African Psychology and the Global Movement for Freedom from the Lie of Black Inferiority

Cheryl Tawede Grills
ORCID iD: https://orcid.org/0000-0001-0999-1808

Enola G. Aird
ORCID iD: https://orcid.org/0000-0003-1893-3872

Patrick G. Frierson
ORCID iD: https://orcid.org/0000-0001-8427-2000

Abstract

This paper examines the role of African Psychology in healing the trauma caused by the 'lie' of White superiority and Black inferiority, the root cause of the devaluing of Black lives and the underdevelopment of Black communities around the world. It introduces the global grassroots movement for emotional emancipation, led by Community Healing Network, in collaboration with the Association of Black Psychologists, which is mobilizing Africans on the Continent and throughout the Diaspora to heal from, and extinguish, the lie. It describes the movement's leading strategy: the Emotional Emancipation Circle, a self-help support group process, informed by the principles of African psychology, designed to help Africans and people of African ancestry escape the European narrative, driven by the lie of Black inferiority, and create a renewed African narrative, defined by the truth of Black humanity. The paper focuses on the central role of African Psychology in defining and developing the Emotional Emancipation Circle model and argues for African Psychology as the appropriate disciplinary grounding for complete liberation from the lie.

Keywords: African Psychology, internalized racism, racial trauma and healing

Isayikholoji Yama-Afrika Kanye Nomzabalazo Wenkululeko Emhlabeni Jikelele Emangeni Okubukelwa Phansi Kwabansundu

Cheryl Tawede Grills
ORCID iD: https://orcid.org/0000-0001-0999-1808

Enola G. Aird
ORCID iD: https://orcid.org/0000-0003-1893-3872

Patrick G. Frierson
ORCID iD: https://orcid.org/0000-0001-8427-2000

Iqoqa

Leli phepha lihlola iqhaza lesayikholoji yama-Afrika ekwelapheni ukuhlukumezeka okuyimbangela 'yamanga' okubamkhulu kwabamhlophe nokubukeleka phansi kwabansundu, umsuka wokubukelwa phansi kwempilo yabansundu, kanye nokungathuthuki kwemiphakathi yabansundu emhlabeni jikelele. Lethula umsuka womzabalazo wenkululeko ngokomoya emhlabeni jikelele, uholwa umbimbi lomphakathi owelaphayo, ubambisene nososeshini wabasebenzi besayikholoji abansundu, ngenhloso yokugqugquzela ama-Afrika ezwekazi lase-Afrika nalawo asakazeke umhlaba wonke ukuthi alulame nokuthi aphunyuke kudlawu lwamanga. Lichaza itulo eliqavile lomzabalazo: Isiyingi senkululeko ngokomoya, ukwesekwa ngokosizo lokuzisiza, okuzinze emigomeni yesayikholoji yama-Afrika, eyakhelwe ukusiza ama-Afrika nalabo bokudabuka e-Afrika ukuze bakhululeke kumampunge ondlebezikhany'ilanga, ayimfundisoze yokuthi abansundu bayisizwe esiphansi, nokusungula imfundiso entsha ngama-Afrika, echaza ngobuntu bama-Afrika. Leli phepha ligxile eqhazeni elibalulekile elidlalwa yisayikholoji yama-Afrika ekuvezeni nasekuthuthukiseni isiyingi senkululeko ngokomoya futhi ibeka ngokubaluleka kwesayikholoji yama-Afrika njengesifundo okuyisona esingaletha inkululeko engcindezelweni yamanga.

Amagama asemqoka: isayikholoji yama-Afrika, ukwamukela ubandlululo,

Cheryl Tawede Grills, Enola G. Aird & Patrick G. Frierson

Introduction

Wherever African people find themselves in the world today, on the Continent and in the Diaspora, their safety, health, prosperity, and well-being are compromised. They are devalued – and, all too often, they devalue themselves.

How deeply can Black self-loathing run? In Nigeria, some 77 percent of women reportedly use skin bleaching products (Brown 2019). In Ghana, pregnant women are taking pills to whiten their unborn babies' skin (Eweniyi 2018). In Africa as a whole, authorities are seeing a 'massive trend of increased use of skin bleaching, particularly in teenagers and young adults' (TheJournal.ie 2018). In the Dominican Republic, a recent poll indicates that 46% of the population show signs of internalised racism (*Dominican Today* 2018).

How thoroughly has the image of Black people as 'less than' human taken hold in the global imagination? In the United Kingdom, two days after the birth of the son of Prince Harry and the Duchess of Sussex, Meghan Markle, a BBC broadcaster tweeted an image and caption portraying the baby as a chimp (Fox 2019). In India, Africans are often seen as demons (Prabhu 2017). In the United States, the first president of African ancestry was regularly caricatured as a monkey (Nittle 2020).

How costly are these images to freedom and life itself? In Canada, Black people in Toronto are 20 times more likely than white people to be fatally shot by the police (Love 2019). In Portugal, Black people are ten times more likely than white people to be incarcerated (Henriques 2017). More Black people are jailed in England and Wales proportionally than in the United States (Ramesh 2010). In the United States, doing almost anything while Black can be dangerous, and even deadly (Belton 2017).

Africa and everything African have been devalued for more than 600 years. In order to justify the enslavement of Africans and the exploitation of Africa, Europeans developed a hierarchy of humanity with 'white' people at the top and 'Black' people at the bottom, and all too often, outside of the human family. They devised the ideology of white superiority and its correlate, the ideology of Black inferiority, which drives the European narrative that has come to permeate every institution of global society and the global mind.

For more than six centuries, the children of Africa have been living their lives according to a narrative written for them by Europeans to serve their interests. At the heart of the European narrative is the lie of white superiority and Black inferiority.

This paper examines the role of African psychology in the development of the global movement for freedom from the European narrative driven by the lie and the creation of a renewed African narrative defined by the truth of Black humanity. It sketches a picture of the traumatic effects for Black people living under the European narrative. It describes the growing global grassroots movement for emotional emancipation being led by Community Healing Network, in collaboration with the Association of Black Psychologists. And it explores the movement's principal strategy, Emotional Emancipation (EE) Circles, a community-centered approach designed: 1) to help heal the harm inflicted on the people of Africa by the lie; and 2) to clear the way for them to free themselves from it once and for all.

Life under the European Narrative

Africa, the birthplace of humanity and the wealthiest Continent in the world, has a rich history and culture. It is the home of ancient civilisations which, in the words of the scholar Henry Louis Gates, 'in their day, were just as splendid and glorious as any on the face of the earth' (Gates n.d.).

But Africa's rich history was disrupted by European invasion and violence. To enrich itself and build the extraordinary wealth of the Western world, Europe colonised Africa, erased Africa's history, and replaced that history with the lie of white superiority and Black inferiority. This lie was first told in writing in the 1400s by the Portuguese and then by other Europeans to justify the enslavement of African people and the economic exploitation of Africa (Kendi 2017). According to the lie, everything Black is inferior – Black skin, Black hair, Black culture, Black values, Black religion, Black families, and Black philosophy. For more than six centuries, nearly every institution of the Western world has – explicitly and/or implicitly – reinforced the message that everything that comes out of Africa, including its people, is to be devalued. The lie is at the root of current conditions on the African Continent, where many economies and educational systems continue to be dominated by outside interests and are still shaped by post-colonial strategies (Paul *et al.* 2017; Zeleza 1997).

The lie is the underlying reason why all across the African Diaspora, according to the United Nations, the descendants of the victims of enslavement, are today among the 'poorest and most marginalised groups', who 'have limited access to quality education, health services, housing and social

security, ... and all too often experience discrimination in their access to justice, and face alarmingly high rates of police violence, together with racial profiling' ('International Decade for People of African Descent', n.d., para. 3 - 4).

Enslavement is as old as humanity itself. The Greeks and Romans enslaved people. For over two centuries, North Africans enslaved an estimated one million white Christians.

But the enslavement of Africans was markedly different. The transatlantic trafficking in human beings rested on the marking of an entire Continent and its people as inferior, even subhuman. To justify their version of enslavement, Europeans relied on a system of racial classification that led to depopulation, forced relocation, terror, and the dehumanisation of persons of African ancestry (Grills, Aird & Rowe 2016). The result was the systematic denigration of Africa – its lands, peoples, culture, philosophies, spirituality, languages, history, and overall contributions to human development (Mazrui 1986).

The earliest recorded seeds of justification for this crime against humanity were planted in Portugal in the 1400s by Prince Henry in his effort to defend the enslavement of 927 Africans (Kendi 2017). In the United States, the lie was used to justify the enslavement of Africans, 'in an era when the dominant political philosophy was equality, civil rights, democracy, justice, and freedom for all human beings' (Smedley & Smedley, 2005, p. 19). Several authors have noted that 'the only way Christians could justify slavery was to demote Africans to nonhuman status' (Smedley & Smedley 2005: 19; Haller 1971; Smedley 2018). Theologians developed a complicated theory of obedience to justify the authority and power of white people over Black people (Aird 2008).

