

Spinning Frances Cress Welsing, Cheikh Anta Diop, and Bobby Wright into a Theory of Eurasian Personality: Toward an Anchor for Africana People's Social Theory

by

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Abstract

After a homage to recent ancestress Dr. Frances Cress Welsing, the works of Cheikh Anta Diop, Frances Cress Welsing, and Bobby Wright, in tandem, are built into a theory of Eurasian collective personality that purports to account for their manifest anti-African functioning at the individual psycho-behavioral modality level. It is argued that what the Eurasian personality informs may be indispensable for formulating Africana social theory. To that end, 12 do's and don'ts are derived in light of the Eurasian personality spun from these works. In turn, Africana social theory incorporating them should be better placed to substantially contribute to the African renaissance and *The re-birth of African civilization* (Williams, C. 1993. Hampton, VA: U.B. & U.S. Communication Systems).

Homage for Frances Cress Welsing

The transition to ancestress of psychiatrist Frances Cress Welsing (1935-2016) has stimulated many testimonies (Dr. Frances Cress Welsing, 2016a, 2016c), including this article. She epitomized the concept of a "race woman." Her life's work was spent decoding the system of Eurasian (White) supremacy in all its tentacles and effects on the mental health of African descent persons (ADP). Her stature was doubtlessly that of Queen Mother alongside ancestresses like Queen Mother Audley Moore, Fannie Lou Hamer, Mary Mcleod Bethune, Ida B. Wells-Barnett, Harriet Tubman, Amy Jacques Garvey, Sojourner Truth, Queen Nzinga, and Yaa Asantewa. What a phenomenal (and non-exhaustive) roll call she has joined: Well done, Dr. Welsing, well done.

Unlike the last two in the roll call, “Dr. Welsing,” as she is reverently and affectionately referred to by African-U.S., was unable to stimulate African-U.S. masses to military or direct non-violent action—no doubt due to the control Eurasian supremacy forces maintain over the current world order and African-U.S. fear (Welsing, 1991, chap. 12). Nevertheless, it seems there will scarcely be any ADP in the United States who would undertake such actions in the immediate future who would not have been influenced by her analyses. It shall be shown that her analyses about the psychic makeup of Eurasians—in conjunction with Diop’s and Wright’s—strongly suggest, nay compel, these socio-political actions. Although the stranglehold and attack on ADP contribute to undermining en masse action of this sort, her analyses of the Eurasian psyche suggest a way out if ADP heed the implications of her theory. Her analyses of the beleaguered psyche of ADP as insane (Welsing, 2014a) is practical and explanatory. It would be a mistake, however, to interpret it as excusing their en masse non-engagement. Most of her analyses can be found in her 1991 oeuvre *The Isis Papers*.

Dr. Welsing has two legacies of moment: (1) her brilliant analyses and (2) conducting herself in a manner epitomizing a Queen Mother. Thus, it is as critical to understand the spirituality of Dr. Welsing in this light as it is to understand her scholarly analyses because the two actually went hand in hand in her work. Indeed, according to Edmonds (1994) when operating Africentrically, spirit-informed analyses are just meant to be. It is Del Jones’s definition of spirituality being invoked: “when you close your eyes for sleeping at the end of the day and you have done *everything* you could that day to see that *every* African descent person is fed, clothed, and housed” (paraphrased from public lecture in Tallahassee, Florida circa the early 2000s). It is this type of spirituality that “warrior scholars” are to strive for (Baruti, 2004, 2010). There are many women contemporaries of and in the mold of Dr. Welsing who are still alive and deserving of mention for their scholarship, activism and living example like Winnie Mandela, Assata Shakur (1969, 1987), Mari Evans (2006), Marcia Sutherland (1989), and Regina Jennings (2011, 2014).

This listing is also non-exhaustive as many others likely qualify. For example, Cynthia McKinney (A Lifetime n.d.) would be considered by many. Having been a serious candidate for the presidency of the United States and a so-called outspoken Congresswoman, why is she not still on the national radar in the U.S. today? The relevance of the question is that it brings front and center the “chessboard” notion that is so prominent in Dr. Welsing’s thinking: As the Eurasian supremacy mindset requires White over non-White (W/NW) at all times in all areas of people activity, Eurasian civilization plans and implements its moves as if the white pieces in a game of chess moving against the black ones toward checkmate. In the case of Ms. McKinney, a major move by the white pieces was to redistrict her constituency so that she did not have enough support for reelection. Checkmate, it worked. A huzza is due Eurasian supremacy forces in their perpetual anti-ADP undertakings of which this nullification of the erstwhile Congresswoman Cynthia McKinney is an example.

Neely Fuller (1984), credited by Dr. Welsing as providing the ideas that propelled her theory, pointed out the systematization to all this chessboard activity by Eurasians. Dr. Welsing being a student of the mind, undertook to uncover *why* the bottom line of Eurasian civilization is W/NW, especially ADP, always and everywhere in all areas of people activity. Dr. Welsing was insistent that this always-everywhere-all activities perpetuality was an actuality integral to the Eurasian supremacy mindset. It was never a trope for her.

Dr. Welsing's Enterprise

In this writer's view, Dr. Welsing's theory is unassailable on all critical points of validity and internal consistency. This would suggest that she successfully completed her undertaking, the foundational part of which was explaining the Eurasian psyche or mindset from the perspective of victims. Even though "Black studies about non-Blacks" is a "methodological directive" (Afrocentric World Review 1973, 2), it is an enterprise that few scholar of African descent have attempted—particularly those in the psy-professions for whom it would seem to be their special purview. It appears as if Africana scholars *fear* to tread these waters sticking, as it were, to the kiddie pond of victimology. Bobby Wright (1979, 1982) warned of the necessity, but also the real danger, of studying the oppressor with the intent of overturning Eurasian hegemony. He and Cheik Anta Diop join Dr. Welsing with work affording an answer to why the W/NW dynamic fires Eurasian psycho-cultural functioning at the psycho-behavioral modality level.

This level is the present focus instead of the larger Eurasian culture, addressed elsewhere (Ani 1994; Baruti 2006; Burgest 1981), as it is individuals who formulate and carry out cultural dictates shaping the culture and, reciprocally, being shaped by it. That is, in the United States, for example, the system of Eurasian supremacy ultimately murdered Michael Brown—ad infinitum like other children and teenagers Emmitt Till, Addie Mae Collins, Cynthia Wesley, Carole Robertson, Denise McNair, Trayvon Martin, Tamir Rice and adults like Messrs. Eric Garner and Freddie Gray and Ms. Sandra Bland—but Darren Wilson perpetrated the individual act. It would seem a mistake to neglect the individual level: "the individual is the basic unit ... [although] institutional sanction is the key to how racism operates" (Dobbins & Skillings 2000, 24).

Drs. Diop, Welsing and Wright, in that order, when joined together are shown below to paint a picture of Eurasian personality—including its manifest propensity for individual and collective *White Violence* (Bradley 1981; Williams-Myers 1995). In contemplating Eurasian personality, "meaning the personality of [the Eurasian] collective ... we can only mean a *cultural* personality ... the basis of [which is] a historical, psychic and linguistic self-consciousness conditioned by man's (sic) social and physical environment" (Diop cited in C. Moore 1987, 270, original emphasis). The influence of phylogeny on individual psyche would seem inescapable.

The Implications of Phylogeny and Ontogeny in Personality

Before a theory of Eurasian personality can be articulated, there are two parts to personality for decomposing for understanding personality as applicable to an entire racial group (Eurasian or otherwise)—that which is phylogenetic and that which is ontogenetic according to Azibo (2014, 2016a). Whereas the phylogenetic aspects reference psycho-behavioral dictates which humans must meet for species and species sub-group survival such as procreating, protection, and otherwise securing material existence across all areas of people activity, ontogenetic aspects reference personal predilections pursuant to achieving the phylogenetic dictates—said predilections being organized idiosyncratically in an individual as a function of her or his unique developmental history. It is to be noted that whatever an individual’s developmental history may be, the ontogenetic part of personality is not preeminent to, but is meant to serve the phylogenetic or collective part—at least in centered African deep thought about the nature of Africana peoples’ human nature (Azibo, 2011c, 2016a). Logically, this African thinking about Africans was thought to represent a model applicable to all human groups as ADP are indeed the globally dispersed human prototype that entered before racial differentiation.

