financial IQ.

> **Case study:** Mr. Johnson a 47 seven year old Black computer engineer previously worked for a major semi-conductor company for 19 years. He was downsized and has been unable to find employment at the rate he has been accustomed. He lives in a home with a mortgage payment of $3,200.00 a month. He has used all his severance pay and is now using the money from his 401 K plan to pay his living expenses. He was depending on the company retirement plan to live on when he retired. Mr. Johnson had not developed other sources of revenue to protect himself financially. In addition, he was feeling depressed not just fro m losing his only financial resource (his job) but also from not working to develop his own business or financial shelter. He stated if he does not find employment he will be forced to live in *field slave* status soon. At one time, during the industrial revolution when manufacturing was prominent in America, one could get a job at the bottom of the company ladder and work their way to a retirement, watch and a pension.

Today, due to the economy, companies are folding and merging so quickly that employees are being laid off by the thousands. Blacks have not been able to participate in the low end of the information economy because as a people, our collective skills are too low. The corporate world is now doing business at the speed of thought and the Black community is just learning to read and do math - we are leaving our collective selves out of the equation for quality of life.

A Curriculum Guide on PTSlaveryD

*If we are biologically stunted, nothing that we do to our minds will work.
We have to prepare the body and the mind to take in knowledge.*

I n this chapter we have designed a curriculum to work with the individual, the family, and groups who may be affected by PTSlaveryD. The curriculum is divided into a variety of lessons giving the therapist or facilitator a chance to integrate their experience and ideas into those lesson treatments. The material has been flexibly composed to allow a lesson to cover one session or several sessions. The main point is that the facilitator of the lessons understands how they want participants in the treatment to make progress toward recovery. In addition, time frames are not limited, facilitators can use the support lessons in the order designed or change the order to a more appropriate class setting depending on the degree of detoxification from PTSlavery D the individual is scheduled to undertake.

Recovery from PTSlaveryD

The first step to recovery is to detoxify the mind of the affected individual before beginning the actual treatment. This is done by getting the individual to abstain from nicotine, alcohol, excessive caffeine (more than three cups of coffee), drugs, excessive dead foods, processed food, simple carbohydrates, processed carbohydrates, and artificial fluids. Participants should pick up the health book by Rector-Page (1998) which will give them extensive suggestion on developing their brain health and dealing with other medical issues they may be experiencing. The book list should be given to the participants in order for them to get the books to begin the detoxification process. Several videos should be ordered before beginning the program: *Is your food safe part 1 & 2* from CBS, 48 Hours (800) 338-4847, and *Dead Doctors Don't Lie* from 1-800-Wallach.

The next step involves the introduction and practice of meditation to help clear the mind of the daily stress and issues the individual may be experiencing during this time. The individual must on every meeting acknowledge ancestors through a moment of silence mentally tracing their existence back to the beginning of time on both sides of the family. Then the individual must be taught the history of which **they are** holistically; their story before slavery, during slavery, and during the current times. He then must be shown how PTSlaveryD is manifested today in their behavior.

The final step is to develop new ways of existing in the world today utilizing ways of our ancestry before the period of slavery. It is through this process that we can begin to rebuild the genius of the pyramids in our minds again.

> ** The therapist who will use this curriculum <u>must</u> first go through the PTSlaveryD detoxification themselves to be effective in the delivery.*

ANTI-PTSlaveryD CURRICULUM

SUPPORT I: **INTRODUCTION TO SUPPORT GROUP**

GOAL: Introduction to the recovery process for PTSlaveryD that will provide participants with the necessary skills to combat Post Traumatic Slavery Disorder

OBJECTIVES:
1. Introduce participants to the definition/process of PTSlaveryD and determining how they are affected;
2. To discuss the use of Genograms;
3. To increase the participants awareness of the holistic self (mind, body, spirit) and Nubian history;
4. To prepare the participants biologically, cognitively, and spiritually to begin the healing process from PTSLaveryD.