In fact, Christianity served to increase the cruelty meted out upon enslaved Africans. As Frederick Douglass observed, his enslaver found religious support for his brutality in the Bible, '[making] him more cruel and hateful in all ways' (Douglass 2005:66).

The massive human trafficking of Africans disrupted the normal patterns of cultural, social, and industrial development on the African Continent. By most estimates, from 1482 to 1888, between fifteen to fifty million people were uprooted as a result of Europe's actions (Asante & Abarry 1996). Millions more were dislocated.

Among the European nations that trafficked in African human beings were the Portuguese, Dutch, French, and English. From 1500 to 1750, the

largest employers in Holland and Portugal were companies engaged in trafficking (Kendi 2017). From the long, forced marches from the interior to the coast, detention camp diseases, the horrific Middle Passage (where upwards of one third of the people perished) to the brutal 'seasoning' of enslaved people in the Caribbean, where the dehumanisation efforts intensified – African human beings were turned into chattel (Beckles 1989). People of African ancestry across this Diaspora became, in effect, multigenerational captives.

All people of African ancestry born over the course of last 600 years have entered into a world that profoundly devalues their lives. They have been marked as ugly, unlovable, incompetent, dumb, worthless, useless, evil, and animal-like. African people were forced to contend with a level of physical and emotional terror and brutality that words cannot describe, and a caste system was created, defining a hierarchy in which 'white' people ranked the highest and 'Black' people the lowest – and many times, outside of the circle of humanity The resulting ideology objectified, commodified, and dehumanised African people and came to permeate nearly every global institution and the global mind.

The profoundly negative stereotypes that cast African people as 'less than' are the product of that lie. These stereotypes have adversely shaped the world's perceptions of African people and, far too often, their perceptions of themselves. Those stereotypes have persisted, and the advantages conferred by 'whiteness' and the disadvantages imposed by 'Blackness' have been multiplying over the course of more than six centuries.

The lie became embedded in societal systems and practices through a set of fundamental legal precepts. The presumption of inferiority, relegation to the status of property, powerlessness and dependence, insistence on white racial purity, restriction of freedoms for those who are supposedly free, the degradation of the African family, the demeaning of African culture and religion, denial of education, and the use of public and private violence as instruments of domination and control were among the basic premises of the jurisprudence of enslavement in the United States (Higginbotham 1996).

Similar precepts guided the systems that enslaved African people in the Caribbean, Central and South America, as well as the systems of colonialism across the African Continent. These precepts continue to adversely affect Black people in Africa and across the Diaspora today (Higginbotham 1996; Ackah 2017).

Cheryl Tawede Grills, Enola G. Aird & Patrick G. Frierson

The Effects of the Lie
Cultural Trauma and Cultural Imperialism

Cultural trauma refers to the 'dramatic loss of identity and meaning, a tear in the social fabric affecting a group of people that has achieved some degree of cohesion' (Eyerman 2001:2). At its core, it is a collective experience of major disruption and a social crisis of meaning and identity. Cultural trauma is the result of a direct assault on the integrity of African cultural values, principles, practices, and identity supplanting African standards of ethics, philosophy, psychology, civic engagement, aesthetics and spirituality in favour of European standards. It is a pervasive assault that uses multiple vehicles, including literature, scholarship, television, newspapers, radio, and social media to establish and maintain its authority.

Cultural trauma is a collective process that creates collective memories that provide the individual with a cognitive map to orient present behaviour (Eyerman 2001). Unlike psychological trauma, direct experience and experience by all members of the group is not required and the culturally traumatic events can be near or far, contemporaneous, or in the distant past. Regardless of the spatial or temporal distance, the traumatic experience can be equally profound and challenging. Cultural trauma ignites what Alexander *et al.* (2001) refer to as a trauma process in which its victims are forced to grapple with making sense of assaults to their humanity, the pain they inflict, and perplexing attributions of responsibility.

Cultural imperialism is forced acculturation that promotes, imposes, or forces the culture of one society on another society or group of people. This forced acculturation can take a variety of forms, including attitudes, policies, social norms, and military action, all in the service of reinforcing control and cultural hegemony. Education and media systems serve as its prime instruments. For example, many countries outside of Europe have been set up with replicas of the education and media systems in Britain, France, or the United States, carrying their Eurocentric values.

Both cultural trauma and cultural imperialism create a climate of alienation that has a profound effect on the Black personality and beliefs about things African. Diop (1989) observed the profound inability among many people of African ancestry to believe that Africa contributed anything of worth to human civilisation. This is the consequence of the grand narrative of white superiority and Black inferiority that socialises Africans to the story of

Europe's and America's 'glorious' achievements, with only passing references to a few unfortunate hiccups along the way, including the enslavement of African people, colonialism, apartheid, Jim Crow, lynching, the mass incarceration of Black people at rates that rival enslavement, etc.

Colonial education pulls the colonised away from their structures of indigenous learning and meaning, and draws them toward the structures of the colonisers (Fanon 1963). The colonial and post-colonial education system, as an ideological state apparatus (Althusser 2006), operates as an instrument of mental control. In Africa and across its Diaspora, colonial and post-colonial educational systems teach the colonisers' worldview and a Westernised framing of African history and culture. As Julius Nyrere observed,

> When we were at school, we were taught to sing the songs of the Europeans. How many of us were taught the songs of the Wanyamwezi or of the Wahehe? Many of us have learnt to dance the rumba, or the cha cha, to rock and roll and to twist and even to dance the waltz and foxtrot. But how many of us can dance, or have even heard of the gombe sugu, the mangala, nyang umumi, kiduo, or lele mama (Malambugi, Finn, & Shorter, MAFr. n.d.).

On the Continent, colonial and post-colonial education was designed to create a class of people who are African by ancestry, but Eurocentric in worldview, opinions, and values. The consequence of this cultural imperialism includes 'identity deformation, misrecognition, loss of self-esteem, and individual and social doubt in self-efficacy' (Abdi 2010: 12). A hybrid identity emerges that diminishes African history and customs. In effect, colonial education,

> annihilate[s] a people's belief in their names, in their languages, in their environment, in their heritage of struggle, in their unity, in their capacities and ultimately in themselves. It makes them see their past as one wasteland of non-achievement and it makes them want to distance themselves from that wasteland. It makes them want to identify with that which is furthest removed from themselves (wa Thiong'o 1986: 3).

While some Black people may not believe the lie, they may have little psychic energy to withstand or counter it. Like the hamster in a wheel,

significant energy is expended but the creature goes nowhere. The weight of the lie consumes all effort and energy in the service of the oppressor's interests, leaving few physical or psychic reserves for critical consciousness and liberation. Essentially 'space, time, energy, mobility, bonding, and identity are compromised' (Chester Pierce as cited in Bulhan 1985:124).

Adverse Psychological and Physical Effects

The adverse psychological effects of centuries of dehumanising oppression cannot be underestimated. Whether they yearn to be free or accept the privileged status bestowed upon them by the lie, Black minds have been colonised (Wa Thiong'o 1986).

> To know myself in the oppressor's terms is to be continually at the risk of using a racist formulation as a way of understanding self – of unintentionally objectifying oneself in terms of these racist values (hook *et al.* 2004: 97).

The dynamics of dehumanisation can be seen today in the world's negative perceptions of Black people in the form of implicit and explicit bias; all too often, Black people's negative perceptions of themselves maintained in fractious relationships; and struggles to maintain optimal emotional and physical health.

The lie has dominated the world's consciousness for more than six centuries. It cannot be legislated away. Legislation has not addressed the fact that in this racialised world, more than lands and resources and human bodies were appropriated. Culture and history were appropriated, which meant that the means and resources for establishing and cultivating identity were also appropriated. A deadly mindset was established to normalise and rationalise inequities and racial violence, often citing intellectual, moral, and other incapacities among people of African ancestry as justifications for discriminatory practices. This mindset led almost all people to see disparities between the wealth of Europe and the United States and poverty levels in Africa and the African Diaspora, as the natural and normal order of affairs brought on by the ineptitude and deficiencies of Black people (Kendi 2017). The inequalities faced by the African Diaspora are considered *their* fault; *they* are blamed.

Ponterotto *et al.* (2006) identified five psychological consequences of exposure to the lie and the mechanism of racism:

1) **alienation** (resulting from adopting the cultural and racial reality of Whiteness);

2) **internalised racism** (the process of accepting the racial stereotypes of the oppressor);

3) **race-related trauma** (psychic trauma resulting from exposure to multiple forms of racial stress);

4) **race-related fatigue** (mental fatigue resulting from the exposure and vigilance associated with microaggressions, etc.); and

5) **racial mistrust** (defensive reactions of mistrust toward whites in response to repeated discrimination).