The assumption is safe that the African as well as later arriving non-African humans are by nature endowed or equipped to pursue phylogenetic dictates in an evolutionary sense. As it turns out, this is a big part of what mental health is (Wakefield 1992). Azibo (1996b) discussed the Africentric definition of mental health reviewing in the process ones proffered by Dr. Welsing, The African Psychology Institute and Wade Nobles. Azibo pointed to their convergence on the notion of meeting dictates inherent in phylogeny. Said dictates may be summarized as an innate “organismic survival maintenance propensity” which reflects the idea that all life forms tend to protect and perpetuate their collective selves suggesting a criterion of “universal mental health” (Azibo 1996b, 52). In this light, Wakefield’s bottom line on mental illness/dysfunction makes perfect sense: “namely, a condition is a mental disorder if and only if (a) the condition causes some harm or deprivation of benefit to the person as judged by the standards of the person’s culture ... and (b) the condition results from the inability of some mental mechanism to perform its natural function” (cited in Azibo, 2014, 43). It is point (b) that is pertinent for understanding mental health defined Africentrically as point (a) is a given:

‘Own-race maintenance’ has been postulated from an evolutionary perspective ‘as a natural human imperative for the sustentation of organisms of biogenetic commonality [that] would be manifested to greater degrees for organisms of biogenetic commonality relative to organisms of lesser biogenetic commonality’ [It would seem] ‘only natural’ that an [human] organism would be so oriented. (Azibo 1996b, 52)

The sublime here is that the principles referred to as universal mental health and organismic survival maintenance propensity can stand on this logic. Again, defined as natural order dictates that all life forms seek to preserve themselves, these principles being unabashedly essentialist and teleological, in turn, justify if not engender own-race maintenance as a personological construct ... to be realized as a priority in ADPs' psychological Africanity. (Azibo 2015a, 164)

Therefore, evolutionary perspective compels the position that it was ADP's psychological and behavioral functioning—in performance of its primary natural function of group sustentation and maintenance—which privileged global/collective African human survival over the rest of nature prior to the onset of racial differentiation.

This group maintenance dictate for the biogenetically more similar versus the more dissimilar would have continued *after racial differentiation*, but in a manner informed by cultures in whatever way they varied with racial groupings. It follows, then, that after racial differentiation occurred, the natural evolutionary function arising in phylogeny of mental mechanisms performing the dictate of orienting persons to own-race maintenance is just something humans expressing mental health ought to be able to do as the mental mechanisms (à la Wakefield 1992) are there. However, the evolved functioning of the mental mechanisms in modern humans is ultimately informed by culture in only two possible directions: one is towards a relaxed tempering or xenophilia whereas the other is towards exaggerated vigilance or xenophobia.

Enter Racial-Cultural Divergences before Reciprocal Influences between Diverse Peoples

Civilizations of ADP pursued the aforementioned phylogenetic dictates of African personality/human nature for millennia employing an ethos identified by Diop as “Southern Cradle” (Diop 1978; Wobogo 1976). The ethotic/guiding principles as reported in Wobogo follow: descent was matrilineal; God conceptualization was one universal God; social philosophy was collective, xenophilic; ancestor worship employed burial; and mode of existence was agrarian and settled. These became the survival thrust of ADP where survival thrust is defined as the characteristic ways a people negotiate reality/the environment to extract their material sustenance (Azibo 1999). Eurasian descent persons and civilizations, likewise, since their beginnings pursued collective personality phylogenetic dictates as well. However, Eurasians employed a polar opposite ethos as follows: descent was patrilineal; God conceptualization was familistic; social philosophy was individualistic, xenophobic; ancestor worship employed cremation; and mode of existence was nomadic. These became the “Northern Cradle” survival thrust characterizing Eurasian peoples (Baruti 2006; Wobogo 1976, 21).

As it is the essence of Eurasianism, the Northern Cradle survival thrust must be accounted for as an urgency in that it holds sway over the planet today to the planet's detriment. As well, it is substantially impeding ADP and other non-Eurasians from securing material existence, from meeting phylogenetic dictates of organismic survival maintenance, from exercising mental health defined Africentrically. Therefore, Northern Cradle mentality imposed on ADP by Eurasian civilizations initially and perennially, has culpability in en masse, harmful mental dysfunction among ADP (Azibo 2011b, 2012, 2016b). In this light, Eurasianism due to its inherent heart or essence—which was cultivated before the age of reciprocal influences and contacts between distinct racial/cultural peoples—has offered little in the way of elevation for ADP. It appears safe to say that after the onset of reciprocal influences with African civilizations, Eurasian civilizations have bequeathed to African civilizations only “smoke-n-ashes.” The self-evident polar opposite, 180° different character of the Eurasian racial/cultural essence from the African (Azibo 1992, 2016a) suggests that it is destined to offer nothing else ultimately. This sense of destiny is calculable from essence. History bears witness (Blaut 1993; Fagan 1998; Williams 1976). As destiny is calculable from essence, so is essence determinable from origins. It follows that origin, essence, and destiny are concepts to be dealt with for understanding characteristic Eurasian psycho-cultural functioning.

Eurasian Origins in the Northern Cradle

Consistent with Diop (1978, 1991) and Wobogo (1976), Finch (1991) informed that what happened in the Northern Cradle is “the proto-Caucasian population experienced a more or less prolonged period of isolation enabling it to develop into a distinct race” (29). Finch would seem correct that “under the intense selection pressure of the Mid-Wurmian Ice Age ... the dark skin of the African *H. sapiens sapiens*, who had migrated there [Eurasia] during the Wurm I Interstadial ... would have permuted to white skin” (33). Furthermore, “[m]utations, particularly when they are adaptive, are usually reductionist, that is they reduce and/or remove an original characteristic” (Finch 1985, 20). Both Finch and Dr. Welsing, each a medical doctor, identify albinism as the genetic mutation responsible for the black skin to white skin change that took place in the Northern Cradle resulting in today's Caucasians.

Science, sans ideology, is unequivocal that the Eurasian human type, i.e., Caucasian homo sapiens, entered existence during the “last Wurmian Glacier, between - 40,000 and - 20,000 B.C.E.” (Diop 1987, 171). Entrance may have been as early as 50,000 B.C.E. according to Finch (1991). Whichever the case, all humanity inside and outside of Africa were humans prior to their entering. The point is a serious one and not to be pooh-poohed. It is worth noting that “the German philosopher, Schopenhauer, remarked that, ‘there is no such thing as a white race, much as this is talked of, but every white man (sic) is a faded or bleached one’” (cited in Jackson, 1939, 5).

It is a safe conclusion that the racial phenotype of “Caucasians” or “Whites” as depicted today resulted from an adaptive mutation in humans to the glacial environment (Bradley 1981; Diop 1991; Finch 1991, chap. 1; Tarharka 1979, 10-11), namely depigmentation. As (1) mutation is used here in the strictest genetic sense to mean only different form of an original without connoting superiority/inferiority, advancement/retreat or similarly loaded notions and (2) taking naked paleontological facts at face value, there is neither brag nor put-down connoted regarding depigmentation. Yet, the nature of the depigmentation mutation and its ramifications for Eurasian’s behavior and personality are not to be evaded or elided. Instead, these are to be explored and explained. The unstated other side of the “Know Thyself” dictum is “and those other-than-thyself also”.

The Nature of the Human-to-Eurasian Mutation

The disabusing of the popular notion that all humanity underwent or were subject to the cave- or ice-man/woman experience must be underscored as it was a singular, local phenomenon of today’s Eurasians’ ancestors only. It is the basis, then, or springboard for conceptualizing Eurasian personality and will be examined nakedly.

