

Can Psychology Help Spur the Re-birth of African Civilization? Notes on the African Personality (Psychological Africanity) Construct: Normalcy, Development, and Abnormality

by

Daudi Ajani ya Azibo, Ph.D.
azibod@yahoo.com
St. Louis, Missouri

Abstract

The necessity to set afoot globally a new man, woman, and child of African descent through social engineering is asserted. Specifically needed is the producing of African descent persons with psychological Africanity defined as a psychological orientation to sustain, develop, extend, and defend African life and culture as a priority. For psychology to help accomplish this, a view is offered of the development of the African personality as articulated in the African personality construct by African descent personologists who use the African-centered worldview for conceptual framing. This is formational theory which proceeds from the motivational paradigm $B = f(P, E)$. This view is contrasted with unidimensional and multidimensional cultural metamorphosis frameworks utilized by other racial identity scholars operating under the developmental paradigm $P = f(H, E_{cf})$. Solidification of a conflation of the racial identity and African personality theory topics and organization of these subfields under the formational theory perspective is achieved. With the field reorganized, psychology can implement social engineering of the African personality toward the re-birth of African civilizations.

Keywords: African personality, psychological Africanity, psychological misorientation, the new African, racial identity.

We must redesign the Afrikan personality to serve us through these difficult times.

Del Jones (1992, 109)

African Personality: A Clarion Call?

Frantz Fanon (1963, 316) entreated Africans “to set afoot a new man [sic]”. Dr. Martin Luther King, Jr. encouraged social scientists to play a role in bringing about “psychological and ideological changes in Negroes” (King, 1968, 183). Amos Wilson (1989) acknowledged dissatisfaction with many male African-U.S. (descendants of Africans enslaved in the United States) and admonished emphatically “make another man.” John Henrik Clarke (1997, xvii) pointed to the continuation of this social engineering imperative for the African descent person (ADP) whether man, woman, or child: “In the twenty-first century first we change ourselves.” Caucasian Canadian Michael Bradley (1992) pleaded for the direction the change must take:

I cannot help but make a plea: African Americans must forsake the white man’s social structures, concepts of justice and, yes, even religion and return, as far as possible, to genuine African values and identity (insofar as these can be accurately recovered and reconstructed). (243-244)

Bradley’s plea may be applied equally to worldwide populations of ADPs in light of global domination of them by Eurasian civilizations historically and at present (Azibo, 2012; Horne, 2007; Jones, 1992; Rajshekar, 1987, 1992; Nikam, 1998; Rodney, 1974; Wilson, 1998). These clarion calls or pleas and Jones’s epigraph would seem to suggest the need for reemergence of the African personality. As well, knowing the contours or parameters of the ordered, appropriately functioning African personality as dictated by the African personality construct would seem imperative for undertaking efforts for its social engineering and for making accurate diagnoses of disorder and identifications of inappropriate psychological functioning.

The African Personality?

Fathoming the Very Idea. Recently, the *International Journal of Psychology* (2006) recognized a role for “indigenous psychologies” definable as scientific investigations (mostly) of concepts about human behavior and experience from an emic framework meaning within the cultural traditions of the group under study, preferably using its own emic terminology. Indigenous psychologies, then, may provide important alternatives to Western-based psychological knowledge which, in turn, may yield “variations and communalities that could provide the basic material to create a more truly pan-human psychology [a] more representative psychology” (International, 2006) as emic knowledge can bring about etic knowledge.

As the idea of a folk or cultural psychology peculiar to different populations is not new (Benjafeld, 1996; Murphy & Kovak, 1972) it is no surprise that in its Western psychology origins it is fired with racism and ethnocentrism. Wundt's folk psychology, for example, was developed within his society's obsession at the time, identified as "German romantic tendency to emphasize white racial superiority and the Germans as the pure race" (Onyewuenyi, 2005, 91). In contrast, the circumspect assessment of the Eurasian collective as Johnny-come-lately to and differentially developed in their humanity as overall pitifully pejorative by Nilotic African civilization attributed a non-supremacist, environmental causality (Moore, 1986, 242) distally responsible. For example, "[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 (Carruthers, 1984, 57-72; Diop, 1978b, 55-113; Wobogo, 1976), 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" (Diop, 1978b, 9), then the self-reflection of African civilizations is undeniably grist for the psychological mill. The point may be well-taken from Killens (1975, 24) without referencing remote relative differences that "surely as East is East and West is West, there is a 'black' psyche ... and there is a 'white' one, and the sooner we face up to [it]," the better for our multicultural knowledge base.

Yet, about the African personality construct, there are contrary positions (Tembo, 1980). In the anti-African personality school Western biases figure prominently. This school is either *in toto* negative to the very idea which they dismiss as not factual or view it pejoratively from the anachronistic colonial standpoint of civilizing the savages. The pro-African personality school, however, views as valid manifestations of cultural uniqueness among Africans, inside and outside of the continent, as reflected in their behavior, social norms, customs, values, beliefs, religious zeal, attitudes, explanations of the cosmos and the supernatural, social and political systems historically or in contemporary times. This essay proceeds, agreeing with Tembo that the African personality construct should be expanded and integrated into formal economic, social, psychological and political theory where and whenever possible as this would afford the emergence of authentic centered African intellectual theory, which is in line with multicultural knowledge (American Psychological, 2011), and perhaps a practicality pertaining to the development of African civilizations wherever ADPs are found.

In Regard to Themselves. Africans have always produced ways of thinking and behaving that culminated in psycho-behavioral modalities that are identifiably African (Khoapa, 1980; Tembo). In doing this, the African personality "project[s] to the world values distinctively African" (Bengu, 1975, 82). Her sons and daughters on the continent and in the Diaspora have defended their traditions against the onslaught of Eurasian civilizations that began as early as 4,500 B.C.E. (Williams, 1976).

Said onslaught has been presented in Western scholarship as a clash of cultures (Fagan, 1998) that inevitably resulted in the colonized world of the West (Blaut, 1993) that endures into these times (Chomsky, 1993). It is the resistance of African civilizations across millennia and continents, however, that is important to the present analysis for its psycho-cultural relevance, namely the continuing of centered African tradition among ADPs even under unspeakable Eurasian conquering that has psychologically dislodged many ADPs (Azibo, 2011b). For example, the Honorable Patrice Lumumba of the Congo may be invoked as representative: “We are Africans and wish to remain so. We have our philosophy, our customs, our traditions To abandon them ... would be to depersonalize ourselves” (All African, 1983; also Maglangbayan, 1979). Also, “Amilcar Cabral of Guinea-Bissau says the cessation of self-destruction [by ADPs] is motivated through one route only—a return to the source—a journey back to renewing myths of our pre-colonial origins” (Baker, 1991, *i*). For the ADPs of India, Rajshekar (1992, 127-128) concurs as overall “The Black untouchables of today’s India try to hide their [historic] identities. They are ashamed of themselves [as ADPs]. They hate themselves [individually and as a people]. This self-hatred can vanish when we reveal to our people ... our own independent and distinct cultural past” (also Rajshekar, 1987; Rashidi, 1992, 91-95). In the U.S., Asa Hilliard (1988) espoused the “Return to the African Source” theme for psycho-cultural revitalization efforts for ADPs, as did Haitian revolutionist Dutty Boukman/Bookman (Carruthers, 1985).

It seems the precedents of ADPs relying on indigenous, ancestral African frames of reference for orienteering is well-founded internationally and across epochs. Counter and Evans (1981) provided a striking example. Therefore, rather than out-of-hand dismissal of psychological conceptualizations that might derive from centered African folk/cultural psychology/*Volkerpsychologie* frameworks, the prescience of Caucasian psychologists Sampson (1993) who entreated psychologists to celebrate the non-Caucasian other by tapping into insights that might derive from their traditions and Holdstock (2000) who provided an excellent example of building psychological inquiry around African insights might be heeded. Hence, the African personality construct is one of maybe many potential insights.

The African Personality: A Racial Construct

The position espoused is that a crucial necessity in the social engineering of the new African man, woman, and child to take place worldwide is a policy mandate that would emphasize placing the psychical variations and developments of the individual ADP wherever s/he is located globally in the context of the overarching, corporate, racial African personality construct as it is derived from African-centered insights. This means that all idiosyncratically organized as well as collective culture-based behaving of an ADP is to be interpreted in accordance with the African personality construct which contains an inherent, explicit specification of a dichotomous normalcy-abnormality or appropriate-inappropriate dimension for behavior (Azibo, 2014).

The racial aspect of the construct is underscored as the term “African personality” only references indigenous continental Africans and their descended populations throughout the Diaspora. Eurasian interlopers, settler colonialists, slavers, and their descendants in Africa today are not covered by the African personality construct as these groups were not in Africa, were not a part of African civilization in any way as the African personality developed phylogenetically and sociogenetically before the time of reciprocal influences. The same logic precludes application of the “German personality” concept as it would derive within a Germanic *Volkerpsychologie* framework from referencing the 20,000+ ADPs who lived in Germany at the time of the Nazis eventually suffering the fate of sterilization (Hidden colors, 2012). Moreover, “[a]t the time African societies emerged, there was no Europe ... Europe had not yet joined civilization” (Clarke, 1997, x). Consequently, persons in Europe at this time were not prone to either absorbing or exerting directional influences on progressive human behaving. Pointing this out is important before proceeding in order to disabuse the often unstated assumption that Eurasian people or civilization must be involved in, if not at the center of, most any psychological idea if it is to be accorded value.

The important implication of the racial nature of the African personality construct is that cultural, social, material, political, and geographical factors are conceptualized as variables that may or may not affect or impact the African personality. Variables like these, then, are precluded from entering into theory about the African personality with standing as personological constructs, a conceptualization error in some non-African-centered racial identity theories. According to most African-centered theories (Azibo, 1990a, 2014; Azibo, Robinson-Kyles, & Johnson, 2013) the racial nature of the construct implies that any effect of these variables would never diminish the fundamentality and psychic preeminence of the African personality construct for an ADP. With the policy mandate in mind, a model of how the African personality—as depicted by the African personality construct—develops is needed in order to facilitate its social engineering by psychological and social science workers, educators, government officials, so-called transracial adopters, and parents of African descent.

The presentation of this developmental model represents a coming again from the framework of the African personality personologists as entreated (Azibo, 1998). According to Azibo (2006a) the framework informs that both the African personality construct and the African racial identity construct are in essence “an African person’s self-consciousness of her or his Africanity inclusive especially of the prioritization of the defense, development, and maintenance of African life and culture” (153). The definition would seem to apply globally irrespective of geopolitical and ethnic standing. Also, it appears irreducible rudimentarily. To assess either the African personality or racial identity construct in any group of ADPs “it becomes clear that a psychological Africanity variable is being operationalized [therefore] racial identity, African personality, and psychological Africanity are interchangeable terms under this conceptual frame” (153) and will be used interchangeably and alongside each other throughout.

Thus, herein the African personality, racial identity, and psychological Africanity constructs are conflated. While a pure psychological Africanity defined as identification as African descent as if there had been no Eurasian disruption of African civilizations may be a developmental desideratum if not an ideal standard (Azibo, Robinson-Kyles, & Johnson, 2013), the model below attempts to approximate this, but it also takes into account how the assaults on psychological Africanity have been negatively affected. Thus the model is bi-directionally developmental, looking simultaneously at normalcy and abnormality progression.