The lie can affect Black people's perceptions of themselves (Jones 2000; Sellers, Copeland-Linder, Martin & Lewis 2006) and it can undermine one's sense of quality of life (Utsey *et al.* 2002). One's income and education serve no protective function against these negative effects (Hudson *et al.* 2012). Psychologically, the racial stress caused by the lie can lead to feelings of anger, anxiety, paranoia, helplessness, hopelessness, frustration, resentment, fear, lowered self-esteem, and lower levels of psychological functioning (Fisher, Wallace & Fenton 2000; Jencks & Phillips 2011; Sellers & Shelton 2003). Physically, the racial stress caused by the lie can have negative effects on the body including changes in immune, neuroendocrine, hypothalamic–pituitary–adrenal (HPA) axis, and cardiovascular system functioning, diabetes, age-associated diseases, breast cancer, and mortality (Jackson *et al.* 2010; Utsey, Chae, Brown & Kelly 2002; Silverstein 2013; Springer Science+ Business Media 2011).

The lie profoundly affects Black children. Exposed to the lie and racial discrimination, Black children can be more vulnerable to stereotype-threat processes, which can undermine their emotional and physical well-being and their academic successes (Chavous, Rivas-Drake, Smalls, Griffin & Cogburn 2008; Neblett, Philip, Cogburn & Sellers 2006; Neblett, Smalls, Ford, Nguyên, & Sellers 2009; Smalls, White, Chavous & Sellers 2007; Stevenson & Arrington 2009; Wong, Eccles & Sameroff 2003).

Cheryl Tawede Grills, Enola G. Aird & Patrick G. Frierson

Toward a Renewed Life under a New African Narrative: Healing the Wound: An African Psychology Approach

Both African-centred and Black psychology recognise the damaging impact of colonialism, chattel slavery, structural racism, and the lie of white superiority and Black inferiority on the African mind and consciousness. African psychology takes us one step further in its recognition and validation of indigenous African conceptualisations and approaches to psychology (Grills, Nobles & Hill 2018). It operates from the basic premise that there is an African way of being that reflects an African 'quality of thought and practice' (Nobles 2015: 405), rooted in the cultural image and interest of people of African ancestry (Karenga & Carruthers 1986). As such, African psychology offers the best path to answering fundamental questions such as: 'who am I?', 'am I healthy and well?', and 'am I in alignment with my reason for being?' (Grills, Nobles & Hill 2018).

African psychology also proceeds from the idea of an African metaculture and African identity, which extends beyond the demarcations of national cultures and Diasporan locality. In this African metaculture, there is both unity and diversity in the Pan-African global village (Ebede-Ndi 2016; Adelowo 2015).

> Unity is found in the centrality of spirituality, a belief in life after death, veneration of the ancestors, communal orientation, and notions of family and community that are not centered [sic] solely around the nuclear family, and are principles found across African cultural contexts. Variations in the surface level details found in the expression and manifestation of these principles reveal the diversity within the metaculture (Grills, Nobles & Hill 2018: 802).

African psychology incorporates notions of energy (within and between persons) and vibration, and how they may influence mood, thought, and interaction. It examines cross-generational influences on behaviour and psychological functioning, including ancestral/spiritual influences. Its healing strategies include the community as client as well as the individual. Affect and emotion are understood not solely as individual processes, but are also reflective of the principle of consubstantiation wherein individual experiences are linked to the experience and energy of those around the person. It expands

and deepens what constitutes healing praxis to include the curative properties of collective praxis contained within ceremonies, rituals, songs, dance, and prayers.

As a theory and science of human behaviour, African psychology is best suited to provide the psychological foundation for a community-centred, global movement for freedom from the lie of white superiority and Black inferiority.

The Global Movement for Emotional Emancipation: A Community-Centered Approach to Psychological Liberation

Makota Valdina, the African-Brazilian educator and religious leader, has urged people of the African Diaspora to recognise that they are 'not the descendants of slaves, but of human beings who were enslaved' (Araujo 2005). Marcus Garvey impressed upon people of African ancestry the need for emancipation from 'mental slavery'. Carter G. Woodson urged Black people to recognise and correct their 'mis-education' (Woodson 1933). Steve Biko (1967) observed that 'the most potent weapon of the oppressor is the mind of the oppressed'. Martin Luther King Jr. (1967) declared that 'The Negro will only be free when he reaches down to the inner depths of his own being and signs with the pen and ink of assertive manhood his own emancipation proclamation'. Maya Angelou counseled Black people to take the time 'to heal from the lies they've been told, and the ones they've told themselves' (M. Angelou, personal communication, 2008). Inspired and guided by these and other calls from elders and ancestors over the generations, Community Healing Network (CHN) was launched in 2006 in New Haven, Connecticut, in the United States, to build a global grassroots movement for emotional emancipation to mobilise African people on the Continent and throughout its Diaspora to do the long-overdue work of freeing themselves and their children from the lie of white superiority and Black inferiority.

CHN's mission is to mobilise Black people to heal from the trauma caused by centuries of anti-Black racism, free themselves from toxic stereotypes, and reclaim their dignity and humanity as people of African ancestry. CHN's objectives are:

1. to focus squarely on – and raise awareness about – the root cause of anti-Black racism: the lie of white superiority and Black inferiority that

pervades societies around the world and continues to harm Black people;

2. to put the issue of emotional emancipation – freedom from the lie – at the top of the global African agenda;

3. to develop and share initiatives to promote the emotional emancipation, healing, wellness, and empowerment of African people on the Continent and in its Diaspora; and

4. to build a global online community to connect, support, and empower local leaders to act as catalysts for emotional emancipation in neighborhoods across the African world.

CHN's Primary Ally: The Association of Black Psychologists

In 2011, CHN reached out to the Association of Black Psychologists (ABPsi) to ask for its help in making sure that CHN's Emotional Emancipation (EE) Circles process was developed in ways that were psychologically sound, culturally grounded, evidence informed, and community defined. CHN also asked for ABPsi's help in building the global movement for emotional emancipation. The result has been a very productive collaboration through which ABPsi has become CHN's primary ally in all of its work.

Basic Premises of the Movement

Baldwin rightly stated, 'People are trapped in history and history is trapped in them' (Baldwin 1955: 146). The movement for emotional emancipation is mobilising Black people to plot and successfully execute their escape from the European narrative. The fundamental premises of the movement are:

1. Africans on the Continent and in its Diaspora are trapped in the European version of history;
2. In order to escape the narrative imposed on them by Europeans and create a narrative of their own making, people of African ancestry must go through a process of emotional repair; and
3. African cultural principles and values, and the insights of African psychology hold the keys to the emotional repair that will empower them to escape the trap of the European narrative.

This approach, grounded in African psychology is aimed at fostering the creation of flourishing Black communities by clearing away the central barrier to Black flourishing, namely the lie of white superiority and Black inferiority, and by helping to build a new culture of emotional emancipation, healing, wellness, and empowerment across the African Diaspora. It is both a form of prevention and intervention. It is community-centred. It understands the energy and power of the collective and is therefore focused on group, not individual experiences. It situates and celebrates human behaviour and functioning within an African psychology conceptualisation. And it subscribes to the idea of an African metaculture and African identity in which the demarcations of national cultures and Diasporan locality are recognised, but also transcended.

Initiatives of the Movement

The movement's key initiatives include:

1. the annual celebration of **Community Healing Days,** on the third weekend of every October, which was inspired and supported by the late Dr. Maya Angelou, to encourage Black communities to put 'time for healing' at the top of their agendas;

2. **Emotional Emancipation Circles** (EE Circles), self-help support groups that are nurturing and liberating spaces in which participants come together to gain eye-opening historical insights, to learn essential culturally grounded keys for psychological liberation and behavioural change, and to practice concrete emotional wellness skills to recognise and reduce racial stress and trauma;

3. the **Community Healing Institute**, designed to bring together mental health professionals to help CHN develop, share, teach, and train others in its healing strategies;

4. the **Defy the Lie** of Black Inferiority **and Embrace the Truth** of Black Humanity **pledge campaign** to mobilise people of African ancestry to make personal commitments to emotional emancipation;

5. the **Valuing Black Lives Global Emotional Emancipation Summit,** which has brought together hundreds of activists from across the

African Diaspora in an unprecedented initiative to develop a common global healing response to the common global challenges posed by the lie; and

6. **the 2018-2020 Global Truth Campaign and Tour**, which was designed to make 2019, the 400th anniversary of the first recorded forced arrival of Africans in the United States, a pivotal year for Black people to declare their independence from the lie, to walk into the year 2020 with a more perfect vision of themselves – focused on the truth of their humanity; and

7. **CHNConnect**, which has begun to link all of the movement's constituencies across the globe together to support them on their journey toward emotional emancipation by providing an online space for learning, training, and collaboration.