Mutation in melanin. In reiteration, the differences in racial phenotypes between ADP and non-ADP are marked and straightforwardly accounted for by adaptation to the Northern Cradle environment. It is sound analysis that [t]he appearance of the Caucasian presents a compelling model of racial evolution. Though a complex of ecological factors figured in the process, the transition from black skin to white was the most decisive single event. The change of skin color, more than any other feature, put its stamp on the various races. (Finch 1991, 28)

The “complex of ecological factors” Finch refers to involve surviving in a glacier for eons. Both Finch and Tarharka (1979, 10-11) point to the adaptation advantages attaching to white skin in a glacial ecology, particularly in relation to Vitamin D metabolism. “Thus, a mutation, deleterious in one environment [Southern Cradle], confers a distinct advantage in another [Northern Cradle] and swiftly propagates for that reason” (Finch 1991, 35).

Using Finch’s term, the “stamp” put on the Eurasian race in adjusting to ecological factors of the Northern Cradle is seeable in their modal psycho-cultural functioning which is directly traceable to animalization that was inspired out of negativity generated by adjusting to the perennially inhospitable northern-cradle environment. This fact has culminated in signature, classical Eurasian cultural personality or mentality which is ensconced in an ideology that positions at all costs me-myself-I first followed by my white racial kith and kin second and others who might qualify as cave mates third. For example, Eurasian utamawazo (Ani 1994 defines utamawazo as culturally structured thought) puts it like this:

‘Me and my brother against my cousin; me and my cousin against a stranger’ (Bedouin) and ‘The tears of the stranger are only water’ (Serbia).

Michael Bradley aptly dubbed this “peculiarly Caucasoid behavior, Caucasoid values, Caucasoid psychology” *The Iceman Inheritance* (1981, 3). It had not escaped Nilotic Africans’ attention who at the height of classical African civilization commented on it:

[d]uring the twenty-first century B.C., the pharaoh Merikare [pointed out] ... ‘Lo the miserable Asiatic, He is wretched because of the place he’s in, short of water, bare of wood, it’s paths are many and painful because of mountains, he does not dwell in one place, food propels his ego, he fights since the time of Horus’ (Carruthers, 1999, 22-23).

This observation is best explained by Diop’s 2-cradle theory ... which if correct that ‘human consciousness has been modified since the very earliest days by the particular experiences undergone in communities which developed separately [i]n this sense, there existed in the beginning, before the successive contacts of peoples and of nations, before the age of reciprocal influences, certain non-essential relative differences among peoples [Eurasians and ADPs].’ (Diop, 1978, 9)

Diop’s attitude that the relative differences were “non-essential” is rejected as will be seen in the theory of Eurasian personality formulated below. Nevertheless, if depigmentation is the ultimate root cause—“the most decisive single event” in Finch’s words—setting forth overall differences in Northern versus Southern cradle psycho-cultural functioning, undeniably implicated at the base of all this is the melanin hormone upon which Dr. Welsing’s (1974, 1991, chap. 1) thesis is founded. Her logic is impeccable that had Eurasians discovered over generations of successive contact between themselves and ADP and other non-Whites that the genetic recessive status of their mutated depigmentation phenotype in combination with their (initial) world numerical minority status made their race vulnerable to genetic disappearance, then the possibility is good for them to have culturally responded with a defensive circle the wagons, us-versus-them siege outlook. The environmentally ingrained Northern Cradle ethos would have reinforced and exacerbated, and been reinforced reciprocally by, this cultural outlook—which self-evidently is a defensive outlook.

Actually, Dr. Welsing, theorizing on the human-to-Eurasian human depigmentation mutation (which for her took place inside Africa), stated “[t]he initial psychological defense maneuver was the *repression* of the initial painful awareness of [self-perceived group] inadequacy [deriving from the initial] experience of numerical inadequacy and genetic color inferiority” (1991, 5, original emphasis). Unsuccessful repression, apparently, has resulted in violence and destruction directed at ADP, non-Eurasians and things associated with them like their cultures including aesthetics. This is not an insignificant point especially in light of two psychoanalytic observations about Eurasian personality. First, Sigmund Freud had been adamant that all defense was repression fundamentally. As repressed content in classic psychoanalytic thought requires expression for relief, it *continuously* seeks to exit the unconsciousness realm into consciousness.

This forces the psyche to expend energy keeping it in the unconscious where it has been repressed to. The psychic cost is tremendous. This built-in inner conflict, then, is inherent and ever-present in the Eurasian psyche. Therefore, if Drs. Freud and Welsing are understood, the inherently conflicted Eurasian psyche always poses a clear and present danger to ADP as it portends Eurasian violence that is rooted in anti-Africanism. The internally raging psychic conflict—again, which is inherent—may be likened to molten lava bubbling beneath a surface which may erupt at any moment, the repression reinforcing the surface’s integrity against a breach. This is deadly serious as it means that individual and en masse anti-Africanism behavior palpably pulsates just outside of Eurasians’ consciousness and likely frequently exchanges with it. The second psychoanalytic observation comes from Carl Jung and is widely and correctly considered a racist remark to wit, in paraphrase, Eurasian Americans, compared to continental Europeans, suffer substantially more neuroses because of their greater proximity to ADP (Thomas & Sillen 1972, 14). Perhaps his statement contains a tinge of non-racist truth given the reasonableness of the molten lava analogy.

In her 1991 book, Dr. Welsing adduced tons of evidence pulled from manifest psycho-cultural-historic functioning of Eurasian descent people that supported her melanin-based thesis. That this evidence just kept on coming from antiquity into the seventies, eighties, nineties, 2000s, and 2010s such that she barely changed her public or written narrative in fifty years appears as prima facie evidence supporting her thesis, not an indicator of staleness, which offers deep insight into modal Eurasian psycho-cultural functioning.

The Psychic Effect and Social Ramification of the Hueman-to-Eurasian Human Genetic Mutation (Depigmentation): Dr. Welsing’s Theory

The fact of the aforementioned depigmentation mutation is scientifically unassailable. Whether it took place inside the Northern Cradle, Diop’s view expanded by Finch (1985, 1991), inside Africa where the sun would cause albinistic persons to migrate into Eurasia to survive, Welsing’s view, or in some combination of these is debatable and best held in abeyance pending more definitive evidence. Nonetheless, hueman-to-Eurasian human depigmentation mutation represents the triumph of the thesis of monogenesis over that of polygenesis: races as we know them diverged from an initial gene pool of genetic blackness—which is a function of melanin.

It is at this point that Welsing’s theory reads most easily and most controversially also—though the controversies are without scholarly merit and entirely political machinations of Eurasian defensive responding akin to that visited upon Eurasian Michael Bradley for his *Iceman Inheritance* thesis (Bradley 2003). According to Dr. Welsing, Eurasians manifest a psychic reaction to the reality of their self-discovery of being genetically white, an albinistic condition, as against the theretofore norm of hueman, eventuates into a full-blown “Social Dynamic of Racism (White Supremacy) (1974, 35, 1991, 11).

Specifically, the genetic factor of Eurasians' self-perceived numerical and color inadequacy state (i.e., whiteness) → individual and group psychological response of defense mechanisms starting with repression, but also including significantly projection and reaction formation → the present-day *compensatory* logic system known as White supremacy wherein the White is always right, best, and superior to non-White as the psychic burden carried by the defense mechanisms has to be relieved at the conscious level less the defense mechanisms themselves fail which would shatter the psyche → systematic group and individual behaving based in compensation for being “White” that can only reflect the W/NW dynamic if psychic internal consistency, which itself is a cognitive imperative, is to be maintained. As this behaving must occur in “all areas of people activity (namely, economics, education, entertainment, labor, law, politics, religion, sex, and war), it → the global system of White supremacy → today’s continuation of historic systematic oppression, domination and inferiorization of all non-White peoples (where → means lead to). In this regard, two special mentions arise. First, Eurasians’ New World Order (NWO) is the same as its predecessor world order. Second, that in every analysis Dr. Welsing (1991) placed special attention on the destruction, physical and psychic, Eurasian civilization directed at male ADP. For Dr. Welsing, this focus of Eurasians is simply driven by the special threat they perceived inherent in reproductive males of African descent—genetic transmission of melanin dominance—thence the castration perpetrations arise across epochs including right up to today (Curry 2016). Of the endless number of existing theoretical formulations in social and behavioral science, few are as internally consistent and logical as Dr. Welsing’s “The Cress theory of color confrontation” (1974, 32, 1991, chap. 1) and as consistent with the historical record as well.