Socialization Versus Afrocizing

Since African-centered psychology reemerged out of the late 1960s-early 1970s era in the United States as a distinct discipline and not merely a minoritized reactive perspective on Western psychology (Azibo, 1996a), a formidable literature addressing what is implied in African philosophical deep thinking about the nature of African human nature or the African personality has blossomed (Azibo, 2011c; Khoapa, 1980; Osei, 1970, 1971, 1981; Sofola, 1973; Tembo, 1980). One example is *The Collective Black Mind: An Afrocentric Theory of Black Personality* (Williams, 1981). Its model of African personality development in the United States (in the 7th and 8th chapters) has been used for producing of African-centered youth (Perkins, 1986). The model has influenced many rites of passage and other attempts to socially engineer centered African orientation among African people in the U.S. (Azibo, Robinson-Kyles, & Johnson, 2013; Belgrave, et al. 2004; Johnson, et al. 1980; Perkins, 1989; Warfield-Coppock, 1992). Williams maintains that the institutions that socialize like the family, the church, the school, the media, the peer groups, and so on are the key determinants whether or not individuals attain “psychological Blackness” or a positive sense of racial identity at the core of personality. Williams distinguishes between mere socialization, the transmittal of behaviors that indicate social competence like manners and hygiene, and Afrocizing, "a process of teaching Afrocentric philosophy, beliefs, values, customs and rituals...childrearing that insures all Black children learn behaviors appropriate to their culture from birth onward...an Afro-specific form of socialization" (Williams, 1981, 139). When ADPs develop under the socio-cultural hegemony of an alien group, such as Arabs or Euro-descended Caucasians, they may be socialized, though said socialization may be compromised severely (Azibo, 2011b; Welsing, 1991), but rarely Afrocized. As a result, they produce millions of socially competent Africans globally who have little or no psychological Africanity with many oriented in an anti-African people and culture manner. White (2009) overviewed several elements involved in the formation of psychological Africanity/racial identity pointing out that more study is needed.

The prevailing process of socialization without Afrocizing yields genetically Black persons who are psychologically Arabs, Asians, or European-descended in mind set. These latter peoples relative to ADPs are non-African-in-genesis aliens even if for generations they have occupied colonized territory taken from Africans. The behavior of most ADPs who undergo alien-based socialization is oriented to sustain and develop these alien groups and their civilizations. The perfect analogy is the "socialization" (training) of sheep dogs as related by Asa Hilliard:

At birth the young puppy is separated almost at once from all the other dogs ... it is then placed into a pen where there are nothing but sheep, including the young lambs who are nursing. In its normal drive to satisfy its hunger, it seeks out a mother ewe and tries to nurse from her, along with the other lambs...and is raised with sheep as a lamb...it will develop the mind of a sheep... As the sheep mind is developed, the dog mind is suppressed...it sees itself as being a sheep and part of the sheep family (cited in Williams, 1981, 139).

As a consequence, the sheep dog spends all of its lifelong energy and talents in service to the defense, development, and maintenance of organisms alien to its own kind, even to the detriment of other dogs (including litter mates), should they come around.

Socialization Without Afrocizing → Psychological Misorientation

While the sheep-sheep dog analogy appears apt globally, it carries a deeper implication regarding the inadequacy of Western social science constructs to interpret an ADP's behavior. Specifically, when the mind or belief system of an ADP consists of concepts and definitions that come via imposition by an alien non-African group, that African is not assimilated, acculturated, bi- or multi-cultural in orientation, nor displaying diversity. Rather, s/he is psychologically misoriented to reality—not disoriented or necessarily mentally or emotionally in distress—meaning a person of African descent proceeding in the world practicing the defense, development, and maintenance of Eurasian life and culture. S/he actually negotiates reality as if mentally a Eurasian. This is what being genetically black minus the psychological Africanity means. Displacing the psychological Africanity is an imposed cognitive structure composed of concepts, definitions, and beliefs deriving from Eurasian cultures. Recalling the colloquialism that people proceed as they perceive, thence arises the millions of ADPs globally who are oriented to reality in a Eurasian manner at the expense of and frequently oppositional to African-centered orientations to reality. Thereby this psychological misorientation in the modern era can best be seen as a socially engineered de-Africanization of ADPs and the quintessential mental disorder that ADPs suffer when mental health is conceptualized as thinking and behaving from a non-African-centered culture-focused framework (Azibo, 1989, 2006b, 2011b, 2014; Kambon, 1996).

Psychological misorientation has an insidious character as it is a psychopathology that masquerades as functional normalcy. Four examples across the centuries can make the psychological misorientation concept and its intergenerational and psychopathological character plain. First, the enslaved and university educated ADP Jacobus E. Capitein (aka Rafael Septien) was an advocate of enslaving ADPs as he argued in his 1742 dissertation that it was consistent with Christianity as he subsequently served the European enslavement of Africans as Chaplain to Elmina Castle, a famous slave dungeon (Thompson, 1987). Second, Neptune Small accompanied the elder son of his enslaver into battle in the United States Civil War, and thus, he heroically rescued his body when Confederate soldiers refused to move out of danger and returned to the plantation. Small returned to battle again on the Confederate side, accompanying the planter's younger son, hence, the state of Georgia has named a park—Neptune Park—in his honor (St. Simons, 2010). Third, African-U.S. William Keyes accepted a \$390,000 contract to lobby the U.S. Congress on behalf of apartheid South Africa to counteract the antiapartheid movement. He lobbied against one-person-one-vote and all the reforms advocated for undoing apartheid (Williams, 1985). And fourth, Courtney Mann, an African-U.S. advocated for the Ku Klux Klan and served over 3 years as its Pennsylvania state director and assisted Grand Dragon David Duke in organizing “White rights” conventions in Florida (Mann, 1997). Hence, psychological misorientation accurately depicts the psyches of Capitein, Small, Keyes, and Mann (and ADPs overall) as it takes into account the imposition and maintenance of the Eurasian civilization frame of reference of the time. This qualifies as deAfricanization of the psyche and the prevention of psychological Africanity development. Since the content of the resulting consciousness is imposed with force from without by Eurasian civilization, implanted with falsified/fabricated information (white supremacy logic and history), and harvested with reinforces and punishers, it is a psychologically caused (mis)orientation to reality that is ingrained in the individual's psyche, not assimilation, bi- or multi-cultural orientation, diversity, or acculturation.

Additionally, snippets of case studies of psychological misorientation may be helpful in appreciating the construct. Atwell and Azibo (1991) reported of a 26-year old client who suffered panic attacks for which she had to be hospitalized. The attacks occurred only when issues of race and her genetic blackness came up in her life space. She was reluctant to acknowledge her Black racial heritage as well as any positives in African-U.S. heritage. Because she had internalized the idea that Caucasian Americans and their culture were superior to African-U.S. and their culture, she had made it a point to have offspring by a Caucasian thinking that would raise the stature of her immediate and extended family. The child of amalgamation she raised in contrast to giving away the child she produced with an ADP. Also, Denard (1998) found that a 57-year old African-U.S. man's impotency was significantly entangled with his internalization of personal and extended anti-Africanism. Upon treating these misperceptions, erections returned.

And in a similar context, Abdullah (1998) reported cases of African-U.S. women who were successful in high-level corporate or American government jobs, but in carrying out their duties, they had internalized aspects of the role of the enslaved African mammy including favorable evaluation of Caucasian beauty standards, hence, a mammy-ism construct derived from psychological misorientation correlated with failed mothering, poor parenting, poor personal fulfillment, personal self-alienation, self-hatred, and mental confusion.

Psychological misorientation itself predisposes 54 derivative mental maladies that appear to be clinically relevant (Azibo, 2014). The reader who is unfamiliar with this extensively developed construct (Azibo, 1989, 2011b, 2012, 2014; Azibo, Robinson, & Scott-Jones, 2012; Baldwin, 1976; Kambon, 1996) would err by regarding it as only one more descriptor of those angularities that all minoritized individuals, communities, or cultures face under Eurasian hegemony. Psychological misorientation's linkage with, nay its derivation from, the African personality construct renders it significantly more than that. It is the only construct of personality disorganization to date that is fully integrated with African-centered personality theory, and through that the psychological misorientation construct achieves a preeminent status to other extant conceptualizations of an ADP's distance and/or alienation from his or her own racial or ethnic group. Therefore, under prevailing conditions of Eurasian socio-political hegemony psychological misorientation should displace concepts like assimilation, diversity, acculturation, bi- and multi-cultural, and so forth which are revealed to be false concepts vis-à-vis ADPs (Azibo, 2014).

Psychological Africanity/Racial Identity/African Personality Theories

Stage-typic Theories. Psychological misorientation is exactly where the theories of psychological Africanity development begin. Various labeled developmental-process, transformational, or nigrescence theories, reviews of these stage developmental theories are provided by Azibo (1990a), Azibo and Robinson (2004), Constantine, et al. (1998), Duncan and McCoy (2007), and Jones (1998). These theories come under Atkinson's (1981) developmental paradigm, $P = f(H, E_{ef})$, which states personality is a function of heredity, earlier formative environment and interaction. Typically (Cross, Parham, & Helms, 1998; Parham, 1993; Taylor, 1998) this class of theories starts with an already psychologically misoriented ADP and focuses on the process through which s/he experiences a psycho-cultural transformation with a denouement in an alleged more affirming racial identity. In actuality, though, the described denouements, both theorized and/or verified in research, are best regarded as end-states [that] represent sophisticated regressions to earlier states of psychological misorientation and deracination that characterized the beginning stages of the psychological metamorphosis [specifically] (1) there is a shedding or rejection of much of the erstwhile gross and blatant anti-African mentality; (2) neutral or prideful acceptance of the recognition of being of African descent; and (3) a *highlighting* of a pro-White/Eurasian orientation (emphasis added) ...

Sophisticated regression [then] is the culminating identity orientation [reflecting] a *circumscribing, circumventing, and a shutting down* (original emphases) of an orientation that pursues interests of people of African descent [thus] a racial identity not altogether different from the one possessed at the beginning of the metamorphosis. (Azibo, Johnson, & Robinson-Kyles, 2007, 127; also Azibo, 2014; Azibo & Robinson, 2004).

The implication is that as an ADP undergoes the transformational process, his or her consciousness of self as an African becomes diffused with pro-Eurasian concepts which evince dominance thereby yielding a pro-Eurasian cognitive structure that yields accordant behaving. This behaving borne of diffusion could never represent identity progression from “Negro-to-Black” as classically thought (Cross, 1978, 1979; Hall, Cross, & Freedle, 1975; Thomas, 1971) in which the psychologically misoriented, deracinated consciousness is transformed into a self-consciousness that at first glance appears affirming of individual and collective Africanity; more correctly, this developmental process depicts what Azibo (Azibo, 2014; Azibo, Johnson, & Robinson-Kyles, 2007; Azibo & Robinson, 2004) labels sophisticated psychological regression in identity as in “*Negro-to-Black-back to Negro*” (where sophisticated means preclusion or lessening of vulgarized, debasing, deracinated anti-African/Black orientation resulting from the metamorphosis). This excrescency is hardly a denouement in the African personality of centered African lore, but its inglorious bastardization. At best, then, remains of an affirming racial identity or psychological Africanity arrived at through the nigrescence developmental transformation process that appear vulnerable to re-direction into the acquiescent obsequious servicing of Eurasian civilizations with many ADPs wearing African clothing and hairstyles, although that occurs less and less frequently today. Additionally, as it is possible that an ADP who has undergone sophisticated regression could subsequently begin again the process of racial identity transformation, Parham’s (1989) notion of re-cycling—not to be confused with Azibo’s notion of sophisticated regression— might enter at that point. All in all, the metamorphosis for the great majority of the African-U.S. never transcended what Jennings (2003, 251) explained as the “nigger-to-Negro” identity bounds imposed on New World ADPs.

Expanded Multidimensional Models. Another category of theories takes this same overall developmental process emphasizing more, however, a variety of intrapsychic, simultaneously existing multiple orientations to psychological Africanity, some being less and some being more affirming. Thus these theories are termed expanded multidimensional models as most, in essence, expand predecessor basic transformational models or the cultural transformation itself to incorporate at each developmental stage or status a racial identity consciousness that stretches across a range of possible psychological Africanity. Some heuristic ones are Cross and colleagues (Psychological Nigrescence, 2001; also DeWalt, 2013), Sellers et al. (1998a, 1998b), and Thompson (1995).