Rationale: The first lesson will focus on introducing the participant to the transformation process from PTSlaveryD to holistic freedom. The facilitator/therapist must give the participant the definition of PTSlaveryD and show how it is manifested now in the individual. The participant is given the procedure to a healthy recovery.   The participant is then given a genogram form to complete on his family. In the genogram, which will be a work in progress over several lessons, should include dates of birth, places of birth, where people grew up, why they moved, their talents, hobbies, and cause of death, as well as date of death. The facilitator/therapist must emphasize that it is difficult to move forward mentally, physically, and spiritually if you do not know where you came from. The next and most important step is to show how the individual is a collective self. The individual is the product of all ancestors that came before his or her existence.
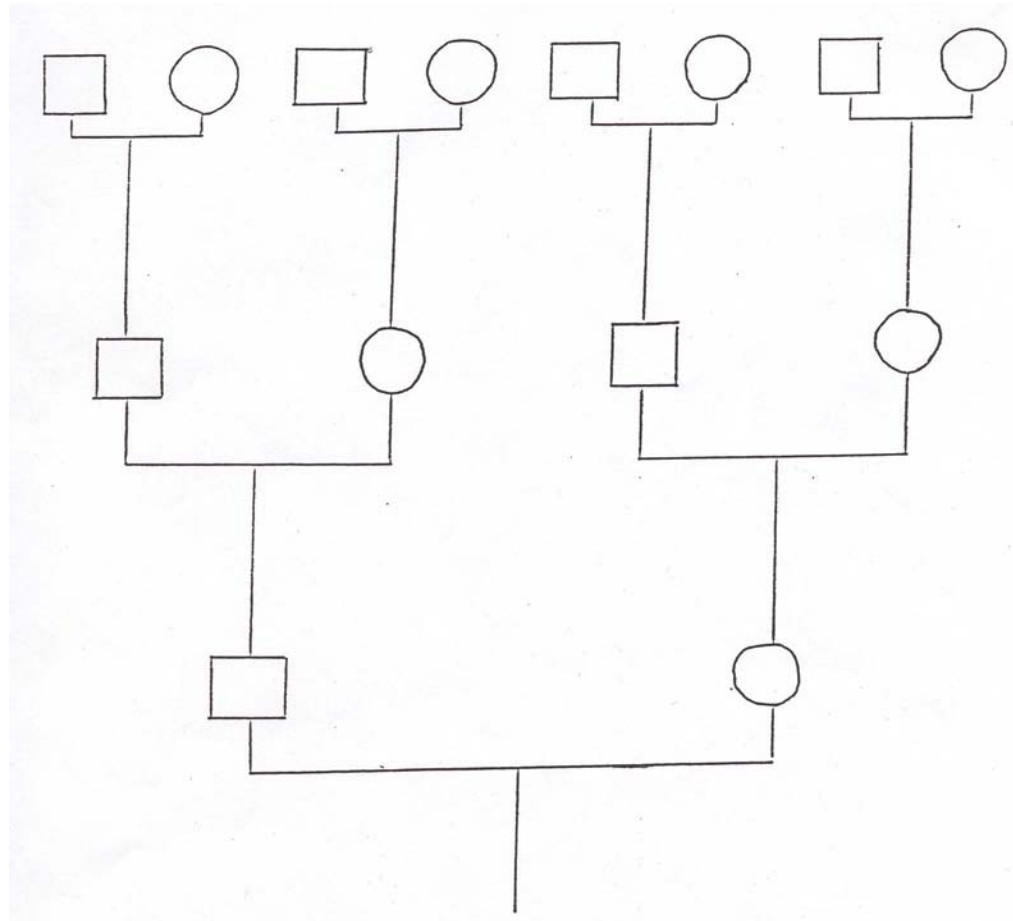
Above is an example genogram, the females are circles and the males are squares

Therefore, to be selfish goes against our fundamentalist view of existence. The selfish view leads to difficulty and in most cases an early death. Discuss the prognosis from PTSlavery D if the participant acquires the tools of knowledge to break free from the disease.