Emotional Emancipation Circles: The Primary Movement-Building Strategy

According to Armah (1979: 81),

> Healing is […] the work of inspiration, not manipulation. If we healers are to do the work of helping to bring our people together again, we need to know such work is the work of the community. The work of healers is the work for inspirers working long and steadily, in a group that grows over the generations, till there are inspirers, healers wherever our people are scattered, able to bring us together again.

A Global Network of Healers

The aim of the movement for emotional emancipation is to create a global network of healers who are, as Armah has suggested, everywhere people of African ancestry are scattered, and who are equipped to provide healing spaces and tools to help liberate the African mind and spirit, to bring Africa and her Diaspora back together again.

More than 1,000 local leaders have been trained to facilitate EE Circles, and seeds for EE Circles have been planted in more than 50 cities in the United States and around the world, including New Haven, Connecticut; Ferguson, Missouri; Brooklyn, New York; Port-au-Prince, Haiti; Baltimore,

Maryland; Los Angeles, California; Havana, Cuba: Kingston, Jamaica; Johannesburg, South Africa; and London, Birmingham, and Manchester in the United Kingdom.

The EE Circles

EE Circles are a self-help healing strategy that is resonating with Black people across the Diaspora. In initial evaluations, participants in EE Circles report significant improvements in multiple indicators of well-being and have described the EE Circle experience as 'life-changing' and 'transformative'.

The following comments are typical of the feedback received from over 150 structured interviews:

'EE Circles are the most significant, tangible, and scalable development supporting the mental health of Black people in decades'. – **Dr. Annelle Primm, Psychiatrist, and Convener, All Healers Mental Health Alliance**

'The EE Circle process is a model for healing for Black people that responds directly to the many inquiries I have received'. – **Baba Leonard G. Dunston, Convener, Black Family Summit/Institute for the Black World 21st Century; President Emeritus, National Association of Black Social Workers**

'*EE Circles should become the first line of defence for wellness for Afrikans living while Black. Thank you so much for developing EE Circles and long may they continue*'. – **Dr. Erica McInnis, Psychologist, Nubia Wellness and Healing, Manchester, United Kingdom**

'EE Circles are culturally relevant. They were created by Black people, for Black people, and are exactly what we need. EE Circles are a 'community defined evidence practice,' in other words, they are a healing circle that the Black community says works'. – **Dr. Kristee Haggins, Psychologist, Safe Black Space, Sacramento, California**

'EE Circles are transformative catalysts for reclaiming our human dignity as people of African ancestry'. – **Dr. Ram Bhagat, Founding Member, Virginia Emotional Emancipation Circle Conductor**

The movement for emotional emancipation and EE Circles is grounded in African cultural wisdom. It establishes the roadmap for how

people are to live principled lives. They include values such as solidarity, cooperation, mutual helpfulness, interdependence, and reciprocal obligation, individual initiative and responsibility, social morality (a type of morality that is preoccupied with human or social welfare), moral virtues including good character, conduct, and behaviour, pursuit of knowledge and wisdom, and a willingness to learn, significance of family, love, kindness, compassion, generosity, peace, patience, obedience and respect, justice, gratefulness, generosity and beneficence, self-control, and harmony and of course, spirituality (Gyekye 1996).

EE Circles are a psychologically sound, evidence informed, culturally grounded, community-defined practice through which Black people are working to deepen their understanding of the impact of historical forces on their self-images, relationships, and emotional and physical health, to detoxify their minds and spirits, and to learn essential emotional wellness skills to help them be at their best as individuals and as a community.

EE Circles are designed to promote:

- an increase in critical consciousness;
- a repertoire of skills to understand racism and the lie, and manage racial stress;
- increased cognitive and physical self-awareness, and emotional intelligence (awareness of self and others);
- an increased sense of compassion for self and others who are experiencing racial stress;
- improved communication and interpersonal skills;
- self-care – emotional and physical;
- knowledge and understanding of African cultural principles and values;
- greater access to historical facts about Black people to correct the mis-education fostered by the lie; and
- greater discernment about who and when to trust and when not to trust.

The EE Circles can be used to address a wide range of personal and community challenges in Black communities, including:

- by individuals, to reduce racial stress and promote emotional and physical well-being;

- by parents, to provide cultural and racial socialisation to their children to protect and to promote resilience;
- by teachers, to increase school bonding and academic performance;
- by community-based organisations, to address youth violence and gang involvement;
- by health institutions, to help people of African ancestry who have histories of trauma and cardiovascular risks;
- by child welfare agencies, to provide positive youth development engagement for children of African ancestry in foster care;
- by juvenile and adult incarceration populations, to support self-awareness and personal growth for successful re-entry;
- by after-school programmes, to support positive youth development and youth civic engagement; and
- by universities, to improve retention and matriculation of college students of African ancestry.

Core EE Circle Values

The EE Circles espouse the core African value of *ubuntu*, which refers to a general quality of character, attitude, and behaviour (Shutte 1995). The isi-Xhosa (Bantu-Nguni) expression, *umuntu ngumuntu ngabantu*, states the principle that 'a person is a person through persons'. We are born human beings, but we must grow into persons and personhood. In the context of the lie, the African community takes back the authority to define the African person as person (Menkiti 1979), clear of the delusions created by the lie.

EE Circles are also grounded in the Akan principle of Sankofa, that is, that in order to move forward, we must go back and fetch (learn from and apply) the cultural wisdom of our ancestors. Through the process of Sankofa – the movement for emotional emancipation provides a framework for doing the work of retrieving the cultural past, reckoning with the African holocausts of enslavement and colonialism, and defining, at the personal and collective levels, what should be carried forward and what must be left behind. This simple process exposes many facets of the lie of Black inferiority including the fundamental lie that nothing good came out of Africa.

The EE Circles subscribe to the concept epitomised in the isiZulu greeting '*sawubona*', which translates to, 'I see you'. *Sawubona* invokes the principle of mutual responsibility. In saying *sawubona*, or *siya wubona* (we see

you/we see your family), one is saying 'our eyes meet, ancestrally and spiritually'. Seeing is a dialogue establishing you as a witness to the existence and condition of the other, who also is a witness to your presence. Seeing empowers and instructs us to investigate our mutual potential and connection. *Sawubona* is a deep form of witnessing and presence, where seeing is also feeling and connecting, and healing.

The EE Circles are built upon the foundation of African Philosophy that among other things, teaches that:

1) Who we are is intimately tied to the quality of our relationships with the Divine and with each other;

2) Our value as human beings is directly connected to the fact that we are extensions of a Divine or Life Force. This is the metaphysical foundation and framework for what it means to be a person and a community. 'The essence of being is 'participation' in which humans are always interlocked with one another' (Shutte 1995: 55).

3) There are levels of reality. For example, according to the Akan there are three levels of reality: *nea wohu* (that which you can see); *nea wonhu* (that which you do not see or sense with the normal senses); and *nea etra adwene* (the unperceivable – that which transcends thought such as a full comprehension of the Supreme Being.) These levels of reality have corresponding levels of human consciousness that can be accessed by all people. Some may call this mere intuition or the foresight found in dreams.

4) The most important thing in life is not accomplishments or things but the quality of our relationships with others, our character and ethics, and our sense of responsibility for others.

5) Our intellect is best manifested not through what we know but in the practice of wisdom. The seat of intelligence is not in our brains engaging in the skillful use of analysis and logic, but the extent to which we are able to connect our intellect with our hearts and rise beyond intelligence to wisdom (the quality of having experience, knowledge coupled with deep understanding, and good judgment; the quality of being wise).

6) *Ubuntu* communalism is more important than individualism or mere collectivism (an aggregated sum of individuals in which the society inevitably places the emphasis on the individual, on his/her original

activity and needs).

7) The character of *ubuntu* is embodied in a set of values or strengths of character including: patience, hospitality, loyalty, respect, sociability, endurance, empathy, health.

8) The task of personhood as we grow older is to become more fully connected to others in a web of healthy relationships.

9) Ultimately, the self and the community are united in a web of reciprocity –which could be thought of as centrifugal selfhood from an African philosophical perspective.

These African philosophical principles underscored the need for the EE Circles to promote healing in a communal context, inspired the design of seven keys to emotional emancipation, and provided a way to understand and repair the disruption to the African rhythm of life caused by enslavement, colonialism, cultural imperialism, and oppression.

EE Circles promote critical consciousness; expose implicit biases and internalized racism; explain and heal the personal and collective wounds of racial trauma; offer a healthy counter-narrative to the lie; and foster resilience.

Critical Consciousness is the antidote to the lie. The EE Circles create spaces through which Black people can develop an acute level of awareness that radicalises consciousness. This is essential because

> the more radical the person is, the more fully he or she enters into reality so that, knowing it better, he or she can transform it. This individual is not afraid to confront, to listen, to see the world unveiled (Freire 1970: 21).