The majority of the expanded multidimensional models are open to the same criticism regarding affirmative racial identity or psychological Africanity leveled at the nigrescence transformational theories. Specifically, they postulate or describe for each multidimensional stage or status a racial consciousness of self that is so diffused with Eurasian and Africana concepts in which the former are highlighted as to depict manifest sophisticated regression. The Eurasian orientation is described more favorably and/or evinces dominance in behaving over the Africana orientation thereby eclipsing rudimentary affirming racial identity in importance in theory and observed behavior. As this does fly in the face of the African personality construct it is a flaw. There are empirical studies bearing on this phenomenon critically (Azibo, Johnson, & Robinson, 2007; Azibo & Robinson, 2004).

There is a lesser known albeit the first multidimensional model in Wright and Isenstein (1978, 16-20) and discussed in Azibo, Robinson-Kyles, and Johnson (2013) and Azibo and Robinson (2004). Moreover, it also is the least flawed of the multidimensional models concerning construct conceptualization of an affirming racial identity issue. An affirming racial identity would seem to be the most rudimentary unidimensional foundation for conceptualizing racial identity and African personality theory and functioning (Azibo, 2006a). If accurate, then perform a rudimentary, affirming racial identity is the best choice for a metatheory construct for organizing all racial identity and African personality theories whether nigrescence/transformational, expanded multidimensional, or formational type (discussed below). The implication is that the first-order criterion for evaluating racial identity and African personality models is their congruosity, their keeping with the notion of a rudimentary, affirming racial identity/psychological Africanity as the anchoring foundation; not the observed degree of fit between data and the model. Empirical findings pertaining to nigrescence transformation and expanded multidimensional models, then, are to be hung on this rudimentary conceptual frame for interpreting. They should not form the frame for theory articulation which is an error the majority of transformational and expanded multidimensional theorists commit. The position that “the mere inventorying of invariant factors *cannot* generate advanced forms of science because explanatory theory requires viable conceptual frameworks on which to hang empirical observables” (Royce, 1979, 1929, original emphasis) is recommended.

Contradiction in Construct Conceptualization Issue

The gestalt of Azibo’s (2006a) rudimentary, unidimensional conceptual framing of racial identity/African personality underlies the position that conceptualizing a racial identity status or transformational denouements in ADPs that highlight Eurasian orientation and accompanying conforming to Eurasian dictates for social living as identity development progression and otherwise normalcy rather than psychological misorientation constitutes the contradiction in the construct conceptualization issue (CCCI) (Azibo, Robinson, & Scott-Jones, 2011). This issue applies to both theorization and empirical findings.

Can the reader imagine the confusion that must exist for theorists to employ concepts of supposed affirmed racial identity that actually contradict what an affirming racial identity is according to psychological Africanity and African personality depictions? This failure to distinguish between denouements in psychological misorientation versus identity progression is an ignominious embarrassment to the specialty and, by extension, the African (Black) psychology field. It just cracks the skull (makes your head snap when cogitating on it) that most of this theorization distorts the racial identity of ADPs to the degree that literal anti-African behavior gets a pass as progression or at least not inappropriate. The point is serious that if the view of racial identity or psychological Africanity (Blackness) is perverted to the point that thereunder anything an ADP does goes or qualifies, then racial identity is nothing. The colloquialism I heard Bobby Wright speak that “If Blackness is everything, then it is nothing” is profound. That this confused view continues repeating from one generation of transformational and expanded multidimensional racial identity scholars to the next since Cross’s 1971 work to the present nonplusses.

That a German personality construct in the vein of a Wundtian *Volkerpsychologie* could ever conceptualize denouement highlighting social living dictates of Irish, French, Gypsy let alone Namibian or Comanche peoples as normalcy seems unfathomable raises the question from where derives the CCCI? In addition to misguided warpage by many theorists, the pathology of the normative notion may be partly responsible. According to Calhoun (1977; also Azibo, 1996b) the statistical model sees mental illness as behavior deviating from the prevalent behavior exhibited by most people in a statistical norm sense. Thus, normalcy in this model usually is tantamount to behavior—any behavior—conforming to usual group practices. But, as Stanley Milgram’s conformity studies, Philip Zimbardo’s prison simulation (Evans, 1976) and Henry David Thoreau’s philosophy (n.d.) suggest, popular, normative behavior can itself be pathologically inappropriate. Formational theory maintains the typical denouements engendering the CCCI represent psychopathology/abnormality (Azibo, Johnson, & Robinson, 2007; Azibo & Robinson, 2004; Azibo, Robinson, & Scott-Jones 2011). Perhaps upon observation of ADPs exhibiting behavior consistent with the psychological misorientation construct as if it were a norm, many scholars saw/see this as reflecting normalcy in the population. Though a gargantuan error, it is correctable.

However, correction here has a foe in the misguided warpage just alluded to. Specifically, critical analyses have revealed in ADPs the existence of palpable slave mentality (Azibo, 2011b; Olomenji, 1996), slave consciousness (Wilson, 1999) and colonized/colonial consciousness (Chinweizu, 1987, 1-9; Clarke, 1991, 321-327; Khoapa, 1980), terms in use by scholars describing the mental legacies of enslavement and colonization. Thereby they enter as apt colloquialisms useful for enhancing psychological workers’ gestalt of ADPs as they indicate that these populations worldwide *still* operate with the same definitional and belief systems and, therefore, the same reality structure for inference making and ideation as did their enslaved and colonized ancestors.

This point is important because generally, African-U.S. people “have never escaped slavery [and] still share the slave consciousness [of their ancestors].... hav[ing] not advanced beyond these people” (Wilson, 1999, 95). Jennings (2003) found that the identity formation of the African-U.S. was circumscribed from “nigger to negro” during enslavement and still persists in the present time. In that, then, her usage of these terms is apt for categories of historically implanted, vulgarized identifications affecting the populace of ADPs and delimited in use to ethical professional cogitation only like herein. The reality of slave and colonial consciousness would seem to hold for African populations outside the United States ever enslaved or colonized by Eurasians. Slave and colonized self-consciousness affect the orienteering of ADPs deleteriously as to promote pooh-pooh and betrayal of group interests (Baker, 2008; Bennett, 1972; Chinweizu, 1987; Council on Black, 2002). Therefore, these mentalities, where they operate in a psychological worker of African descent (Azibo, 2011a), likely will impede correcting this error and the CCCI in all likelihood will persist a little longer.

Because they have generated the CCCI, the transformational and expanded multidimensional models are held in general disfavor by this author. If it appears harped on it is not out of self-promotion of my theory, japery, or poison pen, but the unparalleled harmful role that contradiction in construct conceptualization issue plays in legitimizing betrayals and anti-own race behaving by ADPs as appropriate or at least in the realm of normality from a psychological perspective. John Oliver Killens in the 1960s presented a Gunga Din analogy in explaining inappropriate orientation in ADPs:

Dear old ‘white inside’ Gunga Remember Gunga? He was a water boy for the British regiment and in the movie version, finally blew the bugle against his own people Contemporary water boys who still blow the bugles [exist]. (Killens, 1975, 23)

The seriousness of the matter is gripping and splanchnic as Killens’s quotation connotes via analogy why racial identity denouement or status of psychological Africanity that highlights acquiescing, often obsequiously, to Eurasian dictates that may be historically, culturally, and behaviorally anti-African—as they usually are in worldview (Azibo, 1992; Baruti, 2006) and civilization (Ani, 1994)—can no more enter as progression, normalcy, or appropriate, irrespective of its statistical prevalence in the population, as could “‘white inside’ Gunga’s” behavior. The mental health gestalt when yoked to the African personality construct is expanded to cover thinking and behaving like Gunga’s by ADPs (Azibo, 2014).

When a theorist presents a racial identity denouement or status like Gunga's within the realm of normalcy, like most developmental-process and expanded multidimensional theorists do, s/he is manifesting the confusion in construct conceptualization issue. The tragedy is unspeakable that in so doing anti-African thought and practice by ADPs is given psychological license. With such license, the behaving of Capitein, Small, Keyes, and Mann would not only be approvable, but laudable as self-actualized, fully functioning and so forth. Models of the metamorphosis and expanded multidimensional ones must come to grips with this contradiction which "has lived long, but die it must" (Azibo, 1998, 213). Its longevity is tied to the field's orthodoxy as the initial metamorphosis works were spawned in the United States in an era that revealed in a raw manner that the prevailing African-U.S. outlook was upper-bounded by the "American Way of Life ... [aspired to by the] American Negro ... an Anglo-Saxon invention [required by enslavement] It is still that, but now it is much more than that. It has become a way of life [for ADPs] within a way of life" (Killens, 1975, 25). This upper bound was corroborated by adamant theorization that "coming to accept [various] aspects of being an 'American', but most of all [internalization of African identity] is coming to grips with the incontestability of one's Americanness ... lead[ing] to a rapprochement with one's Americanness" (Cross, 1991, 210, 211). Azibo and Robinson (2004) soundly criticized this position.

Though Killens is critical and Cross is glorifying, their quotes deftly disclose the impetus behind (1) theorization incorporating the confusion construct conceptualization issue and (2) supportive findings in nomothetic and idiographic research to be an enslavement-initiated, Jim Crow reinforced (Tillotson, 2011), modern-day seduced (Schiele, 2002) "nigger-to-negro" (Jennings, 2003, 251) bounding of outlook, vision, and motivation to be human in the manner of Eurasians by the theorists and populace of ADPs, respectively. The wrongheadedness behind this bounding of outlook seems to be a driven ideology for approval by Eurasians. This is strikingly remarkable especially for African descent psychological workers (Karenga, 1982, 333-337) and carries adverse consequences, to wit African proverb says without vision, the people perish and it does appear that ADPs are in extremis globally as they orienteer without their indigenous visions about their African personality/psychological Africanity (Azibo, 2011b).

A major error common to all unidimensional transformational and expanded multidimensional formulations incorporating the CCCI is conceptualizing psychological Africanity as a function of the vicissitudes that impact it in a given society at a given epoch. In other words, for most transformational and expanded multidimensional formulations ADPs' racial identity mainly stems from how Eurasian civilization buffets ADPs about around race. It follows that for these formulations, both descriptively and at the level of the construct, African personality/racial identity is hardly more than a result of the slings and arrows of outrageous misfortune. For example, African-U.S. psychologist James Jones, in an invited lecture at an APA convention circa the mid-1980s in Washington, D.C., took the position there would be no thing we call "Black personality" but for reaction to Caucasian racism. Though I hold Dr. Jones in much esteem, I queried him then and it is a propos here "You mean if there were no Caucasians there would be no 'African personality'?"

If all Whites died tomorrow, what would happen to ‘African personality? His reply was prefaced “I cannot conceive of a world without Whites.” Jones’s position cracks the skull on many counts, one being Diop’s quote above regarding self-consciousness formation before the time of reciprocal influences and another being the estimable Bobby Wright’s 180° opposite statement that ADPs will not begin to overturn themselves until they begin to conceptualize the world without Whites (Wright, 1982).

Jones’s position appears to hold sway with the transformational/nigrescence and expanded multidimensional models as for most “racial identity is a construct that is based on socially-defined characteristics of an individual that are largely regulated by social and political forces” (Duncan & McCoy, 2007, 44). It bears recalling in light of this kowtow to the environment that $P = f(H, E_{cf})$. H-factor forces may exist that can affect the African personality/racial identity over and above E-factors reflecting Eurasian domination. But, without recognition and respect there can be no legitimacy (Clark, 1973) accorded H-factors, especially the ones figuring heavily in the formational models. Thus, most nigrescence transformation and expanded multidimensional models are encapsulated in environmental thinking. This can be quite deleterious for theorization even when handled adeptly. Parham’s (1993) work is a case in point. He likened psychological Africanity-development/nigrescence transformation to a weather storm. The error inherent in the analogy is subtle, but significant. Parham’s adequate descriptions of the ontogenetic metamorphosis processes were not gauged with phylogenetic considerations emanating from motivational-product contextualization. This fact (mis)led him to not see the naturalness of psychological Africanity-development as it occurs under the bombarding by the thunder and lightning of Eurasian supremacy civilization. In contradistinction, Afrocizing (Williams, 1981) and racial socialization a la Sutherland (1995) and Akoto (1992) do see the naturalness. In upshot, in Parham’s model, seen as representative of transformational formulations on this point, the storm itself is mistook as psychological Africanity development rather than mere E-factors bombarding natural psychological Africanity-development/transformation. Consequently, as the storm or environment is the determiner of psychological Africanity/racial identity/African personality, there is no inherent order against which to measure ADPs behaving. Therefore, whatever the aftermath of the storm or the denouement may be may go as normal or appropriate, and if an anti-African denouement, then so be it as it will be redefined as acceptable and healthy in the storm. Here, the potential for undermining phylogenetic, race-maintenance imperatives the motivational-product context conveys (Azibo, 1991a, 2014) is frightening.