But, What did Cheikh Anta Diop Say?

Many may lean toward rejecting the basic premise of the color confrontation thesis, particularly the bourgeoisie intelligentsia. However, it is instructive that Cheikh Anta Diop, the quintessential scientist, the luminary Imhotepian scholar, deemed deservedly by some as “the Pharaoh” (Finch 1987), who at minimum was a *Great African Thinker* (van Sertima 1986), found Dr. Welsing’s thesis not unhelpful, but perhaps scientifically risky due to, for him, superfluous content, as the Northern Cradle environment sufficed for him. His direct response to her thesis was there can be no doubt that the cultural outlook of these proto-whites was eventually conditioned during the glacial epoch by the extremely harsh conditions of their ‘Northern Cradle’ these early nomadic whites undoubtedly developed a social consciousness typical of the hostile environment to which they were confined for a long period Now, if we try to delve deeper into the psychic makeup of individual consciousness, and extend it we tend to agree with Dr. Welsing. Nevertheless ... when we deal in this abstract realm, the realm of individual consciousness ... for which we have no documented data, a great amount of caution is in order [T]hat the early whites ... isolated themselves in a reflex of ethnic self-perpetuation ... is a *possibility*, not a certainty. (S. Moore 1987, 242-243, original emphasis).

Diop's cautiousness appears to be informed by the scientific principles of parsimony or Ochum's razor which view as more appropriate accepting the simplest, straightest explanation over more complex competing ones, all other things being equal. Choosing to employ the most parsimonious formulation about Eurasian collective personality, however, seems insufficient, even a dereliction, when detail down to the minutest matter is required for a thoroughgoing appreciation of this topic with its life and death implications for how ADP are to relate to Eurasians.

Nevertheless, Diop himself opens the door to psychic matters through which Dr. Welsing's thesis can enter in the same statement we find him counseling caution. Indeed, "I think what Dr. Welsing has accurately assessed is that at the origin of racism [amongst the Eurasian] we are to find a definite defensive reflex more often than not unavowed" (S. Moore 242). Thus, Diop's 2-cradle theory is not for using to counter Dr. Welsing's theory of color confrontation, but to be fused with it in a hand-in-hand fashion. The explanatory situation appears both/and, not either/or. Specifically, (1) the Northern Cradle Ice Age environment did induce, facilitate, and/or exacerbate mutation in human melanin-based capacities in Eurasians. (2) Attendant to this albinistic depigmentation process are psychic ramifications as discussed by Dr. Welsing. (3) Thus do melanin-based biopsychological topics that bear on Eurasian collective behaving enter as legitimate grist for the behavioral/social science mill. Since 1992 and as recent as 2012 Azibo argued that melanin studies more generally are part and parcel to the Africana Studies discipline. (4) It would seem safe that these biopsychological matters—as well as additional melanin-based ones discussed by other scholars (Azibo 2016a; Bynum 1999; King 1990; T. Moore 1995, 2002; Stewart 1996)—along with a coterminous cultural change opposite the Southern Cradle ethos to the Northern Cradle ethos fit together.

Together, then, these two events, the human to human depigmentation based in albinistic mutation in melanin and the simultaneously arising change in culture—easily the most significant events in the phylogeny of woman/mankind since bipedal locomotion and the opposable thumb—synergistically seem responsible for bringing forth and propelling supremacist Eurasian civilization to its present point. Despite bringing the planet to the brink of unsustainability and the responsibility for the enthronement of barbarism as civilization, about which the world's peoples must make an explicit choice as to *Civilization or Barbarism* (Diop 1991), Eurasian psycho-cultural functioning appears poised to continue practicing supremacy unremorsefully and without lenity.

Enter Bobby Wright’s “The Psychopathic Racial Personality” Thesis

Bobby Wright was a clinical psychologist, evidently very good considering the facts that a community mental health center in Chicago was named after him (The Bobby Wright Memorial CMHC) and a theory of suicide/own-life taking among the African-U.S. bears his name (The Bobby Wright Social–Political Model of African-U.S. Own-Life Taking or African High-Tech Lynching, Azibo 2016c). Being a good practitioner, Wright carefully observed and listened to his patients. As he was a leading advocate of jettisoning “this tradition of Blacks studying themselves [in the victim analysis sense] rather than their oppressors” (Wright 1985, 3), he studied the Eurasian psyche ultimately to facilitate vengeance for their continuing perpetration of racial injustices and to defeat them in the global race war engendered by the W/NW imperative of their civilization (Carruthers 1985). Wright brooked no illusion that the relationship between ADP and Eurasians was anything but race war (Olomenji 1996; Wright 1979).

With this brief backdrop in mind, the reader is queried: What is the most important word in the following foundational statement by Wright? [There is] a very simple premise; namely that in their relationship with the Black race, Europeans (Whites) [all Eurasians] are psychopaths and their behavior reflects an underlying biologically transmitted proclivity with roots deep in their evolutionary history. (1985, 2).

It is the word *are* because Wright is not offering a theory like Drs. Welsing and Diop, but he is making a clinical psychology/psychiatric diagnosis using the diagnostic criteria in the then current Diagnostic and Statistical Manual. As a board certified practitioner, he was qualified. In his diagnosis, there is zero hedging, no waffling and no equivocation. He advanced it with clarity and certitude. He backed up his diagnosis by mapping patient symptom manifestations or exhibitions (i.e., the patient’s actual, verified behavior) onto known diagnostic criteria. With diagnostic acumen, Wright pointed out that *in their relationship with ADP* across space and time psychopathic traits were manifested by Eurasian. Specifically, as numerous works verify (Baruti 2005a; Jones 1992; Roberson 1995; Walker 1829/1965; Williams 1976; Williams-Myers 1995), Eurasians characteristically interacted with ADP:

- (1) with an absence of ethics and morality and total disregard for appropriate patterns of behavior,
- (2) presenting with intelligence and charm while making commitments, bargains and promises hardly ever kept, and often never intended to be kept speaking with forked tongue,
- (3) becoming indignant when their wrongdoing is exposed or confronted,
- (4) with sexual inadequacies reflected in all manner of Eurasian sexual aggressions and perversities visited on ADP in everyday life as well as instances of grand atrocities,
- (5) with inability and refusal to accept blame for their perpetrations,

- (6) with a rejection of legally constituted authority pertaining to the regulation of their behavior by taking the settling of “racial matters” into their own hands subverting and violating the law in the process,
- (7) with a total selfishness expecting and requiring ADP to stand behind, prioritize, fight, and die for Eurasian-defined policies and causes and their personal, psychological comforts as well as accepting historical personages who were anti-African, and
- (8) with a limited capacity for forming close relationships that are non-exploitive at the root.

As items (1)-(8) describe important symptoms of the psychopath diagnosis, Wright (1985, chap. 1) was ingenious in mapping them onto Eurasian behavior vis-à-vis ADP thereby justifying the diagnosis. His observation rings true that “[t]he one constant in this ever changing world is the behavior of the White race in their relationships with Blacks” (11).

Synthesizing Diop, Welsing and Wright for a Theory of Eurasian Personality: Origin-Essence-Destiny

By combining the works of these three scholars about the Eurasian psyche into a theory of personality—hereafter the Eurasian personality or TEP—the strengths of each become more formidable. It seems fitting to synthesize the works in an origin-essence-destiny (OED) analysis which assumes “that to know the destiny of a thing, you determine its essence, which is necessarily found in its origin. Logically we begin with the questions of origin from which essence and destiny subsequently derive” (Azibo 1996a, 2). The OED analysis of TEP is offered with the intention of it becoming the anchor for formulating explicit Africana social theory about Eurasians globally for individual, family, organizational, institutional, national, and international orienteering by ADP. The definition of social theory in use is the principles and concepts that are used in negotiating reality or the social world thereby determining how a people relate to one another, to people who are not of their collective, and to nature (Azibo 1999).

None of the three scholars wrote to produce a frisson as each desired his or her work be used in defending and developing ADP, particularly their psycho-political liberation from Eurasian influences and hegemony. As a theoretical analysis of personality with direct psycho-political ramifications, TEP theory as synthesized from Diop, Welsing and Wright is the psychological complement underpinning Neely Fuller’s (1984) socio-political analysis contained in the must read *Textbook for Victims of White Supremacy*.