Materials/Book:

- Akbar (1988) "Know Thy Self"
- Akbar (1996) "Breaking the Chain of Psychological Slavery"

SUPPORT II: **INTRODUCTION TO MENTAL SLAVERY**

GOAL: How we moved from pyramid builders to memory loss

OBJECTIVES:
1. The mind of Pyramid Builders,
2. History of the Moors,
3. Knowledge of the Willie Lynch method,
4. Black labor/white wealth.

Rationale: This lesson focuses on our history before and during slavery. This may take several weeks. Emphasis is placed on the time of the Moors (Black Muslims) and the crusades. William's book (1975) and Sertima's books (1976, 1999) should be discussed in detail. Very few Blacks realize that our ancestors ruled whites in Spain and Southern Portugal for over 700 years. The years our ancestors were defeated was the same year that Christopher Columbus set sail for the Americas. The facilitator/therapist should ask the participant who was the Moor that the famous character Othello was based on? What were the crusades about? How much of the world did Blacks rule? What part of Africa has the most important architectural structures such as Pyramids? For homework, give the Willie Lynch article to all participants to read and encourage them to read it before the next session.

Material/Books:
- "Destruction of Black Civilization"
- "They Came Before Columbus"
- "Golden Age of the Moors"
- Video: History Channel "The Pyramids."

ANTI-PTSlaveryD CURRICULUM cont.

Part 2

This second half should focus on the slave trade and the making of the slave. The Willie lynch article should be discussed. Ask the participants what was their reaction to reading this article. Next show the movie Sankofa or Roots Part 1. After viewing the films have a discussion of what people though, felt, and what thoughts have stayed with them after viewing the movie. For homework ask participants to bring in a list of how physical slavery exists today in the Sudan and what other forms of slavery exist: mental, subtle, subversive, subliminal; in other countries even though some of us are physically free.   Have them give examples of how the mind, body, and spirit are enslaved today.

SUPPORT III   **THE CONTINUATION OF MENTAL SLAVERY**

GOAL: introduction to the effects of PTSlaveryD today

OBJECTIVES:

1. Understanding capitalism,
2. The dumbing down process,
3. The impact on diet on physical, mental, and spiritual health.

Rationale: This session will cover how we are mentally enslaved today. Get feedback from the participants on their list of how we are enslaved today. Emphasis should be on showing how capitalism is the driving force behind our dysfunction. Compare the conditions of Blacks during slavery with those who are illiterate, divided, and emotionally broken today. Ask participants which category of slavery they are being most affected by today. Ask them to explain Pros and Cons of that status in America today. The key here is to show them how they can better themselves, their family, and their community. Explain how capitalism is the driving force behind Black peoples dysfunction (Anderson, Sargent, & Scott (1984).

Explain how being miseducated today affects Black people in general. Have participants discuss how they have been miseducated. Ask participants their reactions to the books Lies My Teacher Told Me (Loewen, 1996) and Mis-education of the Negro (Woodson, 1933). Show the movie Lean on Me. Discuss the condition and dress of the school when it was all White. Discuss how the school milieu changed when it came all Black. Have participants explain what they thought about the movie as to being typical of many urban schools in predominantly Black communities.

Discuss how we are not only miseducated learners, but we are miseducated about our dress, health and diet. Have clients discuss why there is or is not a dress code in the public schools in the urban areas anymore. Ask them what are the advantages and disadvantages of dress codes. Have clients read Molloy's (1987) book *New Dress for Success*. Have all clients bring in a list of what they consume over the next few days. Have them bring in packages or containers of the items they consumed and read the labels as a group.

Materials/Books:

- "Mis-education of the Negro"
- "Dumbing Down"
- "Lies My Teacher Told Me"
- "Black labor/White Wealth"
- "New Dress for Success"
- Video—"Lean on Me"

ANTI-PTSlaveryD CURRICULUM cont.

SUPPORT IV: **MENTALCIDE RECOVERY 1**

GOAL: The basic steps for the detoxification from PTSlaveryD

OBJECTIVES:
1. Getting the Mind in shape: Developing advanced meditation skills to introduce participants to Natural foods and build basic awareness of overall health. To give location and information on health stores to participants;
2. To introduce participants to herbs, Homeopathy, meditation, acupuncture, and the benefits from exercise, rest, and developing a connection with the environment.