In all, due to not being anchored in a centered African theory of personality or psychological functioning it appears that psychological Africanity-development/nigrescence theorists and most expanded multidimensional theorists misinterpreted their data in the following manner. To repeat, Azibo’s thinking (Azibo, 1990a, 2014; Azibo, Johnson, & Robinson, 2007; Azibo & Robinson, 2004; Robinson & Azibo, 2003) is that many African-U.S. persons underwent the Negro-to-Black metamorphosis only to ultimately regress to psychological misorientation.

But, because the regression sequentially came last in the environmentally-driven metamorphosis, it was a cry for release or freeing from Eurasian excluding or keeping out, thus misconstrued to depict not regression into abnormality by otherwise normal persons, but an ultimate, and for some apical state, stage or status of psychological Africanity/racial identity development. This smacks of the statistical model which champions counting the empirical observables in the environment without a conceptual framework on which to interpret them. This just cracks the skull as the minimum expected from psychologists and mental health professionals is a handle on appropriate versus inappropriate behavior and mentality irrespective of its occurrence statistically, however prominent, in nomothetic research.

It was happenchance that the original multidimensional model avoided the CCCI. Nevertheless, it was accomplished by proposing a racial identity structure comprised of six factor analytically derived motivational orientations (pro-Black, Pan African, Third World, anti-White, Pro-White, anti-Black) with each orientation conceptually tied to or framed within a unidimensional low-high framework that either affirmed or disconfirmed psychological Africanity.

Applicability to ADPs who are not African-U.S. Despite the extensive development of this subfield taking place in the United States context, the transformational metamorphosis and expanded multidimensional models seem applicable to non-U.S. ADPs with local adjusting (De Walt, 2013; Hocoy, 1999; Walsh, 2001).

Genesis in Calamity versus Calm. Much racial identity metamorphosis involving unidimensional and/or expanded multidimensional consciousness transformation from one devoid of psychological Africanity to an orientation filled with psychological Africanity often began with a national calamity like the murders of Dr. Martin Luther King, Jr., Mr. Eric Garner and children and teenagers like Emmitt Till, Addie Mae Collins, Cynthia Wesley, Carole Robertson, Denise McNair, Trayvon Martin, Michael Brown, and others. Individuals personally victimized by an anti-African act could also undergo the metamorphosis as a result. Apparently, this metamorphic process continues to be brought about mostly through national and personal calamities. Calm, positive experiences that Afrocentricize, however, like African-centered schooling done formally (Akoto, 1992) or informally (Nobles, Goddard, & Cavill, 1985; Perkins, 1989) and rites of passage (Belgrave, et al. 2004; Warfield-Coppock, 1992) might also initiate the process, are more desirable, and appear to be less studied.

Value Orientation in Terminology. Azibo (1989, 179) advanced the construct “correct orientation” in conceptualizing affirmative racial identity at its most rudimentary level. The construct has been defined in summary as a genetically black individual who possesses psychological Africanity and is plumbed in the work of Azibo (1989, 2006b, 2014) and Azibo, Robinson, and Scott-Jones (2013).

The value orientation underlying the term may be objectionable to some, but nonetheless is embraced in African deep thinking/philosophy (Azibo, 1992, 2011c; Eagle, 2004; Osei, 1970, 1981). Since African-centered psychology is also based in African deep thought (Azibo, 1996a; Jackson, 1979; Karenga, 1982), then nomenclature explicitly reflecting a value-laden urgency for the mental re-orientation of ADPs to centered African forms seems logical and, moreover, appropriate from the African worldview perspective.

Formational Theory. In contrast to transformational, developmental-process, nigrescence, stage-type theories of metamorphosis and expanded multidimensional models lay lesser known formational models (Azibo, 1990a, 1991a; Azibo & Robinson, 2004; Baldwin, 1981; Williams, 1981). These theories come under Atkinson's (1981) motivational paradigm, $B = f(P, E)$, derived from Kurt Lewin's work (Benjafield, 1996), which reads behavior is a function of the personality, environment, and that interaction. The motivational paradigm subsumes the developmental as the P in its formula is the P in the developmental paradigm formula $P = f(H, E_{ef})$. Ipso facto, formational theories subsume transformational models. In this literature the motivational paradigm has been re-termed the motivational-product paradigm as the emphasis is on the behavioral outcome/product or correlates of the personality's/the P's psychological Africanity.

Unlike developmental-process and most expanded multidimensional theories, formational theories share a fundamental derivation in the three advances in African personality theory identified in a literature review (Azibo, 1990a) as follows:

The first is operat[ing] from the [African-centered] Black perspective [which] perforce compels an Africentric ... analytical mode afford[ing] the elucidation and utilization of the African conceptual universe [The second is] that there is a natural essence at the root of [African] personality [which affords the concept of] spirituality that [is] somehow transmitted biogenetically at conception In other words, the [Divine Ka spiritual] essence of the one God is put in the human through the process of natural conception and thus [not only] is the core of human personality [but also compels a biogenetic platform, Azibo, 2011c] The third advance ... is that there is a natural order to the universe.... [Thus] African personality theory proceeds with the elemental presumption that the African is a natural person, in natural harmony with the natural workings of the natural order of things. (Azibo, 1990b, 53-54)

Only the formational theories qualify as advanced by incorporating all three advances whereas the transformational and expanded multidimensional models are non-advanced as they do not incorporate the 2nd and 3rd advances, and some not even the 1st advance.

As it is located in the collective cultural wisdom of African people, a place to which scholars have been directed in order to conduct maximally efficacious science (Carruthers, 1996; Semaj, 1996), theoretical foundation in African personality theory advanced by the formational theories is quite basic. A straightforward extrapolation is that there exists within each ADP an innate imperative for the biogenetic factors that at once constitute its distinction from some life forms and linkage with other life forms to be propagated throughout the course of ontogenetic experience and development. That there is not one developmental-process/nigrescence or expanded multidimensional model that takes these biogenetic factors into account despite legitimation of them in Atkinson's formula $P = f(H, E_{cr})$ and the seeming obviousness that H-factors drive the organism through the environment also cracks the skull.

In contrast to developmental-process and most expanded multidimensional theories, which are dependent upon impetus from environmental ecosystems wherein correct orientation has already been debased, formational theories proceed assuming (1) that correct orientation is the natural disposition of the African personality for attainment ontogenetically and (2) that it would teleologically drive behavior but for the aforementioned psychological misorientation that has been imposed. That is, it is only natural and common sense that under ordinary circumstances ADP's belief systems would be composed of African-centered concepts and definitions primarily as transmitted through the Afrocing process ordinarily and, resultantly, ADPs everywhere would precede Africentrically as they perceive Africentrically. Thence all ADPs would share a foundation in the African-centered reality structure/worldview as it is articulated in, for examples, Abraham (1962), Khoapa (1980), Osei (1981), Erny (1973), Eagle (2004), and Azibo (1992). The ethnic, geopolitical, and socio-economic status of the ADP, a part of the E component, would matter only as a variable. Still, disabusing the idea that living under Eurasian domination and hegemony is a natural and ordinary circumstance for ADPs or a desideratum is warranted as Eurasian-over-African paternalistic and colonial thinking remains, even among many ADPs. It is reiterated that this hegemonic living produces psychological misorientation disorder which does not derive naturally or ordinarily from the African personality construct and is easily misconstrued as functional normalcy (Azibo, 2011b; Kambon, 1996).

Because parenting is one institution Africans can control, Afrocing as a parenting skill and imperative is critically important in formational theories: Based on what constitutes Afrocing, it is clear that today parents of African descent worldwide are doing a very poor job:

[Afrocing] involves Black adults recognizing that the early and critical developmental years must be used to socialize Black children to become significant links in our collective liberation struggle. Parents[']...noble responsibility is to communicate to African youth that they must have a cardinal interest in the dignity, prosperity, survival and sovereignty of African people (Sutherland, 1995, pp. 22-23).

The parenting emphasis (What our children, 2014) is not meant to overshadow other institutions vital to Afrocizing like schools (Akoto, 1992), media (Azibo, 2010), religious institutions, peer groups, and so on. Indeed, every institution in the social ecosystem can be directed toward Afrocizing (Akbar, Saafir, & Granberry, 1996). As a term, Afrocizing appears superior to racial socialization as the latter is unconnected to African personality theory and has variable meanings.

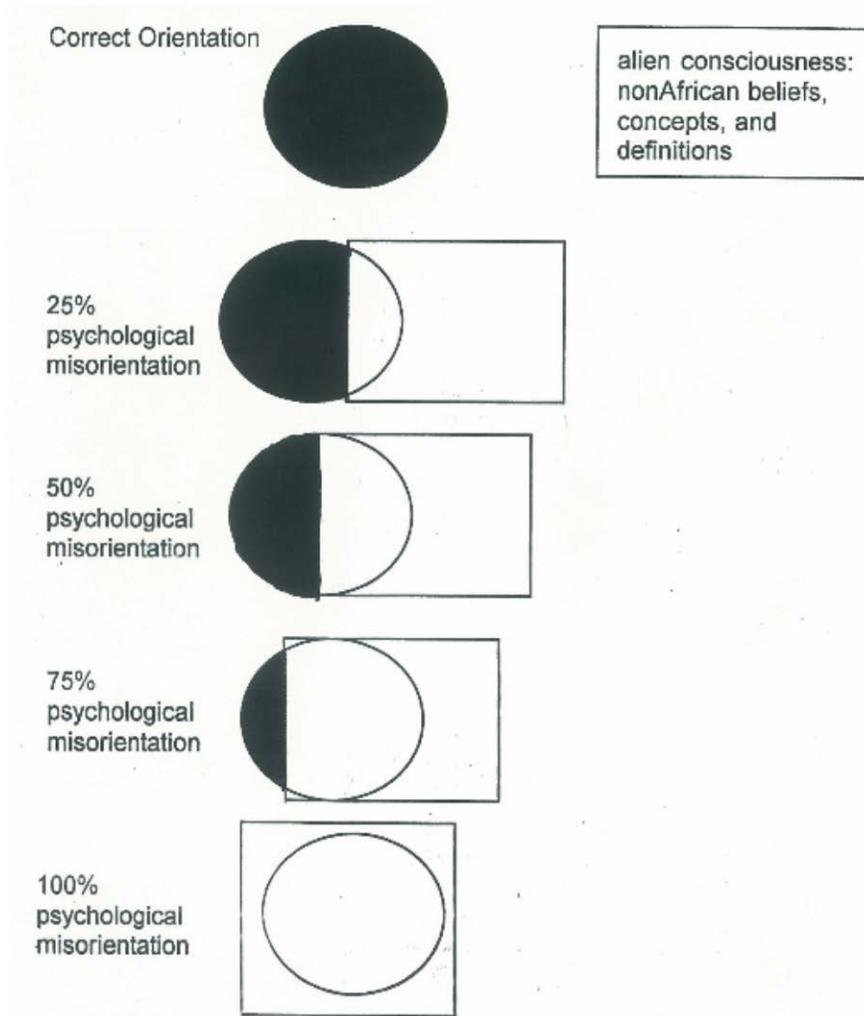
What is more, the formational theories are saying that the propensity for psychological Africanity is inborn in Africans. Just as the puppy is endowed with the propensity to develop a "dog's mind" (rather than a "sheep's mind"), so is the African endowed with the propensity to develop psychological Africanity by way of the H-factor in the motivational paradigm formula. In contrast, the manifest propensity for developing self-consciousness such as mental Arabicism, Americanism, Europeanism or other isms that apparently are phylogenetically alien to ADPs is not endowed. Rather, these alien isms are imposed via the E-factor of Eurasian hegemony over African civilizations. That is, formational theories maintain that under ordinary circumstances the conscious, psychological part of the African personality is undifferentiated from its biogenetic basis (Azibo, 1990a) which minimally involves the locus coeruleus or black dot (King, 1979, 1990), neuromelanin (Nobles, 1976a), seven biogenetically-based traits (affect-symbolic imagery synthesis, multidimensional-polysense perceptual orientedness, ebonics, rhythmic-fluid physiomotor responsiveness, stylistic expressiveness orientation, affiliative-socializing orientation, and religious orientation) (Baldwin, 1981), and the African collective unconscious (Bynum, 1999; Bynum, et al., 2005). Though these biogenetically based constructs as applied in the centered African literature may appear to be *nomina nuda* in Western-based personology, the slight familiarity of the last one—to wit, “[t]he collective is that part of the human mind which contains the mental records of one’s ancestors and is that body of knowledge developed by our ancestors and accumulated” (King, 1990, 20)—should be sufficient enough to inspire going forward.

