



Grayman-Simpson  
Black Psychology Fall 2017

**PSY 219 Cultural Psychology: Black Psychology**  
**Center for Psychology**  
**Goucher College**

Instructor: Dr. Nyasha Grayman-Simpson      Days & Times: Mon. 12:00-1:10  
Associate Professor      Wed. 12:00-1:10  
Fri. 12:00-1:10

Contact: [nyasha.grayman@goucher.edu](mailto:nyasha.grayman@goucher.edu)      Classroom: JR G46

**Office Location: JR G17**

Informal Peer Support: Quichey Johnson, c/o '18

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**Office Hours:** Whenever my door is open. **Best drop-in days and times are Mon.-Fri. (1:30-2:30).** Of course, we can always schedule a formal appointment.

**“This class was no joke, and she makes that very clear. She is also very willing to help students that are struggling with the material, but does not baby them along.”**

**“She is a hard teacher, but you always learn a lot.”**

-Quotes from former Goucher College Black Psychology students

**Course Description**

Cultural Psychology is a subfield within the areas of Social Psychology and Cultural Anthropology. It involves the study of the interconnections between and among psychological processes such as cognition, affect, and personality structure, and, intergenerationally transmitted symbols, meanings, and behaviors. This course offers a foundation to the field through a case study of Black American culture and psychology. We will consider Black Psychology as cultural psychological discourse with important implications for human and social science (1) conceptual paradigms, (2) methods of knowledge production, (3) theory, and, (4) intervention. Cultural Psychology: Black Psychology is designated as a Psychology Major Cluster III course, an Africana Studies Minor

Cultural and Social Evidence course, a Goucher Commons Race, Power, and Perspective course, and a Writing Enriched Curriculum course.

### **Goucher College Center for Psychology Mission Statement and Program Learning Objectives**

Psychology is a diverse and highly interdisciplinary field of study that involves the application of systematic methods of inquiry to the exploration of behavior, mental processes, and social relationships. The Center for Psychology has as its mission to educate students in the core knowledge and skills of the discipline of psychology, together with Goucher's unique perspective that reflects a history and tradition of respecting diverse viewpoints and methods and connections with other traditions and disciplines. This education contributes to the overall mission of the college as a liberal arts institution, "to prepare students within a broad and humane perspective for a life of inquiry, creativity, and critical and analytical thinking."

Across the varied perspectives represented in our program, we strive to create an open, supportive, challenging and vibrant learning culture. We value sharing our passion for the field of psychology through close and active mentoring inside and outside of the classroom. We encourage and model experiential learning in the form of community engagement, social justice, active involvement in research, collaborative construction of knowledge, and self-directed exploration. Students cultivate the skills, knowledge, and attitudes that will position them well to facilitate their own and others' holistic development and well-being.

The Center for Psychology has identified seven guiding principles for its undergraduate curriculum. Students who major in psychology will:

- 1)** Demonstrate understanding and competence regarding the use of research methodology in psychology.
- 2)** Communicate effectively as it pertains to the study and practice of psychology.
- 3)** Engage the world outside the classroom to inform and apply one's knowledge of psychology.
- 4)** Demonstrate understanding of the major concepts, theoretical perspectives, empirical findings, and historical trends in psychology.
- 5)** Develop critical consciousness and an appreciation of a variety of ways of knowing.

6) Recognize, understand, and respect the complexity of sociocultural and international diversity as played out in psychology and related fields.

7) Develop an ethical framework with regard to the study and practice of psychology.

**Current Course Learning Objectives:**

- Demonstrate a developed understanding of “deep culture,” national and transnational cultural identities, cultural enclaves, and subcultural/counter-cultural identities through reflective learning journal entries and in-class communicative exchanges that are accurate with respect to explanations of lower-level/foundational concepts, and, are rich/thick with respect to higher-level critical analysis. (Psychology Objectives 5 and 6)
- Demonstrate increased insight into self and others as cultural beings through reflective learning journal entries, writing assignments, and in-class communicative exchanges that are rich/thick with respect to critical self-reflection. (Psychology Objectives 5 and 6)
- Demonstrate an understanding of ethical research practices within the field of cultural psychology through reflective learning journal entries and communicative exchanges that are accurate with respect to lower-level/foundational research concepts, and, are rich/thick with respect to higher-level critical analysis. (Psychology Objectives 1 and 7)

**Required Materials & Texts**

1. Writing Journal for Reflective Learning Entries
2. Box of Colored Pencils
3. American Psychological Association. (2009). *Publication manual of the American Psychological Association, 6th Edition*. American Psychological Association.