Diop's Work as Origin for the Eurasian Personality

Questions about origin ask when, where and under what circumstances did TEP originate. Diop's Two Cradle Theory (Diop 1978; Wobogo 1976) may be the most foundational one for investigating all matters racial pertaining to evident anthropological divergences (Carruthers 1994). It must be conceded that individual Eurasian psyche reflects and responds to the Ice Age Northern Cradle ethos with the aforementioned defensive psychic reflex regarding depigmentation. This fact pedestals the Eurasian psyche's thoroughly compensatory consciousness of itself as biogenetically white as the foundation for TEP. This has beget a profound self-alienation characterizing Eurasians quite evident in classical Greek civilization, particularly in its philosophers' attempting to temper said alienation inherited from the Mesopotamians with ADP Nilotic perspectives (Carruthers 1995, chap. 4). Still characterizing present-day modal psycho-cultural Eurasian behaving, this self-alienation appears the root of most Eurasian existential angst.

Stated differently, Diop's observation about the origin of racism being rooted in a defensive reflex coterminous with the origins of Eurasians' self-consciousness of their biogenetic whiteness identifies a likely cause in depigmentation's ramifications, perhaps primal, of the unrelenting systematic and sometimes wanton, historic and contemporary, vampiric, rapacious destruction and conquering that Eurasians visit upon ADP and their civilizations (Ani 1994; Azibo 2011b, 2012, 2016b; Baruti 2005a; Bradley 1981; Chinweizu 1975; Jones 1992; Madhubuti 1978; Williams 1976; Williams-Myers 1995). On this point, a discussion of Freud's *A Phylogenetic Fantasy* is intriguing: consideration of whether what strikes us today as pathological and life inhibiting in the inner world ... could have been an adaptive reaction of the species, necessary for its survival, to threatening changes in the external conditions of life and traumatic events in its evolutionary beginnings. (Grubrich-Simitis 1987, 106)

Note that "species" used in this quote accurately refers only to racial Eurasians of Bradley's 1981 *The Iceman Inheritance* and not to all homo sapiens. It is righteous that this originating defensive reflex from the "evolutionary beginnings" of Eurasians be plumbed for its personality and psychological functioning ramifications. Furthermore, to investigate it is an imperative urgency when Eurasian civilizations are seen as perpetrating race war against ADP. It appears to be the psychic reason, the psychic driving force *why* Eurasians have continuously pursued W/NW without lenity since their contact with ADP. This explanation as to why when expositied, excogitated, and employed in social theory for counter-moves should be useful in facilitating victory for ADP on the chessboard of W/NW gamesmanship, a metaphor so often used by Dr. Welsing.

Dr. Welsing's Work as Essence of the Eurasian Personality

The essence of TEP directly derives from its origins. Questions about the essence of TEP refer to what it is, what constitutes it, and what is its inherent mission. It includes its defining characteristics, scope, content, and purpose. It is regarding TEP's essence that the Cress theory of color confrontation excels superior to all others. This includes Freud himself because the father of psychoanalytic thought was evasive, maybe even eliding, regarding the essence of TEP which he cleverly couched in Greek mythology (Welsing 1991, especially chaps. 7, 9, 10). While Freud's (1987) *A Phylogenetic Fantasy* appears somewhat more directly informative about essence, he never published it. Thus it would seem Dr. Welsing is due credit for revealing the naked truth about the essence of TEP from a mostly psychoanalytically-based framework on which she superimposed her African-centered orientation.

TEP's essence is defined by the perpetual drive for domination and oppression of all life forms, including fellow Eurasians, and nature itself with especial targeting of ADP and other non-Eurasians (non-Whites). Said essence is traceable to the aforementioned defensive reflex seen to compensatorily protect the Eurasian psyche from the phylogeny-based felt experience and memory of "threatening [environmental] changes" and resulting "traumatic events in its evolutionary beginnings" using Grubrich-Simitis's terms. This is the purpose component of TEP in which repression, reaction formation, and projection figure prominently in the neurotic conscious↔unconscious "inner life" of Eurasians whenever they encounter ADP or perceive a threat to be emanating from or associated with them or their culture. This defensive maneuvering is the content component of TEP arising directly to fulfill its purpose. This content and purpose explains the accuracy of Dr. Welsing's oft-repeated utterance (paraphrased here) that "nothing happens under Eurasian supremacy that is not about furthering of the system and practice of Eurasian supremacy" in every area of people activity. This is the scope aspect of TEP.

Wright as Destiny of the Eurasian Personality

The origin and essence of TEP appears non-flattering. Even more non-flattering is the destiny they engender which is an unapologetic domination everywhere at all times with W/NW. Because of that is the psychopathic racial personality (Wright 1985, chap. 1) primed for executing TEP's destiny in relation to ADP. This theoretical truth validates the contention that the destiny of TEP is straightforwardly calculable from its essence, said essence being brought forth in its origins: hence the brilliance of origin-essence-destiny analysis of TEP. Though a psychological theory, TEP might be better considered psycho-historical as history (Williams 1976; Wilson 1989) bears witness to all ramifications the formulation has pointed out.

History should bear witness as it is the first check for theory validation. Indeed, a particularly splanchnic example of validation by history is the fact that at the first opportunity Eurasians as a people had to dominate ADP—remembering that at first during the dawn of contact between diverse races African civilizations and high cultures were superior to Eurasian ones—they did so without provocation (Wobogo 1976) establishing in the process the racial W/NW caste system wherein ADP comprised the “Untouchables.” This system continues into modern times (Nikam 1998; Rajshekar 1987; Rashidi 1992).

Implications of the Eurasian Personality for African Descent People’s Social Theory

Faced with the Eurasian and their civilization—this time with plausible theory of who they are—the questions are called: What to do? How best for ADP to respond? This includes the corollary question What not to do? All this is the province of social theory and is not unique to ADP. For example, the Chief Sachem character in the semi-historical movie *Last of the Mohicans* (Daniel Day Lewis/Russell Means version) related “about Les Blanc, ever since I was a boy the Council has asked ‘What are the Huron to do?’” The extraordinary significance of the question stems from the Eurasian as a being unique among the peoples of the earth culturally and biogenetically—all others being huemans—as TEP theory depicts.

Weighing in with African Mythology

Interestingly enough, TEP has a remarkable congruency with the African mythology about the dreadful Yurugu. As presented by Ani (1994), Yurugu is a despiritualized being inclined to destructive impulses who in overall form appears like huemans. But Yurugu is biogenetically incomplete when compared to huemans. Importantly, the myth, being ancient, not only predated Welsing and Wright’s works, but likely was not known by them. Regarding Diop, a continental African, if known by him apparently he never mentioned it. Therefore, the congruence between the mythology and TEP is striking. Perhaps it is also instructive suggesting that modern ADP pay attention to their centered pre-Eurasian/pre-colonial mythology about what it is to be hueman (Azibo 2014, 2016a), much like Westerner’s utilize Greco-Roman myth.

The Nature versus Nurture Issue as Potentially Distractive

Whether the root of the aforementioned Eurasian’s unique psycho-cultural-biogenetic being be genetic via depigmentation mutation in melanin, environmental via Ice Age adjustment, or a combination as suggested by the OED synthesis, Wright cut to the chase: “it’s genetic *now*, having imprinted for 20,000 years in that ice” (Wright 1982, original emphasis).