The logic behind this position that genetic blackness and the *potential* for realization of psychological Africanity are undifferentiated phylogenetically is not difficult given Atkinson’s motivational and developmental paradigm formulations as they contain nothing to suggest that for the African personality construct hereditary or H-factor influences on the P-factor are nonexistent or discountable where existing. The sublime here is that the principles referred to as universal mental health and organismic survival maintenance propensity can stand on this logic. 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 (Azibo, 1991a, 1996b) to be realized as a priority in ADPs’ psychological Africanity. This has been explained in the framework of the evolution of human consciousness to its present critical role in psychological functioning (Azibo & Robinson, 2004).

A Model of Psychological Africanity Development and Psychological Misorientation

To sum up, it has been argued (a) that societal institutions that socialize mainly determine whether psychological Africanity will develop and (b) that under conditions of cultural hegemony where societal institutions reflect Eurasian dictates and sentiments—such as neocolonialism, neoslavery, and Eurasian supremacy, domination in general—ADPs usually develop a psychological misorientation to reality. Thus, it is an alien consciousness or belief system (notably psychological Americanism, Arabism or Europeanism) that is manifested in the individual's psyche which, in turn, orients the ADP to sustain and develop the alien group even to the detriment of or at the expense of African people. Hence, (c) under ordinary conditions in which Eurasian hegemonic influences would be absent or minimal, and ADPs would develop a correct orientation to reality as the presumably natural disposition to develop a consciousness of self-composed of African-centered beliefs and concepts that accentuate facilitation of African development and life chances is ordinarily achieved through Afrocizing, and (d) the formational theories start on this note (point c) whereas transformational and many expanded multidimensional theories start with the psychologically misoriented African (point b); and thus, taking point (a) as a given, Figure 1 below illustrates bi-directional points (b), (c), and (d).

Figure 1: Bi-directional Model of Psychological Africanity Development and Psychological Misorientation.



The completely blackened circle in Figure 1 represents a correctly oriented ADP. The black shading indicates that the ADP's cognitive structure has generated a belief system that consists of concepts and definitions from the African cultural reality structure that prioritize the maintenance and development of African life and culture. To reiterate, this presumably is the natural disposition of the African personality according to the African personality construct and it is the starting point for the formational theories. It is the reference point for conceptualizing normalcy because the African-centered reality structure presumes that all life forms seek to preserve themselves as a priority (Azibo, 1996b). The unshaded square depicts concepts and definitions that are alien (non-African). Observing the varying degrees of psychological misorientation makes clear how alien consciousness such as Americanized, Arabicized and Europeanized ones does not co-exist with African consciousness, but actually displaces and diminishes it. Although Figure 1 depicts in a general way a continuum relating correct orientation to psychological misorientation, theory-driven research suggests that they may overlap in an intricate manner in the cognitive structure where the latter in time likely overwhelms and moots the former (Azibo, 2006b).

Since correct orientation is the normalcy state of the African personality according to formational theories, psychological misorientation perforce is the fundamental state of abnormality or disorder (Atwell & Azibo, 1991; Azibo, 1989, 1996b, 2011b, 2014; Azibo, Robinson, & Scott-Jones, 2011). In this modern, Eurasian-dominated world that remains replete with anti-Africanism, it is the psychologically misoriented ADP who prioritizes the maintenance and development of Arabic, European, European-American, and other non-African/alien culture—even when anti-African—and thereby necessarily undermines the prioritization of African life and culture, often with abjuration. Reality perception demands a state such as this to always be conceptualized as a grossly inappropriate state despite its spectacular masquerade as functional normalcy in contexts of Eurasian civilization domination.

Three points can be taken when contrasting correct orientation versus psychological misorientation in Figure 1. First, the more diminished the psychological Africanity, going from the top to bottom in Figure 1, the less own-race maintenance and own-race preference behavior will be manifested by the ADP. Theory-driven research (Azibo, 1983, 1991a; Azibo, Robinson-Kyles, & Johnson, 2013) has been confirming. The explanation appears twofold. First, when the ADP is correctly oriented, it seems the conscious, psychological Africanity guides the person in behaving consonantly. Second, when the ADP is psychologically misoriented, s/he evinces negative collective African self-survival behavior. For descriptive purposes, then, it seemed appropriate to employ the terminology of "strong African personality" and "weak African personality," respectively, for the personality state of persons with relatively higher and lower degrees of psychological Africanity (Azibo, 1983, 1991a, 1998). This reflects the value orientation of terms issue addressed above. It is now recommended, however, to use the terminology correct psychological Africanity orientation in place of "strong African personality" and diffused- and incorrect-psychological Africanity orientation in place of "weak African personality" when addressing the underlying construct as these terms appear less loaded.

The African personality construct when operationalized as a subject variable should consistently moderate behavior across broad societal variables like socio-economic status, level of empowerment and subjective integration into and identification with the current world order as well as most typical psychological variables (Azibo, 1996c), particularly when the issue of race maintenance is registering with the ADP (Azibo, 1991a).

Second, looking at Figure 1 from 100% psychological misorientation at the bottom up to the correct orientation depicts the developmental process of transformation or so-called nigrescence phenomenon. Although it is not depicted in the illustration, Figure 1 is meant to incorporate this Negro-to-Black metamorphosis for expanded multidimensional models as well. This can be accomplished by applying the Figure 1 model to each stage, status, level, or component of an expanded multidimensional model. But, if the component is not decomposable into rudimentary psychological Africanity, then whatever else it may be, perforce it is not racial identity/African personality being conceptualized or measured.

The reader will note that in the model the apex of psychological metamorphosis away from psychological misorientation is correct psychological orientation always—regardless whether the correct psychological orientation construct is conceptualized rudimentarily as unidimensional (Azibo, 2006a) or more elaborated multidimensionally (Azibo, Robinson-Kyles, & Johnson, 2013). Again, this is the state in which in summary the genetically Black person manifests psychological Africanity which it bears repeating is the self-conscious prioritization of the defense, development, and maintenance of African life and culture. According to the formational theories, the African personality construct considers this the state of normalcy. Therefore in formational models there is neither theoretical justification nor space inherent in this transformational process in which normalcy can include denouement in a state of self-consciousness that can “transcend race” (i.e., become a human in the abstract) or go “beyond Black or White” to some sort of unanchored humanism (racially-culturally speaking) including an alleged mixed-race state of biogenetically betwixt-and-between (an idea disputed in Azibo, 2014). Survey research is confirming of denouement of this sort to be not only inconsistent with the African personality construct (Robinson & Azibo, 2003), but also warranting labeling of so-called nigrescence metamorphosis as an *abnormality* occurring in otherwise normal or non-disordered ADPs (Azibo, Johnson, & Robinson-Kyles, 2007; Azibo & Robinson, 2004). This denouement seems best conceptualized as psychological misorientation disorder involving bona fide psychological regression. It is termed “Stage 5? Regression Disorder” in the 2nd edition of the Azibo Nosology (Azibo, 2014). The author’s personal knowledge, perusal of unpublished survey data accumulated from 1979-2009, and observations of other scholars (Hord, 1991, *iii-vii*) suggests that for African-U.S. born circa 1990 and after, an identical regressed consciousness or status may be the upshot of their socialization (without Afrocizing) and not a transformational denouement. In either case, irrespective of unidimensional or multidimensional conceptualization, it represents personality abnormality according to formational theories.

It warrants elaboration that regarding the notion of normalcy, the Figure 1 model does not accommodate bi-, multi-, or mixed-racial identity as phenomena warranting stature as a construct. On the surface, mixed-race lineage might appear to be an H-factor in the developmental-process paradigm. However, that is misconstruing as mixed-race lineage is of no biogenetic consequence on the P-factor pertaining to psychological Africanity development. Thus, postulations predicated on mixed-race heritage necessitating an interpretive model of its own are without personological standing and outside the logic of formational theory. Therefore, mixed-race parentage or grand-parentage is better seen merely as a potentially important E-factor variable that usually will militate against correct orientation and reinforce psychological misorientation thinking and behaving. The implication is not that models incorporating the effect of so-called “mixed-race” on psychological Africanity and other variables cannot be helpful in understanding the psychology of persons so classified. They can (Brandell, 1988). However, in light of an evolutionary, phylogenetic own-race-maintenance postulate posited by formational theories, identification by an ADP that transcends race or espouses a bi- or mixed-race category as a distinct or self-contained bio-psychological identification (e.g., Carlos Poston, 1990; Coleman & Carter, 2007; Lusk, et al. 2010), especially a new race or a new people idea, betwixt and between meaning in a midway position neither African nor Eurasian as has been espoused (Rockquemore & Brunson, 2002; Spencer, 1997; Washington, 1993; Williamson, 1995), is scientifically untenable and represents gross, aberrant abnormality or inappropriateness, as the absolute psychological model perspective underlying formational theory permits no other possibility.

The third point is a major misconception by most developmental-process/transformational/nigrescence theorists and the expanded multidimensional theorists they have spawned that the developmental process of racial identity transformation represents a field or area of study in and of itself. To the contrary, all theories of psychological Africanity development are subfields of the African personality construct (Azibo, 1998). Again, this is made plain in Figure 1 by taking the perspective from 100% psychological misorientation up to correct orientation. It is also inescapable because the motivational-product paradigm and its attendant formational theories outright subsume the developmental-process paradigm and its attendant nigrescence transformational theories (Azibo, 1990a, 1991a, 1998; Azibo & Robinson, 2004) just as in Western psychology the motivational paradigm subsumes the developmental paradigm (Atkinson, 1981). Reflecting this, the formational theories address structure, motivational dynamics, development, psychopathology, and treatment from the framework of personology. In contrast, the transformational and expanded multidimensional theorists present limited domain models that are restricted mostly to the development of racial identity/psychological Africanity/African personality without regard to a personological framework for it. Therefore, the African personality construct alone provides the conceptual framework for fuller interpretation in terms of personality organization of African racial identity status, especially in the psycho-cultural identity metamorphosis. It stands to reason that the gestalt of disorganization in an ADP’s personality functioning and attendant mental disorder(s) must incorporate the conceptualization of normalcy inherent in the correct psychological orientation construct (Azibo, 1989, 2014).