EE Circles create the space and provide the strategies for Black people to see and boldly confront the lie in order to neutralise its negative effects. Historical knowledge, political consciousness, self-awareness, and self-reflection grounded in an African point of view open the way to a firm sense of identity and Black consciousness. They increase the capacity to detect and resist oppression and the deadly mindset of white supremacy.

The EE Circles are designed to promote a level of critical consciousness that leads to the ability to see reality beyond the lie, to see the contradictions in the way systems and societies operate, to see one's position within that context, to recognise signs that the lie has been internalised and to

see the pathway to emotional and psychological liberation (Freire 1970; Biko 1978; Fanon 1963). This critical consciousness empowers the individual and the collective. It radicalises consciousness, which empowers personal emancipation and fuels collective action to transform the very sources of oppression, but in ways that do not oppress other people because one cannot be liberated while another is oppressed.

Implicit Bias has been defined as an attitude or stereotype that influences perceptions, actions, and decisions. With respect to race, it often involves subtle judgments that can be automatic and unconscious and drive behaviour (Staats *et al.* 2015). These biases are regularly reinforced by messages in the mass and social media, the education system, and other institutions within a society. Implicit biases have far-reaching and long-standing adverse effects (e.g., white politicians act in less responsive ways to Black constituents (Mullainathan 2015), or medical professionals deliver substandard health care (Opam 2016; Johnson *et al.* 2017; Hoffman *et al.* 2016; DeAngelis 2019).

Internalised Racism is the heartbreaking and painful practice of turning the negative racial beliefs, attitudes, practices, and oppression inflicted by white supremacist thought in upon one's self, family, and people. Internalised racism is what Biko (1978) referred to as the subjective aspect of Black oppression that must be eradicated in the process of promoting Black consciousness. Freedom from internalised racism is an antidote to the lie in the sense that it increases skills in detection, resistance, and protection of self and community well-being from the deadly mindset of white supremacy.

Trauma resulting from the lie assumes many forms including historical, cultural, and individual. Individual trauma can result from exposure to an overwhelming amount of racial stress that exceeds one's ability to cope. Historical trauma is the legacy of numerous traumatic events inflicted on a group of people who share a specific group identity or affiliation – ethnicity, nationality, and religious affiliation that is experienced over generations and includes the psychological and social responses to these events (Brave Heart & DeBruyn 1998; Evans-Campbell 2008). Cultural trauma is a collective experience of major disruption to the social and cultural foundation of a group that can lead to 'a dramatic loss of identity and meaning' (Eyerman 2001:2).

Central to redressing individual, historical, and cultural racial trauma is the reconstitution of the group's collective identity. And like Eyerman (2001), this must be a collective representation process of the past and present.

In other words, people of African ancestry must 'collectively' define for them-selves: who they are, where they came from, and the substance of their past and present. For this 're' presentation to be truthful and affirming, they, the victims of the trauma, must have control over its construction, articulation, and dissemination and they must do this together. The EE Circles provide a space for the reconstitution of African peoples' collective identity, a re-visioning of the historical present and the creation of a different, more accurate, collective memory to aid in healing from individual, historical, and cultural trauma.

Healthy Counter-Narratives are necessary in the face of repeated exposure to the negative messages contained in the lie. While Black people have positive counter-messages that can create affirming memories and mental models (what a mother, father, grandparents, community say about being lovable, gifted, talented and full of possibilities etc.), they are vulnerable to constant assaults the magnitude and frequency of which threaten their positive and protective impact. A collectively reinforced healthy counter narrative can change negative schemas and self-images. Through activities, discussion, and exposure to a variety of sources of information, EE Circle participants learn how to become stronger 'psychological freedom fighters', 'truth to power speakers', 'tenacious and principled' and 'fearless liberators'.

Resilience refers to the processes that individuals, families and communities use to cope, adapt and take advantage of assets when facing significant acute or chronic stress, or the compounding effect of both together (Luthar *et al.* 2000; Ungar 2011). Resilience is not about toughness, grit, or merely bouncing back from stress. It is not about how people endure, but about how they recharge (Achor & Gielan 2016). And it is not and never should be understood as the ability to adapt to the *status quo* (Van der Platt 2016). It is about having a variety of ways to replenish (e.g. a positive support system with reliable and nurturing connections to others, spirituality, exercise, healthy diet, hope, regulation of emotions, clear values and ethical code, commitment to something larger than one's self, etc.). It is about adopting an attitude that self-care is not-self-indulgence but rather self-preservation, which is an act of political warfare (Lorde 1988). It is about a dynamic, reciprocal relationship between the individual and the nested ecologies (supportive and/ or harmful) within which she/ he lives (Van der Platt 2016). The EE Circles emphasise self-care and resilience through specific wellness tools (Ndefo 2017) and through an intentional recognition, transmission, and use of life affirming cultural tools and principles (e.g. *ubuntu, sankofa*, spirituality, respect for

elders and their wisdom), handed down to the people of the African Diaspora across generations.

The Centrality of African Psychology

Historical forces that repeat certain narratives and themes have a powerful influence on consciousness, imagination, aspirations, identity, and behaviour. African psychology provides a Diasporan-African historical lens and has a key role to play in plotting an escape out of the European narrative into full liberation, and an authentic identity unencumbered by the lie of white superiority and Black inferiority. This means applying a historical lens to our theories, research and praxis so as to address the multigenerational effects of the lie that shape how Black people, and others, see Black people. From that perspective, African people, wherever they are in the world, can develop a more accurate understanding of the African human spirit, behaviour, the stress/resilience cycle, and what an emancipated African psyche looks like.

There is an African proverb, 'until the lion has a historian, the hunter will always be the hero'. If African people probe deeply the full meaning of this proverb, they cannot help but realise an essential lesson from African psychology – namely that they must engage the politics of consciousness. African psychology must apply its efforts toward addressing: 1) the psychological implications of the unmitigated assaults to the humanity and psychospiritual integrity of the Diasporan African family; and 2) how this history, framed as a 'socially constructed' enterprise, sustains and reinforces the consequences of the assault. People of African ancestry cannot rely on the tools and curriculum of the oppressor. For example, the U.S. history curriculum does not promote critical thinking about how the U.S. 'constructs racialized [sic] identities and the role this plays in the political, economic, social, and cultural contexts of US history' (Anderson & Metzger 2011: 393) and western psychology's cognitive behaviour therapy will not help them think their way out of the grip of the oppressive lie.

African psychology also has a role to play in examining the Diasporan African community's resistance across generations. In spite of the lie, the African community has survived, resisted, excelled, and maintained various degrees of cultural continuity. How do we identify, understand and build upon those cultural and constitutional strengths? If African psychology does not develop substantive research, theory, and practice about these phenomena, then

it runs the risk of offering: 'answers that don't answer, explanations that don't explain, and conclusions that don't conclude' (Fred Hampton 1971).

The EE Circle Contextual Model

The EE Circle builds on Bronfenbrenner's (1979) social ecological theory to facilitate a process of awareness that deepens understanding of the multiple levels within which the lie operates. What became the EE Circle contextual model (see Figure 1), however was nuanced and deepened by African Psychology's bio-psycho-socio-spiritual framework (Grills, Nobles & Hill 2018).

Social ecological theory argues that any true understanding of human behaviour must take into account the entire ecological system within which human development occurs. Bronfenbrenner's model contains five interrelated subsystems. The most proximal level to the person is the *microsystem* (i.e. dyad relations with family, peers, etc. in the family, school, neighborhood, etc.) followed by the *mesosystem* (which moves beyond the dyad and connects the dyad to other systems within which the family child, parent lives). Immediately beyond these subsystems and nested within the surrounding, broader *macrosystem* (consisting of laws, customs, cultural values, ideologies that characterize the society or social group) lies the *exosystem* (i.e. the social system consisting of community resources, social networks, local politics, industry, etc.). Finally, affecting all of these is the *chronosystem* which takes into consideration the powerful force of time. Human behaviour is embedded within historical contexts and history can exert a powerful influence on all other levels in the ecosystem.