Reading Packet Posted on GoucherLearn (Please Print Chapter Being Discussed and Bring To Class):

Grayman-Simpson, N. (2017). Cultural identity. In *Encyclopedia for Clinical and Abnormal Psychology*. Thousand Oaks, CA: SAGE.

Gomez, M. A. (1998). Vesey's challenge. In *Exchanging our country marks: The transformation of African identities in the colonial and antebellum South*. University of North Carolina Press.

Thompson, C. E., & Alfred, D. M. (2009). Black liberation psychology and practice. In H. A. Neville, B. M. Tynes, & S. O. Utsey (Eds.), *Handbook of African American Psychology*, (pp. 483 – 492). Thousand Oaks, CA: Sage.

Caldwell-Colbert, A. T., Parks, F. M., & Eshun, S. (2009). Positive psychology: African American strengths, resilience, and protective factors. In H. A. Neville, B. M. Tynes, & S. O. Utsey (Eds.), *Handbook of African American Psychology*, (pp. 375 – 384). Thousand Oaks, CA: Sage.

Benjamin, L.T., Henry, K.D., & McMahon, L.R. (2005). Inez Prosser and the education of African Americans. *Journal of the History of the Behavioral Sciences*, 41(1), 43-62.

Sawyer, T. F. (2000). Francis Cecil Sumner: His views and influence on African American higher education. *History of Psychology*, 3, 122–41.

Jones, J. M. (2003). TRIOS: A psychological theory of the African American legacy in American culture. *Journal of Social Issues*, 59(1), 217 – 242.

Greene, B. (2009). African American lesbians and gay men: Life between a rock and a hard place. In H.A. Neville, B.M. Tynes, & S. O. Utsey (Eds.), *Handbook of African American Psychology* (pp. 311 – 331). Thousand Oaks, CA: SAGE.

Alsbrook, A. (2005). Remembering our past: A Tribute to Kenneth B. Clark and Mamie Clark. *Communique*. Retrieved January, 2015 from <http://www.apa.org/pi/oema/resources/communique/2005/07/july-special.pdf>

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

Sellers, R., Shelton, N., Cooke, D., Chavous, T., Rowley, S., & Smith, M. (1998).

- A multidimensional model of racial identity: Assumptions, findings, and future directions. In R. L. Jones (Ed.), *African American identity development* (pp. 275 – 302). Hampton, VA: Cobb & Henry Publishers.
- Harris, T. (2016). *Pigmentocracy*. National Humanities Center.
- Hilliard, A. (1995). Conceptual confusion and the persistence of group oppression through education. In *The Maroon within us: Selected essays on African American community socialization* (pp. 142 – 159). Baltimore, MD: Black Classic Press.
- Akbar, N. (2011). Education: Vehicle for transmission of consciousness. In *Know Thyself* (pp. 1 – 15). Tallahassee, FL: Mind Productions & Associates.
- Williams, R. L. (1980). The death of White research in the Black community. In R. L. Jones (Ed.), *Black psychology, 2<sup>nd</sup> Edition*, (pp. 403 - 417). New York: Harper & Row Publishers.
- Caldwell, C., Jackson, J., Tucker, M., & Bowman, P. (1999). Culturally competent research methods. In R.L. Jones (Ed.), *Advances in African American psychology* (pp. 101 – 126). Hampton, VA: Cobb & Henry Publishers.
- Barnes, E. J. (1972). Black community as the source of positive self-concept for Black children: A theoretical perspective. In R. L. Jones (Ed.), *Black Psychology*, (pp. 166 – 188). New York: Harper & Row Publishers.
- Guthrie, R. V. (1980). The psychology of Black Americans: An historical perspective. In R. L. Jones (Ed.), *Black psychology, 2<sup>nd</sup> Edition*, (pp. 13–22). New York: Harper & Row Publishers.
- Clark, C. (1972). Black studies or the study of Black people? In R. L. Jones (Ed.), *Black psychology*, (pp. 3 – 17). New York: Harper & Row Publishers.
- Maat, S. R. E. K. (2010). Words of wisdom for building eternity: An interview with African-centered psychologist Linda James Myers. *Journal of Pan African Studies*, 3(7), 194 – 203.
- Nobles, W. (1972). African philosophy: Foundations for Black Psychology. In R. L. Jones (Ed.), *Black psychology*, (pp. 18-32). New York: Harper & Row Publishers.
- Bynum, E. B. (1999). Introduction and Ch. 2 In *The African unconscious: Roots*

*of ancient mysticism and modern psychology*. New York: Teachers College Press.