Toward the Re-birth of African Civilization

The Eurasian is still in charge of world affairs and through domination remains the puppeteer of African people worldwide. Not coincidentally does the self-consciousness of most ADPs remains deformed bent and broken as if colonial enslavement ruled the day, still bewitching, bothering, and bewildering ADPs by means of slave and colonized consciousnesses. This imposed stupefaction which may be likened unto darkness can only exist where the cognitive structure is devoid of African-centered constituent elements which may be likened to light. Darkness cannot exist in the presence of light. Stupefaction born of psychological misorientation makes African-centered cognition or ideation (thinking and idea development characterized by African-centered mind-set) practically impossible for individuals to manifest via Afrocizing children or adults, and it may render such cognition utterly undesirable to many ADPs should they encounter it. Thus it is a reasonable hypothesis that either low, underdeveloped, truncated psychological Africanity or psychological misorientation, or a combination of the two is today the most common state of the African personality. A statistically normative status would not ipso facto render any of these as a state of normalcy, however. What needs to become emphasized is that psychological misorientation is grossly psychopathological (Azibo, 2011b; Azibo, Robinson, & Scott-Jones, 2011) and predisposes ADPs to a whole host of disorders that further impair and deform the African personality (Atwell & Azibo, 1991; Azibo, 1989, 2014; The Azibo Nosology, 1998) regardless of nationality or ethnicity (Azibo, 2012). It should be clear that psychological Africanity behavior is effectively precluded by psychological misorientation as people proceed as they perceive. Therefore, from the prism of African-centered psychological analysis the African personality seems in extremis in Africa and abroad in her Diaspora, thus, an extreme state of affairs that may require extreme corrective action.

What to Do Overall in Amelioration

In general, the ADP worldwide is likely in need of a therapeutically-directed psychological Africanity development metamorphosis with denouement in correct psychological Africanity orientation. This can be approached at individual, group, and community levels as government-based and private programmatic efforts that Afrocize ADPs directed at adults and children in the formal and informal structures throughout the social ecosystem is required. This makes sense as a local, national, and perhaps even international via the United Nations psychological and mental health imperative as ingrained in societies throughout the world are anti-African and anti-black stereotypes, prejudices, and practices that contribute significantly to psychological misorientation. These efforts to Afrocize ADPs must be carried out parent-to-child as did Hamilcar-to-Hannibal, from leaders and executives to their top tier staffers as did Marcus Garvey to his inner circle (Martin, 1986), from mentors to mentees and psychotherapists to their African descent clients (Azibo, 1990b), and so on throughout the society.

Since African civilizations historically have prospered when they have operated in accord with the African-centered worldview (Azibo, 1999; Carruthers, 1999), it becomes more evident why ADPs must be socially engineered out of Eurasian-induced psychological misorientation (psychological Arabism, Europeanism and European-Americanism) back to the traditional African personality in keeping with the epigraph and pleadings with which these notes began. The moral aspect of the traditional African personality would be paramount in this (Baruti, 2010) as according to Williams (1993), Carruthers (1984), and Baruti (2009), efforts at a re-birth of African civilization will not succeed if ADPs lack the moral dimension so characteristic of traditional African personality (e.g., Khoapa, 1980).

Why embrace psychological Africanity as the psychological desideratum for mental health? Research on African-U.S. adults and children (Carter, 1995, 139-149; Constantine, et al. 2006; Croasdale and Mate-Kole, 2006; Jones, 1998; Mandara et al., 2009; Schultz, 2003; Taylor, 1998; Tomes, et al. 1990; Townsend & Belgrave, 2000) and therapy with these populations (Atwell & Azibo, 1991; The Azibo Nosology, 1998) overwhelmingly indicate that psychological Africanity is a tonic that is curative of psycho-social pathology associated with the identity odyssey of deAfricanization that psychological misorientation is. Racial socialization studies also reveal the tonic of psychological Africanity (Bynum, Burton, & Best, 2007; Murray & Mandara, 2003; Sutherland, 1995; Townsend & Lanphier, 2007). Yet, psychological misorientation remains the most serious condition of mental pathology affecting the African-U.S. today (Azibo, 2011b) and likely Africans worldwide (Azibo, 2014). DSM/ICD disorders like depression, sleep disorders, schizophrenia, bulimia, ad infinitum no doubt devastate individuals, but do not militate against the re-birth of African civilization directly. Psychological misorientation does both. In sheer numbers it is likely that scores of millions of continental and diasporan ADPs are afflicted. That most of these persons proceed in the world appearing to be functionally normal from Eurasian frameworks compounds the problem of individual transcendence of psychological misorientation and the overturning of a global people dispersed and dispatched physically and culturally by Eurasians.

Concluding Remarks

What psychology will do, I do not know. Nevertheless, this analysis suggests the social engineering of the African personality as something that can and should be done. Perhaps true cultural scientists (Semaj, 1996) following the African Principle (Thompson, 1997) will embrace the task. The position taken is that only correct orientation, a capsule term for the African personality construct, meaning a negotiating of reality with psychological Africanity or the self-conscious prioritization of the defense, development, and maintenance of African life and culture by an ADP, can counter psychological misorientation, the number 1 psychological pathology afflicting ADPs. Therefore, concerning the base conceptualization of positive community mental health of African-U.S. people (Nobles, 1976b) and probably ADPs globally, psychological Africanity appears the single most important matter (Azibo, 1990b).

The social engineering for adult and child ADPs that is being called for under the rubric Afrocizing places attaining psychological Africanity by them as the number 1 imperative if the new African woman, man, and child are to be set afoot anew and aright (Azibo, Robinson-Kyles, & Johnson, 2013) in keeping with entreaties by Fanon (Fanon, 1963), Chinweizu (1987), and Baruti (2010) and the logic of African-centered mental health articulated in Azibo (1989, 2014).

There is a psychotherapy (Phillips, 1996) and a cultural reclamation model (Ani, 2004) designed specifically to fix broken psychological Africanity and psychological misorientation (the two concepts overlap, but are distinct: Azibo, 2006b). The mental health worker along with scholars, educators and government workers are entreated to adjust their professional gestalts with the perspective and model of psychological Africanity development and psychological misorientation presented above in Figure 1 and to proceed apace with theory, research, and practice. For the practitioner, that would entail as much a deemphasizing of Ritalin and psychotropic drugs and electroshock applications as prioritizing Afrocizing, for all age groups, using treatment-based intervention and prevention activity. These activities necessarily would incorporate exposure to and teaching and learning of ADPs' accurate African-centered culture and history. Shoptalk among psychological workers of African descent suggests drug and shock therapies are unnecessary as a regimen of African people's true history would prove shock enough for ameliorating most problems in living occurring under Eurasian hegemony as it would spur re-birth. Personal knowledge and cited research indicating the tonic historically rooted psychological Africanity can engender seems confirming. Formational theories posit and literary, historical, and social science studies these last five centuries strongly suggest that it is the ADP re-birthed with freedom (the ability to conceptualize the world in ways contiguous with his/her ancestors of African descent) and who practices literacy (applying her/his freedom concretely in negotiating contemporary life circumstances) (definitions adapted from Harris, 1992) who will more than any other ADP step up and prioritize obligations to optimize the life chances for African people in the world. Apparently, among ADPs, it is only the re-born and those relative few possessing correct psychological Africanity orientation who will demonstrate quintessential mental health captured in prioritizing own-race maintenance (Azibo, 1991a, 1996b, 2014). Apparently, only these ADPs will be intrepid and "live liberation 24 hours a day, 365 days a year, for the rest of their lives assum[ing] the enormous risk, and the great honor of act[ing] always and everywhere as an exemplary manifestation of the re-born" (Bennet, 1972, 64). The bottom line is if African civilization is going to be re-birthed in accordance with the African Principle/African-centeredness, it must be accompanied if not preceded by worldwide social engineering of the African personality as it is the only mentality naturally indigenous to the heritage of ADPs that fully embraces this task with, moreover, its own insights and perspectives. The political-economic re-birth via a federated (Black) Africa (Diop, 1978a) in the Garveyite spirit of "Africa for Africans, those at home and those abroad" (Martin, 1976) is dependent on resurrection of the African personality.

Social engineering the African personality is a racial project in that it projects from a centered African worldview perspective its own psychological constructs as correct and appropriate for ADPs. It is neither racist nor ethnocentric; hence, it does not imply not knowing the Eurasian other. Like Ani (1994), it sees knowledge of the Eurasian other as indispensable to the African human project because foreign traditions as part of the human experience need to be known, if only because ADPs must know the world (Chinweizu) to be effective in it. Here, Fanon (1963, 206) is invoked for context concerning racialist perceptions to wit, “[e]ach generation must out of relative obscurity discover its mission, fulfill it, or betray it.” In the present era, for Eurasian psychological workers multicultural openness in the manner of Sampson, Holdstock, and Schultz is an overdue mission. The question is not rhetorical, but are the present generation of Eurasian psychological workers better than their predecessors? Western psychologists ingrained an anti-African ethos in psychology (Azibo, 1993; Bulhan, 1981, 1993; Guthrie, 1999; Thomas & Sillen, 1972). For African descent psychological workers the first step of the mission is heeding the call for Sankofa, meaning returning to the source before proceeding.

To conclude, the context of social experimentation (Campbell, 1969; Campbell & Russo, 1999) is critical in the task of re-birthing the African personality. Mindful of the notes contained in this article, the African personality construct modeled in Figure 1 is recommended for the task. Pursuing this is one way psychology and cultural scientists can help spur a re-birth of centered African civilization. After all, “[t]he time has come to draw practical conclusions from years of studying African problems” (Diop, 1978a, *iii*, italics original), including the mental ones that disable individual and national orienteering (Azibo, 2011b, 2012, 2014).

References

- Akbar, N., Saafir, R., & Granberry, D. (1996). Community psychology and systems Intervention. In D. Azibo (Ed.), *African psychology in historical perspective and related commentary* (pp. 149-184). Trenton, NJ: Africa World Press.
- Akoto, K. A. (1992). *Nationbuilding: Theory and practice in African centered education*. Washington, DC: Pan African World Institute.
- All African People's Revolutionary Party. (1983). *Africans, get organized: 1983 calendar*.
- American Psychological Association. (2011). Principles for quality undergraduate education in psychology. *American Psychologist*, 66 (9), 850-856.
- Ani, M. (1994). *Yurugu: An African-centered critique of European cultural thought and behavior*. Trenton, NJ: Africa World Press.
- Ani, M. (2004). To be Afrikan: Toward the healing, rebirth and reconstruction of Afrikan civilization: Maat/Maafa/Sankofa. In J. Kamara & T. Van Der Meer (Eds.), *State of the Race: Creating our 21st century: Where do we go from here?* (pp. 137-166). Boston: Diaspora Press
- Atkinson, J. (1981). Studying personality in the context of an Advanced motivational psychology. *American Psychologist*, 36, 117-128.
- Atwell, I. & Azibo, D. (1991). Diagnosing personality disorder in Africans (Blacks) using the Azibo Nosology: Two case studies. *Journal of Black Psychology*, 17, 1-22.
- Azibo, D. (1983). Perceived attractiveness and the Black personality. *Western Journal of Black Studies*, 7, 229-238.
- Azibo, D. (1989). African-centered theses on mental health and a nosology of Black/African personality disorder. *Journal of Black Psychology*, 15, 173-214.
- Azibo, D. (1990a). Advances in Black/African personality theory. *Imhotep: An Afrocentric Review*, 2, 22-47.
- Azibo, D. (1990b). Treatment and training implications of the advances in African personality theory. *Western Journal of Black Studies*, 14, 53-65.

Azibo, D. (1991a). An empirical test of the fundamental postulates of an African personality metatheory. *Western Journal of Black Studies*, 15, 183-195.

Azibo, D. (1991b). Towards a metatheory of the African personality. *Journal of Black Psychology*, 17, 37-45.

Azibo, D. (1992). Articulating the distinction between Black studies and the study of Blacks: The fundamental role of culture and the African-centered worldview. *The Afrocentric Scholar*, 1 (1), 64-97.

Azibo, D. (1993). Eurocentric psychology and the issue of Race. *Word: A Black Culture Journal*, 2, 43-57.

Azibo, D. (1996a) African psychology in historical perspective and related commentary. In D. Azibo (Ed.), *African psychology in historical perspective & related Commentary* (pp. 1-28). Trenton, NJ: Africa World Press.