Whether the reader accepts this position or not, TEP theory is not dependent on it and holds in abeyance an ultimate position on etiology pending further investigation. Nevertheless, TEP theory is unsurpassed putting in explanatory perspective many otherwise inexplicable facts that are attendant to Eurasian reality which in and of themselves warrant psycho-historical-anthropological explanation. Facts come to mind here like, for example, (a) that Eurasians have deliberately destroyed African civilizations for over 6000 years continuously (Williams 1976), (b) that Eurasians fought one war among themselves for 100 years, and (c) that the American Eurasians of the United States have scarcely known a 10-year period without a war since the Colonials defeated the British in 1776. In what are immortal words, the conclusion by Chancellor Williams that the whites are the implacable foe, the traditional and everlasting enemy of the Blacks *The White man is [ADP's] Bitter Enemy* [T]his is not the ranting of wild eyed militancy, but the calm and unmistakable verdict of several thousand years of documented history” (1976, 329, original emphases) appears (a) best explained by TEP theory and (b) to warrant adoption as a premise for Africana social theory. Amos Wilson (1989) underscored the distraction potential of arguing about the nature versus nurture basis of TEP. He pointed out that Eurasian history was sufficient to document in them a resolute, unrelenting anti-Africanism as a psycho-cultural mainstay. Wilson’s practicality is matched in a powerful presentation that this mainstay of Eurasian racism “be framed as a disease that needs treatment” (Skillings & Dobbins 1991, 212). It also has been explained that Eurasian racism follows the rules for mental disorder (Hilliard 1988). Whether disease, mental disorder or collective personality, nature or nurture, or all of the above is correct, a straightforward extrapolation to Africana social theory ultimately directed at achieving sustained power accumulation by ADP as an urgency (Wilson 1998) is warranted. Bobby Wright constantly called for this (Carruthers 1985; Wright 1982). Frantz Fanon’s lamentation reveals why: [B]y 1960, with four years of high-level contacts with African leaders behind him, he could lament in his diary the fact that, based on these contacts, it seemed to him that the greatest danger threatening Africa was not colonialism and its derivatives *but the absence of ideology* [Africana social theory, that is]. (Martin 1999, 88, emphases added)

Items for Africana Social Theory: What Not To Do and What To Do

Wilson’s pushing of the practical is contextualized, however, by his own invoking of the adage about a good theory. His actual statement was to get power and to transform ADP lives ... the most practical thing you can have is a good theory ... to guide your behavior, to organize one’s approach to the world creating the world [we want]. (Wilson 2015)

To elaborate, theory at its most simple level is important for indigenous [and Africana] peoples. At the very least it helps make sense of reality. It enables us to make assumptions and predictions about the world. It contains ... methods for selecting and arranging, for prioritizing and legitimating what we see and do.

Theory enables us to deal with contradictions and uncertainties [providing] space to plan, to strategize, to take greater control over our resistances theory can also be used as a way of organizing and determining action. It helps us to interpret what is being told to us, and to predict the consequences of what is being promised. Theory can also protect us because it ... [provides] a way of putting reality into perspective. (Smith 1999, 38)

It seems TEP theory best ties together historic truths like (a)-(c) above explanatorily from which directly derives 12 social theory imperatives, do's and don'ts, for ADP.

(1) All prevailing positions on relating to Eurasians that come from within the bounds of Eurasian social science particularly and their civilization generally are to be purged in favor of TEP theory or at least juxtaposed to it for analysis. This should help ADP to not be disarmed by rhetorical ethic which means succumbing to taking the high road invoking high morality in responding to Eurasian perpetrations (Ani 1994).

(2) Jettisoning the idea that ADP and Eurasians might live together with socio-economic equity and justice for all reigning is warranted as “the purpose of whiteness is to negate non-whiteness” (Curry personal communication, Spring 2016) and because of that it is observed that “everywhere one finds Whites and Blacks in close proximity ... Whites are in control, whether it is [continental Africa or her Diaspora] [T]his extraordinary universal phenomenon ... defies every known statistical law of probability” (Wright 1985, 2). That this is a chance phenomenon is rejected as well as it representing the acme of human phylaxis. Therefore it must be a function of TEP which in Bradley's words is the “peculiarly Caucasoid behavior, Caucasoid values, [and] Caucasoid psychology” (1981, 3, 2003).

(3) In accounting for the non-chance fact of W/NW being a function of TEP, it follows that Eurasians are either superior beings to ADP or Eurasians are successfully perpetrating race war against ADP. Facing reality—something that Wright was a proponent of (Carruthers 1985)—suggests the latter. Wright put it this way: “We [ADP] are in a race war and (a) we are the only ones who don't know it, (b) we refuse to accept it [as reality] and we are the only ones who don't know which race we are in [many of us] choosing to opt out of our race as if that were desirable, practical or possible” (Wright 1982). This might be a big reason why Eurasians have been winning the race war.

(3a) As amalgamation must be reexamined in the light of this ramification of TEP (Azibo 2002, 63-72; Baruti 2000; Crawford 2002), two points are offered. First, it would seem basic that there is nothing sillier than engaging the procreant function with racial enemies the collective of which participates, wittingly or overtly or not, as a function of culture and psyche, in race war that they perpetrate perpetually. Doing so ultimately reflects either defeatism psychically and/or total subordination of the aforementioned phylogeny-based dictate of organismic survival maintenance propensity/universal mental health to self-centered individual gratification.

Though this is a possible choice, increasingly made accessible by virtue of NWO machination, it is always in defiance of mental health (Azibo 1996b, 2014). Whether it be casual or from a perspective of family- and nation-building (Akoto 1992), Africana social theory would be right as well as righteous in banning amalgamation with Eurasians. Second, the seriousness of depigmentation mutation as a fact of phylogeny with psycho-behavioral ramifications is reiterated. One ramification being the concept of perfectibility in human beings, to wit that Ausar [aka Osiris], the model upon which the present-day concept of the Christ was built ... was presented by the [Nilotic] Ancients as ‘the Lord of the Perfect Black’ implicates the criticality of melanin/biogenetic blackness to human nature, especially the higher parts thereof. (Azibo 2011a, 227)

The naked truth follows that ‘in [ADP] of both African and nonAfrican ancestry we must be open to the possibility that there may be some variations ... in more than epidermal level Melanin concentration that may have psychological implications.’ (Kambon cited in Azibo 2002, 67)

This is especially pertinent warning should amalgamated offspring amalgamate and the spiraling continue, a noticeable phenomena, as at some point “the resulting zygosity may not be African/Black in the racial sense” (Azibo 2002, 67). As it shall be recalled that mental health conceived Africentrically compels ADP to prioritize the life and living of their own race first, then precluded proactively is the procreant function with Eurasians—who as a collective apparently because of TEP have shown themselves as enemies everywhere at all times in all things. TEP theory reactively compels the same position precluding amalgamation.

It is a conservative statement that ADP must (re)integrate with their race first, achieve power, re-birth African civilization, and substantially approximate the African renaissance, best in that order—and perhaps not even then unless TEP is put in check—before consideration of self-consciously generated amalgamation with Eurasians can be a debatable topic for Africana social theory. It is not at this time as it is one of the Type II self-destructive disorders [which] are characterized by trying to become White, Arab, or Eurasian mentally or literally. Six have been identified: bi-racial and multi-racial identity disorder, colorism, skin bleaching and skin lightening behavior (SBSLB) disorder, desire to be other disorder, and its subcategory disorder called passing for White, Eurasian fever disorder, and lastly amalgamation/outmarriage disorder. These distempers are highly toxic ... and may frequently be intricately intermingled. (Azibo 2014, 108)

(4) Once the reality of race war is faced up to, ADP would be in better position to non-defensively acknowledge the clash of races (Madhubuti 1978). A palpable realization would seem to follow that the lives of ADP do matter indeed. That tens of millions of deaths of ADP seen in the light of Eurasian perpetrated race wars throughout time warrants, nay necessitates, race vindication.

This is a cornerstone of Wright's analysis (Carruthers 1985) and would seem to justify ADP adopting as utamaroho (the energy signature of culture, Ani 1994) two colloquialisms that Wright unfailingly expressed: (a) that ADP's blood is sacred and (b) blood debts must be repaid in blood (Wright 1982). This position is not inherently radical. To the contrary, it is perfectly consistent with mental health when defined Africentrically in its derivation from the ancestral view of African human nature which positions *defending* Africana life as a priority (Azibo 1996b, 2014). What must also become integral to Africana social theory as a consequence of race vindication inspired utamaroho is commitment to the thinking that "if ADP are going to die [succumbing to genocide], then the world must perish with us" (Wright 1982). In other words, if resulting from race war ADP are to disappear from the surface of the planet, then all humans (and other humans working with them) must likewise disappear. Everybody dies, if ADP are destined to die resulting from Eurasian race war. With all due respect to First Nations Peoples of the Americas and Aborigines globally, the psycho-cultural and socio-economic havoc Eurasian civilizations visits on non-Whites must be arrested starting with the reversal of current human depopulation activities.