Jackson-Lowman, H. (2004). Sankofa: A mental health imperative for the 21<sup>st</sup> Century. In R. Jones (Ed.), *African American mental health: Theory, research, and intervention* (pp. 51 – 69). Hampton, VA: Cobb & Henry Publishers.

Baldwin, J. (1979). If Black English Isn't A Language, Then Tell Me, What Is? Retrieved January, 2015 from <http://www.nytimes.com/books/98/03/29/specials/baldwin-english.html>

Hudley, A. H. C. (2009). African American English. In H.A. Neville, B.M. Tynes, & S. O. Utsey (Eds.), *Handbook of African American Psychology* (pp. 199 - 210). Thousand Oaks, CA: SAGE.

Landrine, H., & Klonoff, E. (1996). Toward a theory of African American acculturation. In *African American acculturation: Deconstructing race and reviving culture* (pp. 40 – 61). Thousand Oaks, CA: SAGE.

Richardson, T. (1998). Continuity in the identity development process for African Americans and Africans throughout the Diaspora. In R. L. Jones (Ed.), *African American identity development* (pp. 73 – 83). Hampton, VA: Cobb & Henry Publishers.

Stevenson, H. & Davis, G. (2004). Racial socialization. In R. Jones (Ed.), *Black psychology* (4<sup>th</sup> ed), (pp. 353-381). Hampton, VA: Cobb & Henry Publishers.

## General Course Requirements

### Basic Student Conduct

Adherence to the Academic Honor Code – As a student at Goucher, you are required to adhere to the College Academic Honor Code. The Honor Code helps to maintain the academic and intellectual integrity of the institution, and ultimately, the value of a Goucher education. As mandated, I will report all suspected violations of the [Honor Code](#) (intentional and unintentional).

Non-engagement in Disruptive Classroom Behavior – Goucher is an institution of higher learning. Behavior that interferes with, disrupts, or obstructs the learning process will not be tolerated. Some of these behaviors include, “talking or otherwise making excessive noise or showing disrespect when a teacher or another student is speaking; repeatedly interrupting other students or the professor; refusing to interact with other members of the class when group work is required; coming to class under the influence of alcohol or illegal drugs.”

### Attendance

You are expected to attend all classes on time and to arrive prepared. **If you find yourself missing more than two classes (excused or unexcused), you may need to seriously consider withdrawing from this course, as staying on pace with the class may prove too difficult.** Death in the family, participation in religious holidays, involvement in school-sponsored activities, and illnesses requiring medical attention are some examples of excused absences. Absence due to illness must be substantiated in writing by the treating professional in order to be considered excused. **Unexcused absences will have a negative impact on your grade. Work missed due to unexcused absences will not be accepted and will not receive any credit.**

### Participation

You are expected to actively participate once here. Active participation includes: constructive engagement in class discussions and activities, completion of all outside class work as assigned, pursuit of academic support from the professor and/or ACE as needed, taking responsibility and being self-accountable for your academic work, and engagement in mutually respectful relationships with your professor and peers.

## Course Requirements

1. Assignments – 60 pts.
2. Final Reflection Paper – 20 pts.
3. In-Class Participation – 20 pts.
4. Ancestry.com Genogram Capstone Project

### Assignments/Reflective Journaling – Adapted from “*Becoming a reflective learner*”

In this class you will be an active learner, a participant in a community, engaged in dialogue with your group facilitator and cohort members. Equally important, you will engage in a form of dialogue with yourself as part of the reflective learning process. **Your entries will include a combination of responses to reading questions, SQ3R Critical Reading Entries, and additional reflections on how the course readings and discussions connect to each other as well as learning experiences in other classes, on campus, and in life outside of campus. You should bring your journal with you to every class, and expect to share/paraphrase excerpts during class discussions. You will submit your journal for review at the end of each week for the first 4 weeks, periodically there after.** Instructions for all assignments are included at the end of this syllabus after the calendar.