The EE Circle contextual model required an expansion of Bronfenbrenner's social ecological model to be consistent with African Psychology, which recognises the presence of an essential psycho-spiritual system (i.e. the spiritual forces and processes that permeate all aspects of human behaviour as well as the various levels of the ecosystem) (Grills 2004). Factors far beyond the decisions and constitution of the individual weigh heavily upon life chances, quality of life, and well-being. Conscious critical analysis of these forces is a central component of the EE Circle change process, which contends that personal well-being can only exist in the context of community well-being, and community well-being is affected by forces within and beyond the immediate community, across time, and beyond the mundane world.
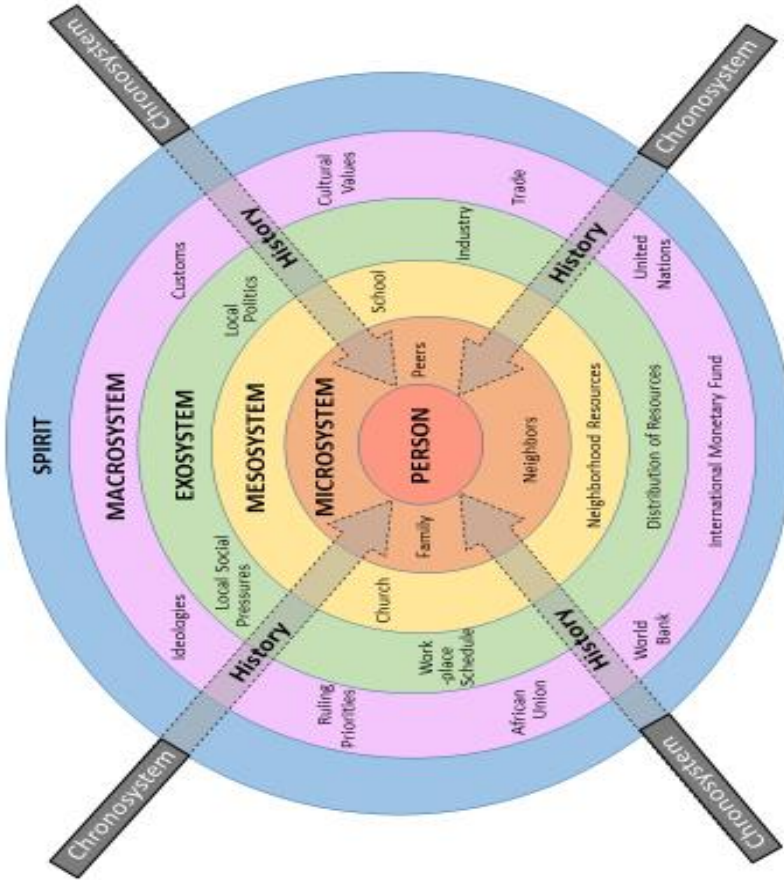
Figure 1: EEC Social Ecological Model. Adapted from Bronfenbrenner, U. 1979. *The ecology of human development*. Cambridge: Harvard University Press.

Factors operating at more distal levels of the ecosystem (spirit, macro, exo, meso or micro) matter. The EE Circle model moves beyond the Western-centric lens, calls attention to these levels distal to the individual, and encourages a focus on the intersections and interactions among personal and communal processes, historical forces, and the other levels of the ecosystem. In addition, if lasting change is to occur, the work of person-level emotional emancipation cannot be understood or practiced as a solely individual process. It is a communal process of change that must happen in a communal context. This is a necessary, and heretofore neglected step, in the liberation of the African Diaspora – a step that is grounded in principles of African psychology.

Foundational to the EE Circle change process, therefore, is personal and community level change inspired by critical consciousness, connection to community, strengthened reconnection to cultural principles and values, and tools to reduce the harmful effects of racial trauma and stress. A range of potential outcomes emerges. EE Circles can ultimately lead to:

- increased knowledge and understanding of racism, racial stress/trauma, the lie and how it operates across space and time;
- increased sense of community, connection, compassion, empathy, reciprocity, and responsibility for one another (addressing relational needs);
- increased awareness of and application of cultural heritage and principles;
- increased sense of positive ethnic/racial identity and Pan-African solidarity;
- increased civic engagement, community social capital, and empowerment in the service of eradicating the lie and its social and personal consequences;
- increased general well-being and resilience;
- greater spiritual attunement (seeing serendipity and intuition as signs of spiritual connection and growth);
- stronger, more harmonious and respectful community relations and community safety nets (youth and family centered activities and supports, community activism, community rituals to support wellness and development; decreased community and family violence);
- decreased alienation and psychic suffering;

- decreased internalised racism and adherence to the lie;
- decreased symptoms of racial stress, depression, anxiety and self-doubt; and
- changes specific to special populations (e.g., for parents, the formerly incarcerated, children in the child welfare system, youth, substance abusers, etc.).

Conclusion
Ending the Struggle

It is common during anniversaries of momentous events in Black history for leaders to declare that 'we have come a long way, but we still have a long way to go'. This is similar to the Pan-Africanist rallying cry 'A Luta Continua' ('The Struggle Continues'). Both refrains suggest that the struggle for the liberation of Africans on the Continent and throughout the Diaspora will be ongoing, perhaps even perpetual.

The global grassroots movement for emotional emancipation is focused on finally ending a crucial aspect of the struggle – by mobilising people across the African world to remove the most potent and longest lasting barrier to complete freedom for people of African ancestry: the lie of white superiority and Black inferiority.

The lie is the most powerful weapon ever formed against African people. Until it is extinguished, Africa and its children will continue to be devalued. The movement for emotional emancipation is therefore intent on imposing deadlines upon itself.

In October 2018, the movement's leaders launched the 2018-2020 Global Truth Campaign and Tour to create a sense of urgency about the need for healing from the damage caused by the lie and to share the resources of the Emotional Emancipation Circle process.

In an *Appeal to Africans on the Continent and in the Diaspora* (Community Healing Network 2019), the leaders called 'on Black people and organizations [sic] everywhere to put the issue of emancipation from the lie at the top of the global African agenda'. The *Appeal* declared that: 'All around the world, there are powerful and beautiful signs of an African re-awakening. But Black lives will never be truly valued until we, the children of Africa, liberate ourselves from the lie'.

The aim of the Truth Tour was to urge Africans wherever they may be to make 2019 the year in which they declare their freedom from the lie so that 'they can walk boldly into the year 2020 with a more perfect vision of themselves – a vision focused on the truth'. In early 2020, the leaders issued another call: to make 2020-2030 the Decade to Defy the Lie of White Superiority and Black Inferiority and Embrace the Truth of Black Humanity.

In all of this, African psychology is playing a crucial role. A rich understanding of who they are and of African values and principles is fundamental to mobilising African people to free themselves from the lie. African Psychology provides an essential grounding for strategies designed to support the mental health and well-being of African people. It emphasises the importance of community-centred interventions and collective wellness as a pathway to the liberation of the African mind and spirit. It helps African people recognise the underlying African metaculture that exists among them across the African Diaspora, transcending the boundaries of geography, language, and class and providing a foundation for African-centred healing and wellness.

African psychology holds the keys to escaping the European narrative driven by the lie of white superiority and Black inferiority, and to creating a renewed African narrative grounded in the truth of Black humanity.

References

Abdi, A.A. 2010. Globalization, Culture, and Development: Perspectives on Africa. *Journal of Alternative Perspectives in the Social Sciences* 2, 1: 1 - 26.

Achor, S. & M. Gielan 2016. Resilience is about How you Recharge, not How you Endure. Available at: https://hbr.org/2016/06/resilience-is-about-how-you-recharge-not-how-you-endure (Accessed on 10 April 2019.)

Ackah, K. 2017. *Disentangling Consciencism: Essays on Kwame Nkrumahs Philosophy.* Ajei, M.O. (ed.). Lanham, MD: Lexington Books.

Adelowo, A. 2015. African Psychology: The Psychological Adjustment of African Women Living in New Zealand. *Papers on Social Representations* 24, 6,1: 6-21. Available at:
http://psr.iscte-iul.pt/index.php/PSR/article/view/124/88

Aird, E.G. 2008. Toward a Renaissance for the African-American Family: Confronting the Lie of Black Inferiority. *Emory LJ* 58, 7.

Alexander, J. & P. Smith 2001. The Strong Program in Cultural Theory: Elements of a Structural Hermeneutics. Turner, J.H. (ed.): *Handbook of Sociological Theory*. Boston, MA: Springer.

Althusser, L. 2006. Ideology and Ideological State Apparatuses. (Notes towards an Investigation.) *The Anthropology of the State: A Reader* 9,1: 86 - 98.

An Appeal to Africa and the Diaspora-Community Healing Network 2019. Available at:
https://www.communityhealingnet.org/home-2-2/africanappeal/

Anderson, C.B. & S.A. Metzger 2011. Slavery, the Civil War Era, and African American Representation in US History: An Analysis of Four States' Academic Standards. *Theory & Research in Social Education* 39,3: 393 - 415. https://doi.org/10.1080/00933104.2011.10473460

Armah, A.K. 1979. *The Healers*. London and Ibadan: Heinemann.

Araujo, U.C. 2005. Saberes e viveres de mulher negra: Makota Valdina. *Revista Palmares*. Available at:
http://www.palmares.gov.br/sites/000/2/download/revista2/revista2-i75.pdf

Asante, M.K., & A.S. Abarry 1996. *African Intellectual Heritage: A Book of Sources*. Philadelphia: Temple University Press.

Baldwin, J. 1955. *Stranger in the Village: Notes of a Native Son*. Boston: Beacon Press.

Beckles, H.M. 1989. *White Servitude and Black Slavery in Barbados, 1627 - 1715*. Knoxville: University of Tennessee Press.