(5) As Eurasians enjoy the fruits of their race war victories over ADP, which undergirds the current NWO, TEP theory is backed up by Eurasian history in suggesting perpetration of neocolonialism and neoslavery (the control of life sustaining resources needed by ADP directly, as in the United States, or indirectly as in NWO globalization) will be continued. By not defiantly facing up to the NWO with movement toward sovereignty, instead of acquiescing to it, ADP en masse are best regarded as psycho-culturally necrotized existing in the throes of a global, collective insanity called mentacide (Azibo 2011b, 2014; Baruti 2005b; Olomenji 1996). The African-U.S. can be seen to epitomize this (Kambon 1996; Welsing 2014a).

Throughout decades of speechmaking, renowned psychologist Amos Wilson always stressed the following point regarding acquiescing by ADP: "Ladies and gentlemen, we must be *out of our minds*." Therefore, facing the reality of a practically population-wide insanity caused by faulty adaptation to Eurasian civilization and TEP would seem an imperative for Africana social theory.

(6) From point (5), restoring mental health in ADP en masse necessarily follows. As Van Horne (2014) pointed out, psychological transformation, healing, transcendence and liberation is an imperative for saving the next five generations of ADP. What is required is specific—not amorphous—to the resurrection of the African personality in ADP as found in the excogitated works of Azibo (2014, 2015a, 2016a, 2016b; Azibo, Robinson-Kyles & Johnson 2013) and gleaned from Khoapa (1980) and Tembo (1980).

(7) Once the African personality is resurrected and large-scale insanity/Africentric psycho-cultural necrosis comes under amelioration (as contended), there are two crucial issues in particular about the orientation of ADP that may be highly resistant and thereby are deserving of special attention in Africana social theory.

(7a) ADP must stop following Eurasian culture-based sexual practices, attitudes and related male-female role concepts tainted as they are with defensive reflex and attendant psychic trauma about “Whiteness” which have affected the procreant function drive adversely and perversely in Eurasians from the time of their genesis to the present. This includes especially misogynistic, most fetishistic, and female and male homosexual behaviors as all these are outside of and incongruous with the nature of African hueman nature according to African-centered cultural perspective (Azibo 2014, 75-81; Baruti 2003, 2009, 2014). Therefore, these behaviors are impediments to achieving African huemanity/to becoming an African hueman culturally (Baruti 2010). It is simple logic: these behaviors (a) are not *authentically* African, (b) nor are they *adoptable* by ADP without abandoning centered African cultural frames, (c) represent in ADP a faulty *adaption* to Eurasian civilization (d) from which these and other *aberrancies* (when considered from the traditional, pre-colonial African cultural center) are imposed on and nowadays socially engineered in ADP. Azibo (2014) labels these behaviors sexual misorientation.

(7b) The elimination and preclusion of theological misorientation among ADP is similarly urgent like sexual misorientation. It is technically defined as the belief in, allegiance to, or practice of a theology, religion-related ideology or any aspects thereof that are incongruous with (a) Africentricity meaning African-centeredness as social theory, (b) African history, and (c) traditional, centered African asili or deep structure of culture. (Azibo 2014, 124, but see extensive coverage 124-144)

It likely is the most damaging and pervasive disorder of the 55 identified that are peculiar to ADP/African personality and placed in nosology by Azibo (2014). Africana social theory must—in light of this disorder—proscribe participation in religion based in non-African culture using criteria deriving from the theological misorientation definition. It follows that related religious practices like those discussed by Baruti (2005b, 101-110), Scriven (2015), and Tillotson (2011, 117-130) warrant proscription as well. This all makes sense Africentrically. However, religion in the forms brought to ADP through Eurasian cultures—irrespective of origination with ADP (ben-Jochannon 1970; Johnson 1968), particularly Judaism (ben-Jochannan 1983, 1985; ben-Yahonatan 1983), Christianity (Barashango 1982; ben-Jochannon 1978), and Dar-al-Islam (Azibo 2014; Chinweizu 2006, 2013)—enjoys unwarranted, perfervid loyalty among ADP that only retards them. West is not best, especially in religion.

ADP today are so mentally misoriented in sex, male-female conceptualizations, and religion that another maxim by Wright is a propos: “intellectual insight about Whites [like TEP theory] and their ways [that engender disorders like sexual and theological misorientation] does not insure that there will be a corresponding change in Blacks’ behavior and attitude” (Wright 1985, 2). A clinical psychologist’s response to a lecture by this author about the theological misorientation concept as mental disorder bears witness: “Dr. Azibo, I am comfortable with my theological misorientation” (circa 2002, handwritten note). This tragedy is likely to be pervasive among ADP who cogitate on theological ideas under the influence of Western or Arabic civilizations. Ditto regarding sexual misorientation.

(8) Africana social theory must acknowledge that reliance upon legal redress through Eurasian courts—be they international, within Eurasian nations, or neocolonial—or through Eurasian systems of jurisprudence like Western law, Sharia, and Sharifian is eliding of systems and concepts of law developed by ADP (e.g., Odejide & Asante 1981). It also overlooks the psychopathic trait of rejecting legal, constituted authority with the ramification of consuetudinary legal machination to the detriment of ADP.

The United States may be taken as a case study for generalization to all Eurasian nation-states. Former judge L. Bruce Wright (1990) attests to systematic injustice for ADP. Four quintessential examples are COINTELPRO (U.S. Senate, 1976), the persecutions of the Republic of New Afrika (Obadele 1968, 1984, 2003; Taifa, Plummer, & Lumumba 1997), Assata Shakur (1987), and the trial and conviction of the Honorable President-General of the African World Marcus Garvey (PBUH) for mail fraud which resulted in his imprisonment and deportation. Exploring the latter will provide an instructive illustration of Eurasian injustice, to which Garvey was convicted on only one count, namely ... that he caused to be sent ... ‘a certain letter or circular enclosed in a post-paid envelope addressed to Benny Dancy, 34 W. 131 St’ in New York City. The prosecution produced an empty envelope bearing the Black Star Line [run by Garvey] stamp. (Martin 1976, 192)

The question asked in the appeal was [H]ow it was that the jury ... found that Garvey was guilty of mailing a circular or letter to Dancy, when there was not in the evidence any such circular or letter [nor] ... any means by which the circular or letter could be identified, and when the sole exhibit consisted of an envelope that did not even appear to have been addressed by Garvey, or procur[ed by him]. (Martin 193)

This appeals question carries special weight as “[p]rosecution witnesses in general were [acknowledged by the prosecutor in summation as] ‘dishonest, dismissed and disgruntled ex-employees’ of Garvey” (Martin 192). Prosecutorial machinations abounded as “[t]he case itself was marked by many irregularities, all working against Garvey” including the prosecutor’s brazen plea to the jury which, in words, acknowledged there was insufficient evidence to convict: “‘Gentlemen, will you let the tiger loose?’ The tiger, of course, was Garvey” (Martin 192). Reactions were sobering. Kelly Miller wrote “[it] is a dangerous principle to impose legal punishment upon men (sic) for their belief rather than for their behavior” (Martin 195). Garvey observed that “[j]ustice, in modern jurisprudence, is doubtful It was so with the Greeks and Romans, it is so now” (Blaisdell 2004, 190-191). Garvey also made an observation straight to the present point that “I will have left behind for our generations a record of injustice that will be our guide in the future” (Blaisdell 152). Yes, his record is a guide for Africana social theory pertaining to seeking legal redress using Eurasian-based structures.

It follows, then, that legal work is best conceptualized as one tactic only—not to be seen as a hard won right or privilege—to be used among many tactics for achieving redress and not the proverbial basket in which all the eggs are placed. Wright (1982) was adamant that it was okay to debate and compromise on tactics and strategies around implementing social theory, but never the principles upon which the social theory has been based.