More on reflective learning journals:



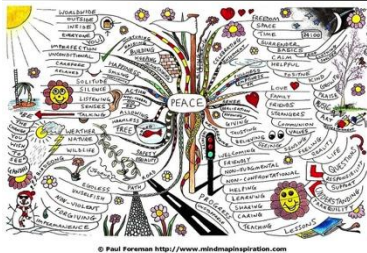
Reflection is a practice that facilitates the exploration, examination and understanding of what we are feeling, thinking and learning. It is a thoughtful consideration of academic material, personal experiences and interpersonal relationships. Reflection is a form of internal inquiry that extends the relevance of theory and deepens our understanding of the practice of our everyday life and work.

Through reflection we challenge our assumptions, ask new questions and try to make sense of our experiences. We become active creators (and co-creators) of our own knowledge. As reflective learners we test our informal theories (those that we develop through our experiences as **practitioners** in the world) against



formal theories (those that are developed by researchers and academics). We integrate theory and practice through a process of **reflection-on-action**, i.e. trying to make sense of experience after the fact and **reflection-in-action**, i.e. trying to make sense of experience while it is occurring (Schon, 1987).

The practice of reflective learning can take many different forms. For this class you are being asked to keep a reflective journal in which you record and consider the following concerning the readings: how they have helped you to make sense of an experience; the questions they have triggered for you; whether you agreed or disagreed with the material; how you have reacted to it; and, whether your understanding of a personal or work-related situation changed after studying them. In addition to writing, your reflections may include doodles, pictures, poems, news clipping, quotes, and mind-maps.



**Final Reflection Paper** – For this assignment you will write a reflection essay discussing how what you have learned in this course has influenced your understanding of yourself as a cultural being. This essay should also compare and contrast your new understanding of yourself as a cultural being with your new knowledge of Black African people as a cultural group. Finally, this reflection essay should discuss your understanding of the application of cultural psychological concepts covered in this class to the study of other cultural groups. Your writing should conform to the guidelines set forth in chapters three and four of the APA Manual, with particular attention paid to sections 3.05, 3.06, 3.08, 3.09, 3.18, 3.19, 3.20, 3.21, 3.22, 3.23, 4.03, 4.04, 4.05, 4.06, 4.12, 4.13, 4.21, 4.26, 4.31, and 4.32. There is no page limit for this assignment.

**In-Class Participation** – At the end of the semester, you will be asked to reflect upon your participation, using a guideline provided at the end of this syllabus. I, in turn will review your evaluations and justifications and either agree or disagree with your self-assessment based on my subjective perceptions of the quality of your participation. My disagreement with your self-evaluation may call for either a higher or lower rating of your participation. In instances of disagreement, I will provide you with a written counter-justification.

**Ancestry.com Genogram Capstone Project** - Using ancestry.com, you will create a digital cultural genogram. Additional information about this capstone project can be found in the “Assignment Details” sections at the end of the syllabus.

**Grading Philosophy**– In my courses, points are earned. Everyone starts with a zero and earns his/her own grade based on demonstrated mastery of the material. You do not start with a 100 and lose points based on incompetence.

**Grading Rubric (Total Possible Points = 100)**

93-95/96-100 (A)	<b>Exemplary/Most Exceptional</b>	66 – 68 (D+)	<b>Unsatisfactory</b>
89 – 92 (A-)	<b>Excellent</b>	63 – 65 (D)	<b>Poor</b>
86 – 88 (B+)	<b>Very Good</b>	60 – 62 (D-)	<b>Borderline Fail</b>
83 – 85 (B)	<b>Good</b>	≤59 (F)	<b>Fail</b>
79 – 82 (B-)	<b>Fair-Good</b>		
76 – 78 (C+)	<b>Fair</b>		
73 – 75 (C)	<b>Satisfactory</b>		
69 – 72 (C-)	<b>Marginally Satisfactory</b>		