Rationale: Have participants begin to practice meditation techniques 1 and 2. The purpose is to help them benefit from the biological and mental transformation which occur during the next lessons. They should be encouraged to meditate on a regular basis.

Have participants list what they had for breakfast, lunch, and dinner over the last few days. Divide the list into two headings: dead foods and living foods. Put fruit, 100% fruit juice, water, veggies, fish (non-fried), nuts, and whole grains under living foods. Meats, processed foods (e.g., cookies, pies, chips, and candy) white bread, white rice, and artificial drinks under dead foods. Compare participant's level of dead foods vs. living foods. This session should be a lot of fun. Write down "you are what you eat" and begin asking participants what was the main thing they have come to realize about their food consumption? Ask them about what foods they find in Black neighborhoods they can never find in a wealthy White neighborhood? (A good example is Teeni drinks and Pork Rinds).

You can use the Malt liquor scene from the movie "Drop Squad." Explain the impact of diet. It will be good to give local or country statistics on health fatalities by race. Ask the question, "Why do Blacks have a higher proportion of deaths due to heart disease, diabetes, colon and prostate cancer compared to other ethnic groups?"

Have participants go back to their packages and read the number of carbohydrates they consumed daily and weekly. Explain the significance of measuring food in a diet of moderation i.e. 28gm. = 1oz and 16oz = 1lb, and 448gms will equal 1 lb.

Show the video "Is Your Food Safe" part 1 by 48 hours (see addendum on how to order). Get the reaction from participants as to what they have learned about food and how it is processed. In addition, create new examples such as figuring out the amount of money that sugar and white flour manufacturers would loose if everybody ate healthy. Order from CBS 48 Hours tapes, "Is Your Food Safe" video 1 & 2 (800) 338-4847.

Give a list of health food stores close to the area. Arrange a field trip or encourage participants to visit. Ask participants "What neighborhoods most nature food stores are in?"

Have a speaker come to the group to discuss holistic medicine and information on what organic foods are. Introduce clients to soymilk and/or rice milk. Discuss setting a schedule for exercise, rest, and getting in touch with the environment (earth). Discuss the book "The Okinawa Program" extensively.

Material/Books:
- Video-"Is your Food Safe" Part 1?
- "Healthy Healing," Nutricide
- "The Okinawa Program"

ANTI-PTSlaveryD CURRICULUM cont.

SUPPORT V: **MENTALCIDE RECOVERY 2**

GOAL: to enhance the participant's awareness regarding vitamins and minerals

OBJECTIVES:

1. To understand the effects of Vitamin/Mineral deficiencies;
2. To develop awareness regarding fungicides and pesticides;
3. To understand the impact of artificial ingredients, wax foods, and preservatives.

Rationale: Have participants listen to Dr. Joel Wallach's book, cassette or watch his video on "Dead Doctors Don't Lie". Get feedback from participants on how and why they have been misinformed about the health issues mentioned. Ask the question why and have them relate it to capitalism. As comedian Chris Rock stated " The money is in the treatment not the cure".

Show part 2 of 48 hours "Is your food safe". Have participants discuss what they have learned from the video? What can be done to protect themselves and their families? Encourage participants to use the food additives dictionary by Ruth Winters (1994) to even look at dyes and artificial ingredients.

Materials/Books:

- "Consumers Dictionary of Food Additives"
- Video 48 Hours: "Is Your Food Safe" part 2
- Book, Video or Cassette-"Dead Doctors Don't Lie"

SUPPORT VI: **MENTALCIDE RECOVERY 3**

GOAL: raise understanding on the relationship between deviance and capitalism

OBJECTIVES:
  1. To discuss the cost of crime,
  2. To realize the Criminal Justice system exploits,
  3. To learn about the CORI trap.

Rationale: This session is about the business of incarceration. However, you must discuss the socialization process that gets most Black men caught up in the criminal justice system (Akil, 1996, Wilson, 1993). Discuss the cost to incarcerate an individual in your local prison system (information can be received from local state and federal penal system). HBO's "Thug Life in DC" is a great video to show including "Caught Up," "Menace to Society," "Belly," "Set It Off," and "Boys 'n the Hood."