(9) Similar to seeking legal redress, the participation in local, national and international politics by ADP needs reconceptualization. Only a “race first” (Daniels 2003; Martin) approach seems geared to counter the W/NW dynamic of TEP, which insures politics work to Eurasians’ advantage to the disadvantage of ADP in a zero sum manner. Again, using the United States as a case, the W/NW dictate of TEP is found to be imbued in the nation’s politics both historically (Obadele 1998) and contemporarily (Walters 2003, 2005).

(10) It follows from race first political participation platform (point 9) that Eurasians of demonstrated good will may be lent support in their indigenous, Eurasian-led counter-racism efforts. Persons like the historical John Brown are referred to here.

(11) Africana social theory must be guarded so as not to distend point (10) to include attempting to make Eurasians better or showing them so much love that they will not be able to continue showing ADP so much hate—a lá the early thinking of Dr. Martin Luther King, Jr. Neither mythology about Yurugu nor Eurasian history support the latter sentimentality. Indeed, TEP theory through Wright’s contribution rules this out: psychopaths know the difference between right and wrong, appropriate and inappropriate but simply choose to do the wrong and inappropriate things.

(11a) Del Jones responded when the sentiment to reach out to Eurasians in response to racial injustices with kindness, benefit of the doubt, give a second chance and expressing desire for them to be accepting of ADP was proposed as a tactic “You don’t offer the enemy, the people you are at war with, courtesies and opportunities of this sort. These are reserved for your own people or non-enemies” (public lecture, Tallahassee, Florida, United States circa the early 2000s). Moral suasion is also ruled out as a principle for Africana social theory (not as a tactic) due to the total disregard for appropriate patterns of behavior which derives from the psychopathic trait of absence of ethical and moral development (Wright 1985, chap. 1).

(12) Finally, violence directed at Eurasians may be the only way to neutralize the danger TEP poses for ADP. Given the present analysis, this logically derives and appears as the ultimate ramification of TEP for Africana social theory despite it being repugnance for many. This idea about hitting back violence, strategic or not, has been faced up to by few Africana scholars (Baruti 2010; Curry 2007). Wright’s (1982, 1985) position on it derives not from the soundness of hitting back so much as logically from TEP theory.

It is critical to understand. He pointed out that as research indicates there is no known cure for psychopaths and that it is a prognosis poor condition, the usual mental health intervention involves in one form or another incarcerating, lobotomizing or other psychosurgery, or putting to death. Translating or analogizing this to TEP theory means that ADP will have to exercise control—military, police, political and socio-economic—over Eurasians. Wright is clear that checking Eurasians in this manner is not African or reverse racism, but totally deriving from psychopathic personality diagnosis of Eurasians in their relationship with ADP.

But, Wright pointed out the kicker that even if ADP were to control Eurasians in this fashion ruling them with Maat (justice, equity, righteousness), ADP would ultimately still have to kill Eurasians anyhow because their psychopathic racial personality could not stand for being ruled by ADP or subject to African civilization. In making this point, the sublime genius of Wright's position is discernible: he is respecting the environmental etiological forces that shaped TEP as well as how, once it manifests, inherent in TEP is an enduring, prognosis poor clinical syndrome with special danger for ADP. According to Wright's analysis, then, Eurasians would refuse *never* accepting rule over them by ADP. Witness the unprecedented obstruction that federal and state politicians displayed to Barak Obama's presidency. Moreover, that at the first opportunity in history they had to challenge an African civilization, Eurasians did so unprovoked and for no apparent reason other than manifestation of TEP. In the process, these Eurasians instituted the racist caste system of Untouchability (Wobogo 1976). As well, Eurasians have never come in peace since this first opportunity (Williams 1976) even into modern times. All across medieval Europe and despite significant benefactions ADP bestowed to Eurasian civilizations there, ADP have been systematically purged from high positions in Europe that only in coats-of-arms do they remain (e.g., Mac Ritchie 1985).

Conclusion

As Eurasian civilizations continue on pursuing their W/NW cultural dictate, ADP must stop intellectualizing, denying and ignoring the harm done left in Eurasian's wake—"smoke-n-ashes" being an apt descriptor. The Eurasian utamaroho pertaining to genocidal inclination toward ADP frequently is in the open and simply must be faced up to. Examples from history abound: regarding the Tasmanian ADP, "no not one;" in the transition to neocolonialism, Lloyd George's statement "Okay, but we absolutely reserve the right to shoot niggers;" the American refrains "[who cares about] the other bodies in the river" (Delany, 2000) and "they was just niggers;" and in reference to the Sudan, Muhammad Ali Pasha's "we are in this to procure Negroes," ad nauseam. Former President of South Africa P. W. Botha summarized Caucasian civilization in relationship to ADP like this: "The racism they talk about didn't begin with the White Afrikaner. *It has always been a fact of this life....* It is our strong conviction, therefore that the Black is the raw material for the White man" (cited in Jones, 1992, 70-73, emphases added). Still, ADP appear inclined not to face the reality of this utamaroho apparently employing psychological defense mechanisms as if a nepenthe (Azibo 2015b). It appears a path to genocide this intellectualizing, denying and ignoring.

The present piece is not meant to be epigonic, but as making a contribution to the African renaissance by providing a base for Africana social theory development. Fuller (1984) has provided an invaluable starting place for ADP's individual behavior. Azibo (1999) has argued that the lives of ADP and their governments must be redirected to pathways to an African renaissance and the *Re-birth of African Civilization* (Williams 1993). This might be more obtainable when Africana social theory structured with the 12 points of do's and don'ts just enumerated are taken seriously by ADP worldwide. That no one (to the author's knowledge) has taken the works of Diop, Welsing, and Wright in tandem and built on them regarding Africana social theory and/or TEP after all these years appears a sad commentary on with whom Continental and Diasporan African descent scholars inform themselves or the ideas they deem worthy of consideration. Carroll (2010) has provided a genealogy pertinent for African-centered behavioral science. Though Dobbins and Skillings do not invoke a collective theory of TEP, they approximate features of TEP by addressing racism as a clinical syndrome among and note the prominence of defense mechanism usage by "individuals who, wittingly or not, partake of the culture of racial privilege" (2000, 14; also Skillings & Dobbins 1991).

To conclude, a wish from Dr. Welsing, an enlightening observation by Wright and a challenging question from Diop are to be pondered. "I really wish there were Black behavioral scientists to help ADP who understood racism/White supremacy [i.e., TEP], but tragically most are not *trained* to understand [it]" (Welsing 2014b, added emphasis). Analogizing from Wright's frank observation that "Blacks kill Blacks because they have never been *trained* to kill Whites, therefore, it is outside their experience" (1985, 3, added emphasis), that ADP are not *trained* in and are discouraged from inquiry into TEP, therefore it is outside their experience takes on special significance. It might explain the paucity of investigations by Africana scholars into the collective psyche of Eurasians herein formulated as TEP. Though Africana scholars often are guilty of following/aping Eurasian scholars and mentors too much, ironically none have followed the leads of the brilliant Michael Bradley (1981, 1992, 2003) who informed about Ice Age influences still operating today that underlay Eurasian civilizations' approach to the world. Perhaps when trained in TEP theory emphasizing its ramifications, ADP might appreciate just how non-rhetorical the ultimate question Diop (1991) posed as to choosing *Civilization or [continuing with Eurasian-inspired] Barbarism* is. To choose the African renaissance based in a re-birthed African civilization possessing power as conceptualized by Wilson (1998) will take nerve as TEP will respond with a deadly opposition resulting in further necrosis of the African personality—unless it is resurrected, a doable urgency (Azibo 2014, 2015a, 2016a, 2016b; Azibo, Robinson-Kyles & Johnson 2013). Any objections from within the race can be beat back with the orientation of the "authentic struggler." Authentic strugglers have fallen in love with the race [for them] a situation of oppression can never be adjusted to ... [their] only stake in the present order of things would be to change it. (Sutherland 1989, 1997, 58-60)

Diop, Welsing and Wright have just been described. ADP owe them so much. Their repayment starts with ADP learning their works pertaining to TEP and applying it in Africana social theory. If not, TEP theory will go for naught resulting only in a frisson for a few ADP and Eurasians will continue to win.

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