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Week	Monday	Wednesday	Friday
<b>1 (Aug.21-25)</b>			<b>Identity</b>  1. What's In A Name? Pre-Course Assignment  Course Overview & SQ3R Overview and Practice
<b>2 (Aug.28-Sept.1)</b>	2. Nyasha Grayman-Simpson "Cultural Identity"  "Schools of Black Psychological Thought" Overview	<b>Narrative &amp; Identity</b>  3. Many Rivers to Cross – Episode I Screening	<b>Narrative</b>  4. Many Rivers to Cross – Episode I and "Vesey's Challenge" in Exchanging Our Country Marks: The Transformation of African Identities in the Colonial and Antebellum South Discussion
<b>3 (Sep.4-8)</b>	<b>Labor Day. No Class.</b>	<b>Narrative</b>  5. Many Rivers to Cross – Episode II Screening	<b>Narrative</b>  6. Hampton Farm Tour I (Quarters)
<b>4 (Sep.11-15)</b>	<b>Teleology</b>	<b>Axiology</b>	<b>Axiology</b>

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	7. Many Rivers to Cross – Episode II and “Black Liberation Psychology & Practice” Discussion	8. Many Rivers to Cross – Episode III Screening  Many Rivers to Cross – Episode III and “Positive Psychology: African American Strengths, Resilience, and Protective Factors” Discussion	9. Many Rivers to Cross – Episode III and “Inez Prosser and the Education of African Americans” and “Francis Cecil Sumner and His Views And Influence On American Higher Education” Discussion
<b>5 (Sep.12-22)</b>	<b>Narrative</b>  10. Many Rivers to Cross – Episode IV Screening	<b>Ontology, Epistemology, &amp; Axiology</b>  11. Epistemology, Many Rivers to Cross – Episode IV James Jones “TRIOS: A Psychological Theory of the African Legacy in American Culture” Discussion  Black Folks Don’t Do Atheism	<b>Ontology, Epistemology &amp; Axiology</b>  12. Scoring Worldview Analysis Scale  Many Rivers to Cross - Episode IV, Worldview Analysis Scale Discussion
<b>6 (Sept.25-29)</b>	<b>Identity</b>  13. Many Rivers to Cross -	<b>Identity</b>  14. Many Rivers to Cross - Episode IV and	<b>Identity</b>  15. William Cross, Thomas Parham, Janet

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	<p>Episode IV and Beverly Greene Handbook of African American Psychology “African American Lesbians and Gay Men: Life Between a Rock and a Hard Place” Discussion</p> <p><a href="#">Trans Love In The Black Community</a></p>	<p>Mamie &amp; Kenneth Clark Discussion</p> <p>“Remembering Our Past: Legacy of Kenneth and Mamie Clark” Discussion 25 min. <a href="http://www.naacpldf.org/brown-at-60-the-doll-test">http://www.naacpldf.org/brown-at-60-the-doll-test</a></p> <p>Mamie and Kenneth Clark <a href="https://www.youtube.com/watch?v=kG90mSaWUpE">https://www.youtube.com/watch?v=kG90mSaWUpE</a></p> <p>[Negative/Positive Associations with Word Black]</p> <p>Racial Public Regard</p>	<p>Helms “Nigrescence Revisited: Theory and Research” Discussion</p>
<b>7 (Oct.2-6)</b>	<p><b>Identity</b></p> <p>16. [8 item] Scoring Multidimensional Inventory of Black Identity &amp; Discussion</p>	<p><b>Identity</b></p> <p>17. Robert Sellers, Nicole Shelton, Deanna Cooke, Tabbye Chavous, Stephanie Rowley, &amp; Mia Smith “A Multidimensional Model of Racial Identity: Assumption, Findings and Future Directions” Discussion</p>	<p><b>Identity</b></p> <p>18. Who Taught You to Hate Yourself? Malcolm X <a href="https://www.youtube.com/watch?v=18Ern-fNEb4">https://www.youtube.com/watch?v=18Ern-fNEb4</a></p> <p>Yaba Blay on Colorism <a href="https://www.youtube.com/watch?v=CWcs7YsZVuY">https://www.youtube.com/watch?v=CWcs7YsZVuY</a></p> <p>6:21-8:50        13:50-15:50        19:00-20:10</p>