The main thing to process is why so many Black's follow deviant paths to become financially successful in America. The other main issue to bring up is that once a person is in the system of criminal justice he is set up by the CORI process to have all positive avenues of social productivity blocked. Therefore, that person is almost forced back to a life of crime and further incarceration. Discuss how the criminal justice system is not a house of correction but a house of mis-education.

Materials/Books:
  - "From Niggas to Gods" Vol & 2,
  - "Breaking the Chains of Psychological Slavery,"
  - "Understanding Black Male Violence."

ANTI-PTSlaveryD CURRICULUM cont.

SUPPORT VII: **PTSlaveryD RECOVERY 1**

GOAL: To enhance participants awareness of Time Sickness

OBJECTIVES:

1. To introduce participants to self-care and organization of time,
2. To give participants information to begin the life transformation.

Rationale: The facilitator's goal is to get the participant to establish a spiritual power center which involves having an organized schedule for life planning and self-care.   Begin quiet strategies on how to recover by first taking steps to put him or her in a calm space through the meditation.   Discuss the problem of "Time Sickness." Time Sickness is when a person does not set aside enough time to take care of themselves mentally, physically or spiritually. It is called Time Sickness because the person afflicted is always on somebody else's time clock, and they can't seem to synchronize their own need for time in their schedule. Discuss how to bring balance in their life from the stressors of home life, family, and community.

Introduce participants to time-management, and the making of quiet time and exercise a must in their daily life -contemporary jazz; nature sounds, and guided imagery should be used. It is good to bring in tapes or CDs and let the participants discuss the body reaction from listening to the items. Have participants close their eyes and practice leaving the room they are in and traveling to a peaceful place in their mind.

Material/Books: contemporary Jazz artists
- Walter Beasley
- Paul Hardcastle
- Najee, etc.,
- Relaxation tapes

ANTI-PTSlaveryD CURRICULUM cont.

SUPPORT VIII: **PTSlaveryD RECOVERY 2**

GOAL: To introduce participants to the basics of financial intelligence

OBJECTIVE:
> 1. To introduce participants to basic financial literacy,
> 2. To introduce participants to short term strategies of raising their income potential.

Rationale: The facilitator can vary this lesson by the participant's financial intelligence. The main theme is that participants must set up an economic center for themselves by first beginning the basic financial step of paying themselves first and making their money work for them.

The facilitator should compile a list of short-term job training programs ranging from one weekend to one year that will give participants the skills to get paid well above minimal wage. Short term training as a certified nursing aide, surgical technician, radiological technician, LPN, EMT, cable installer, and so on should be provided for all participants. Individuals who require a GED program or an adult high school program should be given a list of community programs that provide the education they need. The emphasis should be on obtaining paper (Education/skills) because without it the individual is doomed to field status as a slave. There should be a list of job training programs where a CORI will not impede progress. For Brothers and Sisters who have CORI issues this session should be very helpful. Have participants view the movie *Disappearing Acts* and discuss what were the issues in the movie. Talk about the male character's main roadblock to obtaining steady income.

Material/Books:
- Video
- "Disappearing Acts"
- "Rich Dad, Poor Dad"
- "Learn to Earn"

ANTI-PTSlaveryD CURRICULUM cont.

SUPPORT IX: **GOP ECONOMICS**

GOAL: To introduce participants to steps to get off plantations (GOP).

OBJECTIVE:
1. To discuss the Pros and Con of being self-employed,
2. To explore potential investment opportunities,
3. To discuss tax benefits from being self-employed.

Rationale: Self-employment strategies should be introduced to participants ranging from canteen trucks and transportation, to home repair. Adams Media Corporation has CD called Adams Streetwise 500 businesses you can start. This CD could be used for illustrating some basic start-up businesses. Also, have local self-employed folk come in and speak to the group about their business.

Have participants look into real estate as a business, http://www.realtor.com and other sites are available. Discuss the use of property managers and investing in other states like Japan and other foreign countries. Have speakers come in who are specialized in investing and business. You must emphasize the importance of preparing to retire.