Azibo, D.(1996b). Mental health defined Africentrically. In D. Azibo (Ed.), *African psychology in historical perspective & related commentary* (pp. 47-56). Trenton, NJ: Africa World Press.

Azibo, D. (1996c). Personality, clinical, and social psychological research on Blacks: Appropriate and inappropriate research frameworks. In D. Azibo, (Ed.), *African psychology in historical perspective & related commentary* (pp. 203-234). Trenton, NJ: Africa World Press.

Azibo, D. (1998). The distinction between African personality personologists and other personality scholars: Implications for research on identity development and an entreatment for reconceptualization. In R. Jones (Ed.), *African American identity development* (pp. 207-216). Hampton, VA: Cobb & Henry.

Azibo, D. (1999). Africentric conceptualizing as the pathway to African liberation. *International Journal of Africana Studies*, 5, 1-31.

Azibo, D. (2006a). An African-centered rudimentary model of racial identity in African descent people and the validation of projective techniques for its measurement. *Humboldt Journal of Social Relations*, 30, 148-178.

Azibo, D. (2006b). Empirical exploration of the Azibo theory of diminutional psychological misorientation. *Humboldt Journal of Social Relations*, 30, 9-43.

Azibo, D. (2010). Criteria that indicate when African-centered consciousness is endangered or depleted by the mass media. *Journal of Pan African Studies*, 3 (8), 135-150.

Azibo, D. (2011a). A critique of reparations nay sayers who pooh-pooh psycho-cultural damages perpetrated on African-U.S. people. *Race, Gender & Class*, 18 (1-2), 37-51.

Azibo, D. (2011b). The psycho-cultural case for reparations for descendents of enslaved Africans in the United States. *Race, Gender & Class*, 18 (1-2), 7-36.

Azibo, D. (2011c). Understanding essentialism as fundamental: The centered African perspective on the nature of prototypical human nature: Cosmological Ka (spirit). *Western Journal of Black Studies*, 35 (2), 77-91.

Azibo, D. (2012) The psycho-cultural case for reparations for Aboriginal Hawaiians: Parallels with African-U.S. people. *Western Journal of Black Studies*, 36 (2), 119-136.

Azibo, D. (2014). The Azibo Nosology II: Epexegetis and 25th anniversary update: 55 culture-focused mental disorders suffered by African descent people. *Journal of Pan African Studies*, 7(5), 32-145.

Azibo, D., Johnson, M., & Robinson-Kyles, J. (2007). Rethinking African-U.S. racial identity development as abnormal psychology. *International Journal of Africana Studies*, 13(1), 124-152.

Azibo, D. & Robinson, J. (2004). An empirically supported reconceptualization of African-U.S. racial identity development as an abnormal process. *Review of General Psychology*, 8, 249-264.

Azibo, D., Robinson, T. & Scott-Jones, G. (2011). Psychological Africanity as racial identity: Validation of African American multidimensional racial identity scale, Black personality questionnaire, and cultural misorientation scale. *Western Journal of Black Studies*, 35 (4), 246-267.

Azibo, D., Robinson-Kyles, J. & Johnson, M. (2013). Prototypical psychological Africanity (racial identity) profiles and orientations for social engineering of African descent people. *Race, Gender & Class*, 20 (1-2), 110-129.

Baker, H. (2008). *Betrayal: How Black intellectuals have abandoned the ideals of the civil rights era*. New York: Columbia University Press.

- Baker, H. (1991). How to stop the violence and learn to love your African self. Foreword to F. Lee Hord, *Reconstructing memory: Black literary criticism* (pp. i-ii). Chicago: Third World Press.
- Baldwin, J. (1976). Black psychology and Black personality. *Black Books Bulletin*, 4, 6-11, 65.
- Baldwin, J. (1981). Notes on an Africentric theory of Black personality. *Western Journal of Black Studies*, 5, 172-179.
- Baruti, M. (2006). *Eureason: An African-centered critique of Eurocentric social science*. Atlanta: Akoben House.
- Baruti, M. (2009). *Centered: Building Afrikan realities*. Atlanta: Akoben House.
- Baruti, M. (2010). *IWA: A warrior's character*. Atlanta: Akoben House.
- Belgrave, F., Reed, M., Plybon, L., Butler, D., Allison, K., & Davis, T. (2004). Sisters of Nia: A cultural program for African American girls. *Journal of Black Psychology*, 30, 329-343.
- Bengu, S. M. E. (1975). *Chasing Gods not our own*. Pietermaritzburg: Shuter & Shooter.
- Benjafield, J. (1996). *A history of psychology*. Needham Heights, MA: Allyn & Bacon.
- Bennett, L. (1972). *The challenge of Blackness*. Chicago: Johnson Publishing.
- Blaut, J. M. (1993). *The colonizer's model of the world*. New York: Guilford Press.
- Bradley, M. (1992). *Chosen people from the Caucasus*. Chicago: Third World Press.
- Brandell, J. (1988). Treatment of the biracial child: Theoretical and clinical issues. *Journal of Multicultural Counseling and Development*, 16, 176-187.
- Bulhan, H. (1981). Psychological research in Africa: Genesis and function. *Race & Class*, 23, 25-41.
- Bulhan, H. (1993). Imperialism in studies of the psyche: A critique of African psychological research. In L. Nicholas (Ed.), *Psychology and oppression: critiques and proposals* (pp. 1-34). Cape Town: Skotaville Publishers.
- Bynum, E. B. (1999). *The African unconscious: Roots of ancient mysticism and modern psychology*. New York: Teachers College Press.

- Bynum, E. B., Brown, A., King, R., & Moore, T. (2005). *Why darkness matters: The power of melanin in the brain*. Chicago: African American Images.
- Bynum, M., Burton, E., & Best, C. (2007). Racism experiences and psychological functioning in African American college freshmen: Is racial socialization a buffer? *Cultural Diversity and Ethnic Minority Psychology, 13* (1), 64-71.
- Calhoun, J. (1977). *Abnormal psychology: Current perspectives*. New York: Random House.
- Campbell, D. (1969). Reforms as experiments. *American Psychologist, 24*:409-429.
- Campbell, D. & Russo, M. (1999). *Social experimentation*. Thousand Oaks, CA: Sage.
- Carlos Poston, W. (1990). The biracial identity development model: A needed addition. *Journal of Counseling & Development, 69*, 152-155.
- Carruthers, J. (1984). *Essays in ancient Egyptian studies*. Los Angeles, CA: University of Sankore Press.
- Carruthers, J. (1985). *The irritated genie: An essay on the Haitian revolution*. Chicago: The Kemetic Institute.
- Carruthers, J. (1996). Science and oppression. In D. Azibo (Ed.), *African psychology in historical perspective & related commentary* (pp. 185-192). Trenton, NJ: Africa World Press.
- Carruthers, J. (1999). Reflections on the history of the Afrocentric worldview. In J. Carruthers (Ed.), *Intellectual warfare* (pp. 21-32). Chicago: Third World Press.
- Carter, R. (1995). *The influence of race and racial identity in psychotherapy: toward a racially inclusive model*. New York: John Wiley & Sons.
- Chinweizu. (1987). *Decolonising the African mind*. Lagos: Pero Press.
- Chomsky, N. (1993). *Year 501: The conquest continues*. Boston: South End Press.
- Clark, C. (1973). The concept of legitimacy in Black psychology. In E. Epps (Ed.), *Race relations: Current perspectives*. Cambridge, MA: Winthrop.
- Clarke, J. H. (1991). *Notes for an African world revolution: Africans at the crossroads*. Trenton, NJ: Africa World Press.

- Clarke, J. H. (1997). Foreword in J. Carruthers & L. Harris (Eds.), *African world history project: The preliminary challenge* (pp. x-xvii). Los Angeles: ASCAC.
- Clarke, J. P. (1964). *America, their America*. London: Heinemann.
- Coleman, V., & Carter, M. (2007). Biracial self-identification: Impact on trait anxiety, social anxiety, and depression. *Identity: An International Journal of Theory and Research*, 7 (2), 103-114.
- Constantine, M., Alleyne, V., Wallace, B., & Franklin-Jones, D. (2006). Africentric cultural values: Their relation to positive mental health in African American adolescent girls. *Journal of Black Psychology*, 32, 141-154.
- Constantine, M., Richardson, T., Benjamin, E., & Wilson, J. (1998). An overview of Black racial identity theories: Limitations and considerations for future theoretical conceptualizations. *Applied & Preventive Psychology*, 7, 95-99.
- Council on Black Internal Affairs. (2002). *The American directory of certified Uncle Toms*. New York: DFS Publishing.
- Counter, S. A. & Evans, D. (1981). *I sought my brother: An Afro-American reunion*. Boston: MIT Press.
- Croasdale, A. & Mate-Kole, C. (2006). Racial identity development and psychological adjustment among African American drug users. *Humboldt Journal of Social Relations*, 30, 68-88.
- Cross, W. (1971). The Negro to Black conversion experience: Toward a psychology of Black liberation. *Black World*, 20 (9), 13-27.
- Cross, W. (1978). Models of psychological nigrescence: A literature review. *Journal of Black psychology*, 5, 13-31.
- Cross, W. (1979). The Negro-to-Black conversion experience: An empirical analysis. In A. Boykin, A. Franklin, and J. Yates (Eds.), *Research directions of Black psychologists*. New York: Russell Sage Foundation.
- Cross, W. (1991). *Shades of Black: Diversity in African-American Identity*. Philadelphia: Temple University Press.

Cross, W., Parham, T., & Helms, J. (1998). Nigrescence revisited: Theory and research in R. Jones, (Ed.), *African American identity development* (pp. 3-71). Hampton, VA: Cobb & Henry.

De Walt, P. S. (2013). Discourse on African American/Black Identity: engaging the expanded nigrescence theory with a diasporic consciousness. *SpringerPlus* 2:233. doi:10.1186/2193-1801-2-233.

Diop, C. (1978a). *Black Africa: The economic and cultural basis for a federated state*. Westport, CT: Lawrence Hill.

Diop, C. A. (1978b). *The cultural unity of Black Africa*. Chicago: Third World Press.

Duncan, G. & McCoy, H. (2007). Black adolescent racial identity and respectability. *Negro Educational Review*, 58(1-2), 35-48.

Eagle, G. (2004). Therapy at the cultural interface: Implications of African cosmology for traumatic stress. *Psychology in Society*, 30, 1-22.

Erny, P. (1973). *Childhood and cosmos: The social psychology of the Black African child*. Rockville, MD: Media Intellectics Corporation.

Evans, R. (1976). *The making of psychology*. New York: Alfred Knopf.

Fagan, B. (1998). *Clash of cultures* (2nd ed.). Walnut Creek, CA: Altamira Press.

Fanon, F. (1963). *The wretched of the earth*. New York: Grove Press.

Guthrie, R. (1999). *Even the rat was white: A historical view of psychology* (2nd ed.). Boston: Allyn & Bacon.

Hall, W., Cross, W., Freedle, R. (1975). Stages in the development of Black awareness. An exploratory investigation. In E. Krupat (Ed.), *Readings and conversations in Social psychology: Psychology is social* (pp. 27-33). Glenview, IL: Scott, Foresman.

Hansen, W. W. (1996). *A Frantz Fanon study guide*. New York: Grove Press.

Harris, N. (1992). A philosophical basis for an Afrocentric orientation. *Western Journal of Black Studies*, 16, 154-159.

Hidden Colors. (2012). DVD.