			27:35-31:47  “Pigmentocracy” “Why Lil Kim Deserves Our Compassion” and “Light Girls: Why Black Men Need to Deal with Issues of Self Hatred” Discussion <a href="http://nationalhumanitiescenter.org/tserve/freedom/1865-1917/essays/pigmentocracy.htm">http://nationalhumanitiescenter.org/tserve/freedom/1865-1917/essays/pigmentocracy.htm</a>
<b>8 (Oct.9-13)</b>	<b>Identity</b>  19. Racial Autobiography Presentations & Discussion	<b>Narrative</b>  20. Many Rivers to Cross – Episode V Screening	<b>Teleology</b>  21. Asa Hilliard “Conceptual Confusion and the Persistence of Group Oppression Through Education” Discussion
<b>9 (Oct.16-20)</b>	<b>Teleology</b>  22. Na’im Akbar ABPsi Interview & Na’im Akbar from Know Thyself “Education: Vehicle for Transmission of Consciousness” Discussion	<b>Axiology</b>  23. Tuskegee Experiment and NIH Training, Robert Williams “Death To White Research In The Black Community”, and Cleopatra Caldwell, James Jackson, M. Belinda Tucker, Phillip Bowman “Culturally-Competent Research Methods” Discussion	<b>Fall Break. No Class.</b>

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<p><b>10 (Oct.23-27)</b></p>	<p><b>Axiology</b></p> <p>24. Intergenerational Interview with Elder (65 yrs +) on Race Relations With Black People Presentations &amp; Discussion</p>	<p><b>Axiology</b></p> <p>25. Edward Barnes “Black Community as the Source of Positive Self-Concept for Black Children: A Theoretical Perspective” Discussion</p>	<p><b>Narrative</b></p> <p>26. Many Rivers to Cross – Episode VI Screening</p>
<p><b>11 (Oct.30-Nov.3)</b></p>	<p><b>Narrative</b></p> <p>27. Robert Guthrie “Psychology of African Americans: A Historical Perspective”</p>	<p><b>Axiology</b></p> <p>28. Cedrik Clark “Black Studies Or The Study of Black People?” Discussion</p>	<p><b>Epistemology</b></p> <p>29. Linda James Myers ABPsi Lecture &amp; Linda James Myers “Words of Wisdom For Building Eternity: An Interview with African-centered Psychologist Linda James Myers” Discussion</p>
<p><b>12 (Nov.6-10)</b></p>	<p><b>Epistemology</b></p> <p>30. Wade Nobles ABPsi Interview Screening &amp; Wade Nobles “African Philosophy: Foundations For Black Psychology” Discussion</p>	<p><b>Epistemology</b></p> <p>31. Edward Bruce Bynum “The African Unconscious” Interview &amp; Edward Bruce Bynum “The African Unconscious Introduction and Ch. 2” Discussion</p>	<p><b>Identity</b></p> <p>32. Huberta Jackson-Lowman “Sankofa: A Mental Health Imperative for the 21<sup>st</sup> Century” - Identity: Who am I?, Authenticity: Am I Really Who I am?, Purpose: Am I All I Ought to Be? Discussion</p>
<p><b>13 (Nov.13-17)</b></p>	<p><b>Norms</b></p> <p>33. “Do You Speak American?” Screening &amp; Discussion 20 min., James Baldwin “If Black English</p>	<p><b>Norms</b></p> <p>34. Goucher Library Ebook Ch. 2 Hope Landrine “Toward A Theory of African</p>	<p><b>Narrative</b></p> <p>35. Hampton Farm Tour II (Mansion)</p>

	<p>Isn't A Language Then Tell Me What Is?" "African American English" and "Smarter Than That: On Assumptions Made about Ebonics and Intelligence"  <a href="http://www.forharriet.com/2016/05/smarter-than-that-on-assumptions-made.html#axzz4BBgESCiz">http://www.forharriet.com/2016/05/smarter-than-that-on-assumptions-made.html#axzz4BBgESCiz</a>          Discussion</p>	<p>American Acculturation"          [Acculturation] Scoring Acculturation Strategies For People of African Descent Scale Discussion</p>	
<b>14 (Nov.20-24)</b>	<p><b>Identity</b>          36. "The Neo African Americans" Documentary Screening &amp;          37. Tina Richardson "Continuity in the Identity Development Process for African Americans and Africans Throughout the Diaspora" Discussion</p>	<p><b>Thanksgiving Break. No Class. Watch IV Part Series, "Roots" Link on GoucherLearn</b></p>	<p><b>Thanksgiving Break. No Class.</b></p>
<b>15 (Nov.27-Dec.1)</b>	<p><b>International Research. Work On Capstone Project.</b></p>	<p><b>International Research. Work On Capstone Project.</b></p>	<p><b>International Research. Work On Capstone Project.</b></p>
<b>16 (Dec.4-8)</b>	<p><b>Norms</b>          38. [Chronosystem &amp; Ecology of</p>	<p><b>Narrative</b>          39. Blacks in Wax Museum Tour (Full</p>	<p>40. Final Reflection Paper Due</p>