Materials/Books:
- :How to Invest $50-$500"
- "Sylvia Porters Money Book"
- "Credit Where Credit is Due"
- "How to Succeed in Business Without Being White"

ANTI-PTSlaveryD CURRICULUM cont.

SUPPORT X: **PREVENTION OF PTSlaveryD RELAPSE**

GOAL: To introduce participants to steps to prevent PTSlaveryD relapse

OBJECTIVE:

1. Establishing a support group,
2. Relationship building.

Rationale: This lesson is to encourage support for developing the skills necessary to be in a relationship with our partners and with our children. Talk about how Black people lived in separate quarters on the plantation and how the breeding process caused a numbing effect emotionally for Black men. Discuss how Black men developed an inability to emotionally connect to our children and women. Through the genograms show how an inability to connect with a family life may have trickled down from generation to and may have been reintroduced or reinforced through their socialization process today.

Have participants discuss whether the relationships they have\had with their mother and father are/were close or distant. Discuss what effect it had on their development. Have the men give account of the last time their father or stepfather hugged and kissed them. Assess the level of positive touch of the men by their fathers or stepfathers, was it for support or for discipline only. This is important because men have to be taught how to love because for many years love resulted in retaliation and death on the plantation.

Discuss relationship practices and discipline practices during and after slavery and compare them with those experiences before slavery. The important point here is to show that our relationship practices, sex practices, and discipline practices are a result of slavery. This lesson can be divided into several sessions focusing on how to love a woman, children, and self. How to forgive those that have wronged use. How to develop qualities of humility and consistency.   How to choose a mate. How to water the plant of love in a relationship or termed Romance 101 or Romance for Dummies.

ANTI-PTSlaveryD CURRICULUM cont.

SUPPORT XI: **PREVENTION AND FAMILY**

GOAL: To assist the participant in establishing ways to protect the family system

OBJECTIVE:

1.   The Family meeting,
2.   Continuing the family Tree.

Rationale: This lesson is about maintaining positive communication between family members. Participants should be encouraged to have a weekly family meeting to discuss family business and plan family activities.

This family meeting should be consistent and non-challenging. It is about being heard and respected. This will contribute significantly in making the family unit cohesive. Ask participants if they had a family meeting in their life as a child in which everyone got together to discuss family issues and plan activities? What would that have done to improving communication within the family? How can you make this happen with your family? What day and time is good for the meeting?

The Family meeting is where the family history should be discussed. Keeping a family book and developing games for children to remember family history works well. The history should be updated regularly and vacations should be planned to visit relatives or grave sites of ancestors as well as the communities and places they lived.

Books/Materials:
- Video "Soul Food"
- "The Kwanza Book"
- CD, "Your Family Tree"

ANTI-PTSlaveryD CURRICULUM cont.

<u>*SUPPORT XII*</u>: **PREVENTION AND COMMUNITY**

GOAL: To establish ways to dissolve PTSlaveryD in the community at large

OBJECTIVES:
   1. Discuss the creation of Charter schools,
   2. Discuss the need for and use of Private Schools,
   3. Discuss replacing lost African Archives of Egypt and Africa
     using the Black experience in America as a starting place to
     work back from.

Rationale: This lesson is to discuss the pros and cons of charter schools, private schools and vouchers. The facilitator should have people from charter schools and private schools come in to discuss their educational approach. Participants who are motivated should be encouraged to open up a charter or private school to educate our children. Information on establishing charter and private schools should be given to participants.

The second part of this lesson is to strengthen the community by establishing archives of Black information. An archive is a collection of current and historic (ancient) information on any given topic. An Archive on Black people would help build and understanding of the vast range of experiences that Black have had throughout the centuries (reference the Shoemburg Library). In addition, collecting, reading and preserving this information and making it available for others will allow participants to begin to establish their own legacy as knowledge builders. This archive would be created and operated by individuals who have been detoxified from PTSlavery D and are far enough along in their process of recovery. An individual, family, or group would enter the archive and would be given step by step instructions on why the information is important, how to obtain the information in a specific order, and how to apply the information for their personal, family, and community growth.

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