Belton, D.C. 2017. The 10 Things Black People Can't Do. Available at:
https://www.theroot.com/the-10-things-black-people-can-t-do-1790860953 (Accessed on 13 April 2019.)

Biko, S. 1978. *I Write What I Like: Selected Writings*. Stubbs, A. (ed.). London, England: Bowerdean Press.

Brave Heart, M.Y.H. & L.M. DeBruyn 1998. The American Indian Holocaust: Healing Historical Unresolved Grief. *American Indian and Alaska Native Mental Health Research* 8,2: 56 - 78.
https://doi.org/10.5820/aian.0802.1998.60

Bronfenbrenner, U. 1979. *The Ecology of Human Development*. Cambridge: Harvard University Press.

Brown, O. 2019. The Health Dangers of Linking Fair Skin with Beauty and Success. Available at:

https://www.cnn.com/2019/01/15/health/banning-bleaching-products-in-africa/index.html (Accessed on 9 April 2019.)

Bulhan, H.A. 1985. *Frantz Fanon and the Psychology of Oppression*. New York, NY: Plenum Press.
https://doi.org/10.1007/978-1-4899-2269-4

Chavous, T.M., D. Rivas-Drake, C. Smalls, T. Griffin & C. Cogburn 2008. Gender Matters, too: The Influences of School Racial Discrimination and Racial Identity on Academic Engagement Outcomes among African American Adolescents. *Developmental Psychology* 44,3: 637 - 654. https://doi.org/10.1037/0012-1649.44.3.637
PMid:18473633

DeAngelis, T. 2019, March. How does Implicit Bias by Physicians Affect Patients' Health Care? Available at:
https://www.apa.org/monitor/2019/03/ce-corner

Diop, C.A. 1989. *The Cultural Unity of Black Africa: The Domains of Patriarchy and of Matriarchy in Classical Antiquity.* London: Karnak House.

Dominican Today. Indio Skin Color Reveals Dominicans' Latent Racism: Poll 2018. https://dominicantoday.com/dr/local/2018/02/14/indio-skin-color-reveals-dominicans-latent-racism-poll/ (Accessed on 12 April 2019.)

Douglass, F. 2005. *Narrative of the Life of Frederick Douglass: An American Slave Written by Himself.* New York: Signet Classics.

Ebede-Ndi, A. 2016. A Critical Analysis of African-centered Psychology: From -ism to Praxis. *International Journal of Transpersonal Studies* 35,1: 65 - 77. Available at: https://doi.org/10.24972/ijts.2016.35.1.65

Evans-Campbell, T. 2008. Historical Trauma in American Indian/ Native Alaska Communities: A Multilevel Framework for Exploring Impacts on Individuals, Families, and Communities. *Journal of Interpersonal Violence* 23,3: 316 - 338. https://doi.org/10.1177/0886260507312290
PMid:18245571

Eweniyi, O. 2018. Pregnant Women in Ghana are Taking Pills to Bleach their Unborn Babies' Skins. Available at:
http://www.konbini.com/ng/lifestyle/pregnant-women-ghana-taking-pills-lighten-skins-unborn-babies/ (Accessed on 12 April 2019.)

Eyerman, R. 2001. *Cultural Trauma: Slavery and the Formation of African American Identity*. New York, NY: Cambridge University Press.
https://doi.org/10.1017/CBO9780511488788

Fanon, F. 1963. *The Wretched of the Earth.* New York: Grove Press.

Fisher, C.B., S.A. Wallace & R.E. Fenton 2000. Discrimination Distress during Adolescence. *Journal of Youth and Adolescence* 29,6: 679 - 695. https://doi.org/10.1023/A:1026455906512

Fox, K. 2019. BBC Radio Host Fired over Racist Royal Baby Tweet. Available at: https://www.cnn.com/2019/05/09/uk/danny-baker-tweet-royal-baby-gbr-scli-intl/index.html (Accessed on 9 May 2019.)

Freire, P. 1970. *Pedagogy of the Oppressed.* Ramos, M.B. (trans.). New York, NY: Continuum

Gates, H.L. n.d. Henry Louis Gates Quotes. BrainyQuote.com. Available at: https://www.brainyquote.com/quotes/henry_louis_gates_465228 (Accessed on 16 May 2019.)

Grills, C. 2004. African Psychology. In Jones, R.L. (ed.): *Black Psychology.* 4th Edition. Hampton, VA: Cobb & Henry.

Grills, C.N., E.G. Aird & D. Rowe 2016. Breathe, Baby, Breathe: Clearing the Way for the Emotional Emancipation of Black People. *Cultural Studies? Critical Methodologies* 16,3: 333 - 343. https://doi.org/10.1177/1532708616634839

Grills, C., W.W. Nobles & C. Hill 2018. African, Black, Neither or Both? Models and Strategies Developed and Implemented by The Association of Black Psychologists. *Journal of Black Psychology* 44,8: 791 - 826. https://doi.org/10.1177/0095798418813660

Gyekye, K. 1996. *African Cultural Values: An Introduction*. Philadelphia: Sankofa Publishing Company.

Haller, J.S. 1971. Race and the Concept of Progress in Nineteenth Century American Ethnology. *American Anthropologist* 73,3: 710 - 724. https://doi.org/10.1525/aa.1971.73.3.02a00120

Hampton, F. (Writer.) 1971. *The Murder of Fred Hampton.* [Video file]. New York: Video Tape Network. Available at: https://diva.sfsu.edu/collections/sfbatv/bundles/191368 (Accessed on 17 January 2019.) https://doi.org/10.1525/9780520954120-006

Henriques, J.G. 2017. Justice in Portugal is Tougher for Blacks. Publico. Available at: https://www.publico.pt/2017/08/19/sociedade/noticia/a-justica-em-portugal-e-mais-dura-para-os-negros-1782487 (Accessed in June 2018)

Higginbotham Jr., A.L. 1996. *Shades of Freedom: Racial Politics and Presumptions of the American Legal Process.* NY: Oxford University Press.

Hoffman, K.M., S. Trawalter, J.R. Axt & M.N. Oliver 2016. Racial Bias in Pain Assessment and Treatment Recommendations, and False Beliefs about Biological Differences between Blacks and Whites. *Proceedings of the National Academy of Sciences* 113,16: 4296 - 4301.
https://doi.org/10.1073/pnas.1516047113
PMid:27044069 PMCid:PMC4843483

Hook, D., N. Mkhize, P. Kiguwa, I. Parker, E. Burman & A. Collins 2004. *Critical Psychology.* Cape Town: Juta and Company Ltd.

Hudson, D.L., H.W. Neighbors, A.T. Geronimus & J.S. Jackson 2012. The Relationship between Socioeconomic Position and Depression among a US Nationally Representative Sample of African Americans. *Social Psychiatry and Psychiatric Epidemiology* 47,3: 373 - 381.
https://doi.org/10.1007/s00127-011-0348-x
PMid:21293845
PMCid:PMC3279642

International Decade for People of African Descent. n.d.
https://www.un.org/en/events/africandescentdecade/background.shtml
(Accessed on 10 May 2019.)

Jackson, J.S., K.M. Knight & J.A. Rafferty 2010. Race and Unhealthy Behaviors: Chronic Stress, the HPA Axis, and Physical and Mental Health Disparities over the Life Course. *American Journal of Public Health* 100, 5: 933 - 939.
https://doi.org/10.2105/AJPH.2008.143446
PMid:19846689
PMCid:PMC2853611

Jencks, C. & M. Phillips. 2011. *The Black - White Test Score Gap*. Washington, DC: Brookings Institution Press.

Johnson, T.J., D.G. Winger, R.W. Hickey, G.E. Switzer, E. Miller, M.B. Nguyen & L.R. Hausmann 2017. Comparison of Physician Implicit Racial Bias toward Adults versus Children. *Academic Pediatrics* 17,2: 120 - 126.
https://doi.org/10.1016/j.acap.2016.08.010
PMid:27620844
PMCid:PMC5337439

Jones, C.P. 2000. Levels of Racism: A Theoretic Framework and a Gardener's

Tale. *American Journal of Public Health* 90: 1212 - 1215.
https://doi.org/10.2105/AJPH.90.8.1212
PMid:10936998
PMCid:PMC1446334

Karenga, M. & J.H. Carruthers (eds.) 1986. *Kemet and the African Worldview: Research, Rescue and Restoration*. Los Angeles: University of Sankore Press.

Kendi, I.X. 2017. *Stamped from the Beginning: The Definitive History of Racist Ideas in America*. New York, NY: Nation Books.

King, M.L. (1967). Where Do We Go From Here? Address Delivered at the Eleventh Annual SCLC Convention. Stanford: The Martin Luther King, Jr. Research and Education Institute. Available at: https://kinginstitute.stanford.edu/king-papers/documents/where-do-we-go-here-address-delivered-eleventh-annual-sclc-convention (Accessed on 19 September 2020.)