	Development]  [J&J Racial Socialization] Howard Stevenson & Gwendolyn Davis "Racial Socialization," Janie Ward Boston College Children Museum Lecture "Talking to Your Children about Race," "When a Child Has to Navigate Race Relations on the Playground," and "Racism in America: Children Who Don't Have the 'Race Talk' Face Negative Psychological Effects" Discussion	Class Period)	Final Process  Student Course Reflection
<b>17</b> (Dec.11-15)	<b>Ancestry.com</b>	<b>Capstone Project</b>	<b>Presentations</b>

### Assignment Details

#### **Week 1**

**For 1. Pre-Course Assignment.** Complete “What’s In A Name? Assignment.”

Your name is very personal, and often has a lot of meaning associated with it. Oftentimes, it is a reflection of culture, influenced by your family’s ethnic background, popular culture, family history and place of birth.

Your assignment is to research the meanings, origins, selection, bestowment, and significance of your full name, to consider the extent to which your name has shaped (and continues to shape) who you are, and to write a narrative essay that pulls the aforementioned elements together to tell the story of your name.

The APA Manual is a required text for this course, and your writing should conform to the guidelines set forth in chapters three and four with particular attention paid to sections 3.05, 3.06, 3.08, 3.09, 3.18, 3.19, 3.20, 3.21, 3.22, 3.23, 4.03, 4.04, 4.05, 4.06, 4.12, 4.13, 4.21, 4.26, 4.31, and 4.32. There is no page limit for this assignment. A sample exemplary essay is posted on GoucherLearn.

Bring syllabus, journal and colored pencils to class

#### **Week 2**

**For 2.** Read Nyasha Grayman-Simpson Cultural Identity (Questions?)

**For 3.** Nothing.

**For 4.** Read/Listen To Denmark Vesey and Charleston’s Emanuel AME Church and take notes

<http://www.npr.org/2015/06/19/415671749/denmark-vesey-and-the-history-of-charleston-s-emanuel-ame-church>

Read Gomez’s “Vesey’s Challenge” from Exchanging Our Country Marks

Answer the Following:

Q1. Coincidentally, Vesey was a leader in the same Emanuel AME church that was the site of a white supremacist terrorist attack summer 2015. What are your thoughts on this connection?

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Q2. Gomez asserts that the Vesey abolitionist movement in Charleston, SC marked a critical point in the history of the creation of Black Americans as a distinctive ethnic group that was bonded by *physiognomy*, an emerging *Black African church*, and the *minimization of differences* in African *ethnic* origins and *socioeconomic class* status. Explain.

Q3. By what date does Gomez suggest that a collective Black American identity can be discerned?

Q4. What is ethnicity's purpose, according to Gomez?

Q5. Gomez suggests that a polycultural rather than syncretic Black American community emerged. How is polyculturalism different from syncretism?

Q6. Gomez goes on to state that the polycultural Black American community is one that is the product of an acculturation process that includes cultural coercion and cultural volition. What does he mean by this?

Q7. Gomez reminds us that Herskovitz claims that even cultural coercion was marked by reinterpretation on the part of enslaved Africans in America. What does he mean by this?

Q8. Gomez delineates five elements of West African musicality that enslaved Africans in America retained. What are those five elements?

Q9. Gomez suggests that enslaved Africans provided the anti-American symbol essential to defining American like no other. Do you agree?

Q10. Gomez describes race as an external concept adopted but reimagined by Africans in America. If this is true, how does resistance to giving up racial identity by African Americans become understandable?