- Hilliard, A. G. (1988). *Free your mind, return to the source: African origins* (the transcript). East Point, GA: Waset Educational Productions.
- Hilliard, A. G. (1995). *The Maroon within us*. Baltimore: Black Classics Press.
- Hocoy, D. (1999). The validity of Cross's model of Black racial identity development in the South African context. *Journal of Black Psychology*, 25 (2), 131-151.
- Holdstock, T. L. (2000). *Re-examining psychology: Critical perspectives and African insights*. Philadelphia: Routledge.
- Hord, F. L. (1991). *Reconstructing memory: Black literary criticism*. Chicago: Third World Press.
- International Journal of Psychology*. (2006). Indigenous psychologies: A special issue of the International Journal of Psychology. Retrieved September 20, 2014 from <http://www.psyppress.com/books/details/9781841699967/>.
- Jackson, G. (1979). The origin and development of Black psychology: Implications for Black Studies and human behavior. *Studia Africana*, 1 (3), 270-293.
- Johnson, R., Brown, C., Harris, A., & Lewis, E. (1980). *Manual of Black Parenting Education*. St. Louis: Institute of Black Studies.
- Jones, D. (1992). *The Black holocaust: Global genocide*. Philadelphia, PA: Hikeka Press.
- Jones, R. (1998). *African American identity development*. Hampton, VA: Cobb & Henry.
- Jones, R. S. (2002). One Africanity or many: Researching the structural location of Blackness. *International Journal of Africana Studies*, 8 (1), 27-44.
- Kambon, K. (1996). The Africentric paradigm and African-American psychological liberation. In D. Azibo, (Ed.), *African psychology in historical perspective and related commentary* (pp. 57-70). Trenton, NJ: Africa World Press.
- Karenga, M. (1982). *Introduction to Black Studies*. Los Angeles: Kawaida.
- Khoapa, B. (1980). *The African personality*. Tokyo: United Nations University.
- Killens, J. O. (1975). The Black psyche. In E. Krupat (Ed.), *Readings and conversations in Social psychology: Psychology is social* (pp. 23-26). Glenview, IL: Scott, Foresman.

- King, M. L., Jr. (1968). The role of the behavioral scientist in the civil rights movement. *American Psychologist*, 23(3), 180-186.
- King, R. (1979). *Selected annotated references on melanin*. Los Angeles: Fanon Research and Development Center.
- King, R. (1990). *African origin of biological psychiatry*. Germantown, TN: Seymour-Smith, Inc.
- Maglangbayan, S. (1979). *Garvey, Malcom, and Lumumba: Black nationalists-separatists*. Chicago: Third World Press.
- Mandara, J., Gaylord-Harden, N., Richards, M., & Ragsdale, B. (2009). The effects of changes in racial identity and self-esteem on changes in African American adolescents' mental health. *Child Development*, 80, 1660-1675.
- Mann has destruction of own race on her mind. (1997 November 13). *The Famuan*, 13.
- Martin, T. (1986). *Message to the people: The course of African philosophy*. Dover, MA: Majority Press.
- Moore, S. (1986). Interview with Cheikh Anta Diop. In I. van Sertima & L. Williams (Eds.), *Great African thinkers: Cheikh Anta Diop* (pp. 238-248). New Brunswick, NJ: Transaction Books.
- Murphy, G., & Kovach, J. (1972). *Historical introduction to modern psychology* (3rd Ed.). New York: Harcourt Brace Jovanovich, Inc.
- Murray, C. & Mandara, J. (2003). An assessment of the relationship between racial socialization, racial identity and self-esteem in African American adolescents. In D. Azibo (Ed.), *African-centered psychology: Culture-focusing for multicultural competence* (pp. 39-66). Durham, NC: Carolina Academic Press.
- Nobles, W. (1976). African science: The consciousness of self. In L. King, V. Dixon, & Nobles, W. (Eds.), *African philosophy: Assumptions and paradigms for research on Black persons* (pp. 163-174). Los Angeles: Fanon Research and Development Center.
- Nobles, W. (1976b). Black people in White insanity: An issue for Black community mental health. *Journal of Afro-American Issues*, 4, 21-27.

Nobles, W., Goddard, L., & Caviel, W. (1985). *The Kɔ Ebit Husia: Authoritative utterances of exceptional insight for the Black family*. Oakland, CA: Black Family Institute.

Olomenji. (1996). Mentacide, genocide, and national vision: The crossroads for the Blacks of America (pp. 71-82). In D. Azibo (Ed.), *African psychology in historical perspective & related commentary* (pp. 71-82). Trenton, NJ: Africa World Press.

Onyewuenyi, I. C. (2005). *The African origin of Greek philosophy: An exercise in Afrocentrism*. Nsukka, Nigeria: University of Nigeria Press.

Osei, G. K. (1970). *The African philosophy of life*. London: The African Publication Society.

Osei, G. K. (1971). *The African: His antecedents, his genius, and his destiny*. New Hyde Park, NY: University Books.

Osei, G. K. (1981). *The African concept of life and death*. London: The African Publication Society.

Parham, T. (1989). Cycles of psychological nigrescence. *The Counseling Psychologist, 17* (2), 187-226.

Parham, T. (1993). *Psychological storms: The struggle for African American identity*. Chicago: African American Images.

Perkins, E. (1986). *Harvesting new generations: The positive development of Black youth*. Chicago: Third World Press.

Perkins, E. (1989). *Afrocentric self-inventory & discovery workbook for African American youth (ages 12-15)*. Chicago: Third World Press.

Phillips, F. (1996). NTU psychotherapy: Principles and processes. In D. Azibo (Ed.), *African psychology in historical perspective and related commentary* (pp. 83-98). Trenton, NJ: Africa World Press.

Psychological nigrescence revisited [Special issue]. (2001). *Journal of Multicultural Counseling and Development, 29* (3).

Rajshekar, V. T. (1987). *Dalit: The Black Untouchables of India*. Atlanta: Clarity Press.

- Rajshekar, V. T. (1992). The black Untouchables of India: Reclaiming our African identity and cultural heritage. In R. Rashidi (Ed.), *Introduction to the study of African classical civilizations* (pp. 127-134). London: Karnak House.
- Rashidi, R. (1992). *Introduction to the study of African classical civilizations*. London: Karnak House.
- Robinson, J. & Azibo, D. (2003). Are stages of African identity development consistent with the African personality construct? In D. Azibo, (Ed.), *African-centered psychology: Culture-focusing for multicultural competence* (pp. 277-292). Durham, NC: Carolina Academic Press.
- Rockquemore, K. & Brunson, D. (2002). *Beyond Black: Biracial identity in America*. Thousand Oaks, CA: Sage.
- Rodney, W. (1974). *How Europe underdeveloped Africa*. Washington, DC: Howard University Press.
- Royce, J. R. (1979). Toward a viable theory of individual differences. *Journal of Personality and Social Psychology*, 37, 1927-1931.
- Sampson, E. E. (1993). *Celebrating the other*. Boulder, CO: Westview Press.
- Schiele, J. (2002). Mutations of Eurocentric domination and their implications for African American resistance. *Journal of Black Studies*, 32, 439-463.
- Schultz, D. (2003). African-American personality theory. In D. Azibo (Ed.), *African-centered psychology: Culture-focusing for multicultural competence* (pp. 39-66). Durham, NC: Carolina Academic Press.
- Sellers, R., Shelton, N., Cooke, D., Chavous, T., Rowley, S. & Smith, M (1998a). A multidimensional model of racial identity: Assumptions, findings, and future directions. In R. Jones (Ed.), *African American identity development* (pp. 275- 302). Hampton, VA: Cobb and Henry Press.
- Sellers, R., Smith, M., Shelton, J., Rowley, S., & Chavous, T. (1998b). Multidimensional model of racial identity: a reconceptualization of African American racial identity. *Personality and Social Psychological Review*, 2 (1),18-39.

- Semaj, L. (1996). Towards a cultural science. In D. Azibo (Ed.), *African psychology in historical perspective & related commentary* (pp. 193-202). Trenton, NJ: Africa World Press.
- Sofola, J. A. (1973). *African culture and the African personality*. Ibaden, Nigeria: African Resources Publishing Company.
- Spencer, J. M. (1997). *The new colored people: The mixed-race movement in America*. New York: New York University Press.
- St. Simons: Village area & southeastern end (2010). Available at http://www.sherpaguides.com/georgia/coast/southern_coast/st_simons_village_area.html.
- Sutherland, M. (1995). Racial/cultural socialization of African youth for our collective liberation. *Black Child Journal*, 22-26.
- Taylor, J. (1998). Cultural conversion experiences: Implications for mental health research and treatment. In R. Jones (Ed.), *AfricanAmerican identity development* (pp. 85-97). Hampton, VA: Cobb & Henry.
- Tembo, M. (1980). *Concept of African personality among Zambian students: Sociological implications – Summary*. Retrieved September 10, 2014 from http://www.hungerforculture.com/?page_id=1096.
- The Azibo Nosology [Special Section]. (1998). *Journal of Black Psychology*, 24 (2), 178-247.
- Thomas, A., & Sillen, S. (1972). *Racism and psychiatry*. Secaucus, NJ: Citadel Press.
- Thomas, C. (1971). *Boys no more*. Beverly Hills, CA: Glencoe Press.
- Thompson, V. (1995b). The multidimensional structure of racial identification. *Journal of Research in Personality*, 29, 208-222.
- Thompson, V. B. (1987). *The making of the African diaspora in the Americas: 1441-1900*. New York: Longman.
- Thoreau, H. D. (n.d.). *US Transcendentalist author*. Retrieved September 8, 2014, from http://www.quotationspage.com/quotes/Henry_David_Thoreau.
- Tillotson, M. (2011). *Invisible Jim Crow: Contemporary ideological threats to the internal security of African Americans*. Trenton, NJ: Africa World Press.

Tomes, E., Brown, A., Semanya, K., & Simpson, J. (1990). Depression in Black women of low socioeconomic status: Psychosocial factors and nursing diagnosis. *Journal of the National Black Nurses Association, 4*, 37-46.

Townsend, T. & Belgrave, F. (2000). The impact of personal identity and racial identity on drug attitudes and use among African American children. *Journal of Black Psychology, 26*, 421-436.

Townsend, T. & Lanphier, E. (2007). Family influences on racial identity among African American youth. *Journal of Black Psychology, 33*, 278-298.

Walsh, J. (2001). The multidimensional inventory of Black identity: A validation study in a British sample. *Journal of Black Psychology, 27* (2), 172-189.

Warfield-Coppock, N. (1992). The rites of passage movement: A resurgence of African-centered practices for socializing African American youth. *Journal of Negro Education, 61*, 471-482.

Washington, D. (May 1993). The “racially ambiguous” woman: An ethnic enigma. *PsychDiscourse, 24* (5), 8-9.

Welsing, F. (1991). *The Isis papers*. Chicago: Third World Press.

What our children need. (2014). Available at www.thetransformationalagenda.org/uploads/whatourchildrenneed.

White, M. (2009). Socio-psychological processes in racial identity formation: A case study of the autobiographies of African American and Latino/a activists. *Humanity & Society, 33* (3), 185-205.

Williams, C. (1976). *Destruction of Black civilizations*. Chicago: Third World Press.

Williams, C. (1993). *The re-birth of African civilization*. Hampton, VA: U.B. & U.S. Communications Systems.

Williams, J. (1985, June 4). S. Africa’s newest lobbyist is a Black American. *The Washington Post*, p. B1.

Williams, R. L. (1981). *The collective Black mind: An Afrocentric theory of Black personality*. St. Louis: Williams and Associates.

Williamson, J. (1995). *New people: Miscegenation and mulattoes in the United States*. Baton Rouge, LA: Louisiana State University Press.

Wilson, A. (1989, Sept. 10). *The psycho-historical destruction of African civilizations (videotape)*. New York: Afrikan World InfoSystems.

Wilson, A. (1999). *Afrikan-centered consciousness versus the New World Order: Garveyism in the age of globalism*. New York: Afrikan World Infosystems.

Wobogo, V. (1976). Diop's two cradle theory and the origin of white racism. *Black Books Bulletin*, 4, 20-29, 72.

Wright, B. (1982). *Bobby Wright: The man and his mission* [videotape]. (Available from azibod@yahoo.com).

Wright, B. J. & Isenstein, V. (1978). *Psychological tests and minorities*. Washington, D.C.: Government Printing Office.