Lorde, A. 1988. *A Burst of Light: Essays*. Ithaca, NY: Firebrand Books.

Love, D. 2019. Report on Police Violence against Black People in Toronto Reveals Canada has a Big Race Problem. Available at: https://atlantablackstar.com/2019/01/01/canada-the-model-of-multiculturalism-that-wasnt/ (Accessed on 16 April 2019.)

Luthar, S.S. & D. Cicchetti 2000. The Construct of Resilience: Implications for Interventions and Social Policies. *Development and Psychopathology* 12,4: 857 - 885.
https://doi.org/10.1017/S0954579400004156
PMid:11202047
PMCid:PMC1903337

Malambugi, A.I., P. Finn & A. Shorter MAFr n.d. President Nyerere: A Biography. Available at: http://thepelicans.org.uk/histories/history58.htm#nyerere (Accessed on 4 February 2019.)

Mazrui, A.A.M. 1986. Ideology or Pedagogy: The Linguistic Indigenisation of African Literature. *Race & Class 28*,1: 63 - 72.
https://doi.org/10.1177/030639688602800104

Menkiti, I. 1979. Persons and Community in African Traditional Thought. In Wright, R. (ed.): *African Philosophy: An Introduction.* 3rd Edition. New York, NY: University Press of America.

Mullainathan, S. 2015. Racial Bias, even when We have Good Intentions.

Available at:
https://www.nytimes.com/2015/01/04/upshot/the-measuring-sticks-of-racial-bias-.html
(Accessed on 1 February 2019.)

Ndefo, N. 2017. *The Resilience Toolkit Facilitator Certification Manual*. Available at:
https://theresiliencetoolkit.co/about/

Neblett Jr, E.W., C.L. Philip, C.D. Cogburn & R.M. Sellers 2006. African American Adolescents' Discrimination Experiences and Academic Achievement: Racial Socialization as a Cultural Compensatory and Protective Factor. *Journal of Black Psychology* 32: 199 - 218.
https://doi.org/10.1007/s10964-008-9359-7
PMid:19636717

Neblett, E.W., C.P. Smalls, K.R. Ford, H.X. Nguyen & R.M. Sellers 2009. Racial Socialization and Racial Identity: African American Parents' Messages about Race as Precursors to Identity. *Journal of Youth and Adolescence* 38: 189 - 203. doi:10.1007/s10964-008-9359-7

Nittle, N.K. 2020. Three Blatant Acts of Racism against Obama. ThoughtCo. Available at:
https://www.thoughtco.com/blatant-acts-of-racism-against-obama-2834896

Nobles, W.W. 2015. From Black Psychology to *Sakhu Djaer*: Implications for the Further Development of a Pan African Black Psychology. *Journal of Black Psychology* 41,5: 399 - 414.

Opam, K. 2016, April 05. Racial Bias Makes for Bad Doctors. Available at:
https://www.theverge.com/2016/4/5/11369158/race-bias-medicine-pnas-study-black-patients (Accessed on 13 March 2019.)

Paul, M., B. Ezati & M. Tamale. 2017. Effects of Neo-colonialism on Education Policy at O-level Education in Uganda. *International Journal of Innovative Education Research* 5,3: 18 - 34. Available at:
http://seahipaj.org/journals-ci/sept-2017/IJIER/full/IJIER-S-2-2017.pdf
(Accessed on 20 April 2019.)

Ponterotto, J.G., S.O. Utsey & P.B. Pedersen 2006. *Preventing Prejudice: A Guide for Counselors, Educators, and Parents*. Thousand Oaks, CA: Sage. https://doi.org/10.4135/9781452225678

Prabhu, M. 2017, May 03. African Victims of Racism in India Share their Stories. Available at:

Cheryl Tawede Grills, Enola G. Aird & Patrick G. Frierson

https://www.aljazeera.com/indepth/features/2017/04/african-victims-racism-india-share-stories-170423093250637.html
 (Accessed on 20 April 2019.)

Racism is Alive and Well: 35 Incredibly Racist Anti-Obama Images 2012. Available at: http://www.defshepherd.com/2012/10/racism-is-alive-and-well-35-incredibly.html
(Accessed on 20 April 2019.)

Ramesh, R. 2010. More Black People Jailed in England and Wales Proportionally than in US. Available at:
https://www.theguardian.com/society/2010/oct/11/black-prison-population-increase-england (Accessed on 10 May 2019.)

Sellers, R.M., N. Copeland-Linder, P.P. Martin & R.L.H. Lewis 2006. Racial Identity Matters: The Relationship between Racial Discrimination and Psychological Functioning in African American Adolescents. *Journal of Research on Adolescence* 16,2: 187 - 216.
https://doi.org/10.1111/j.1532-7795.2006.00128.x

Sellers, R.M. & J.N. Shelton 2003. The Role of Racial Identity in Perceived Racial Discrimination. *Journal of Personality and Social Psychology* 84, 5: 1079 - 1092.
https://doi.org/10.1037/0022-3514.84.5.1079
PMid:12757150

Shutte, A. 1995. *Philosophy for Africa*. Milwaukee, WI: Marquette University Press.

Silverstein, J. 2013. How Racism is Bad for Our Bodies. Available at: https://www.theatlantic.com/health/archive/2013/03/how-racism-is-bad-for-our-bodies/273911/
(Accessed on 4 April 2019.)

Smalls, C., R. White, T. Chavous & R. Sellers 2007. Racial Ideological Beliefs and Racial Discrimination Experiences as Predictors of Academic Engagement among African American Adolescents. *Journal of Black Psychology* 33,3: 299 - 330.
https://doi.org/10.1177/0095798407302541

Smedley, A. 2018. *Race in North America: Origin and Evolution of a Worldview*. New York, NY: Routlegde.
https://doi.org/10.4324/9780429494789

Smedley, A. & B.D. Smedley 2005. Race as Biology is Fiction. Racism as a Social Problem is Real: Anthropological and Historical Perspectives on

the Social Construction of Race. *American Psychologist* 60,1: 16 - 26.
https://doi.org/10.1037/0003-066X.60.1.16
PMid:15641918

Springer Science+Business Media 2011. Links between Racial Discrimination, Stress and Health. *ScienceDaily*. Available at:
www.sciencedaily.com/releases/2011/09/110914122315.htm
(Accessed on 13 March 2019.)

Staats, C., K. Capatosto, R.A. Wright & D. Contractor 2015. *State of the Science: Implicit Bias Review* 3. (Kirwan Institute for the Study of Race and Ethnicity, The Ohio State University.)

Stevenson, H.C. & E.G. Arrington 2009. Racial/ Ethnic Socialization Mediates Perceived Racism and the Racial Identity of African American Adolescents. *Cultural Diversity and Ethnic Minority Psychology* 15,2: 125 - 136.
https://doi.org/10.1037/a0015500
PMid:19364199

TheJournal.ie. 2019. Skin Bleaching in Africa: Teens are Using Injectables as the Trend sees Worrying Growth. Available at:
https://www.thejournal.ie/skin-bleaching-africa-4172990-Aug2018/
(Accessed on 12 April 2019.)

Ungar, M. & L. Liebenberg 2011. Assessing Resilience across Cultures Using Mixed Methods: Construction of the Child and Youth Resilience Measure. *Journal of Mixed Methods Research* 5,2: 126 - 149.
https://doi.org/10.1177/1558689811400607

Utsey, S.O., M.H. Chae, M.H., C.F. Brown & D. Kelly 2002. Effect of Ethnic Group Membership on Ethnic Identity, Race-related Stress, and Quality of Life. *Cultural Diversity and Ethnic Minority Psychology* 8: 366 - 377.
https://doi.org/10.1037/1099-9809.8.4.367
PMid:12416322

wa Thiong'o, N. 1986. *Decolonising the Mind: The Politics of Language in African Literature*. East African Publishers.

Wong, C.A., J.S. Eccles & A. Sameroff 2003. The Influence of Ethnic Discrimination and Ethnic Identification on African American Adolescents' School and Socioemotional Adjustment. *Journal of Personality* 71,6: 1197 - 1232.
https://doi.org/10.1111/1467-6494.7106012
PMid:14633063

Woodson, C.G. [1930] 1990. The Mis-education of the Negro. Trenton, NJ: Africa World Press.

Zeleza, P.T. 1997. *A Modern Economic History of Africa: The Nineteenth Century.* Volume 1. Dakar, Senegal: CODESRIA Book Series.

Cheryl Grills
Professor of Psychology
Loyola Marymount University
Los Angeles
Cheryl.Grills@lmu.edu

Enola G. Aird
Founder and President
Community Healing Network
New Haven
egaird@gmail.com

Patrick G. Frierson
Graduate Research Assistant
Psychology Applied Research Centre
Loyola Marymount University
Los Angeles
Patrick.Frierson@lmu.edu