### **Week 3**

**For 5.** Nothing.

**For 6.** Hampton Farm for Tour I

**Hampton National Historic Site**

535 Hampton Lane

Towson, MD 21286

410-823-1309

### **Week 4**

**For 7.** Read Thompson & Alfred "Black Liberation Psychology & Practice" and take notes (Complete SQ3R Entry)

**For 8.** Read Caldwell-Colbert, Parks, & Eshun "Positive Psychology: African American Strengths, Resilience, and Protective Factors" and take notes (Complete SQ3R Entry)

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**For 9.** Read Francis Cecil Sumner and His Views and Influence on American Higher Education and take notes (Complete SQ3R Entry)  
Read Inez Prosser and the Education of African Americans and take notes (Complete SQ3R)

**Week 5**

**For 10.** Nothing

**For 11.** Read James Jones "TRIOS: A Psychological Theory of the African Legacy in American Culture" (p. 217-231) (Complete SQ3R Entry)

**For 12.** Complete the Worldview Analysis Scale

**Week 6**

**For 13.** Watch Psychology Feminist Voices Dr. Beverly Greene Interview

Read Beverly Greene "African Americans Lesbians and Gay Men: Life Between a Rock and a Hard Place"

Answer the Following:

Q1. Dr. Greene describes 'coming out' as a lifelong developmental process for lesbian and gay individuals. What unique circumstances make this the case?

Q2. Greene discusses the difference between African American families' tolerance vs. acceptance of lesbian and gay family members. How does she describe this tolerance?

Q3. Dr. Greene sees the Black Church and Black Nationalist rhetoric as particularly antagonistic toward Black lesbians and gay men. Summarize the anti-gay ideologies propagated by both, and the cultural identity conflict that arises for many Black lesbians and gay men as a result.

**For 14.** Read "Remembering Our Past: The Legacy of Kenneth and Mamie Clark"

**For 15.** Watch ABPsi Lecture with William Cross

Read Cross, Parham, & Helms Nigrescence Revisited: Theory and Research

Answer the Following:

Q1. Compare the stages of Nigrescence with Erik Erikson's perspective on adolescent identity development.

Q2. How does the Cross (1971) version of the Cross Model differ from the Cross (1991) version?

Q3. Discuss Parham's concept of "Nigrescence recycling" as it relates to the Cross Model.

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Q4. How might stage of Black racial identity help to explain various Black individuals' reactions to anti-Black aggressions, and anti-Black racism activism?

Q5. How might stage of Black racial identity development relate to degree to which Black college students experience a sense of belonging at a PWI (Predominantly White Institution) like Goucher College?

**Week 7**

**For 16.** Self-identified Black students complete 8-item racial measure and submit to me electronically the evening before the class

**For 17.** Read Sellers, Shelton, Cooke, Chavous, Rowley, and Smith "Multidimensional Model of Racial Identity: Assumptions, Findings, and Future Directions"

Answer the Following:

Q1. What three assumptions underlie Sellers and colleagues' model of Black racial identity?

Q2. What are the four dimensions of Black racial identity according to Sellers and colleagues? Describe each.

**For 18.** Read "Pigmentocracy" (p.1-3 and 5-6) and take notes (Reactions, Comments, Questions), "Why Lil Kim Deserves Our Compassion" and take notes (Reactions, Comments, Questions), and "Light Girls: Why Black Men Need to Deal with Their Self Hatred" and take notes (Reactions, Comments, Questions)

**Week 8**

**For 19.** Complete "Racial Identity Autobiography" Draft

This assignment is designed to assist you in the exploration of your own racial identity, and to help you learn more about racial identity in general, as it is socially constructed within an American context. Expounding on the prompts given below, type a single spaced narrative essay about your sense of self as a racial being. **Black Psychology is a WEC (Writing Enriched Curriculum) course.** Consistent with skills acquired in WRT 101/WRT 181, with this assignment, I will be looking for evidence of quality engagement in composition, and competency in the areas of mechanics, grammar, style, and voice. **You may not opt out and instead write about yourself as an ethnic being, religious being, sexual being, etc., even if you have never thought of yourself as a racial being before. In America, we have each been assigned a race. I want you to think about the one assigned to you. Essays that do not address the prompts below will not receive any credit.** A sample exemplary essay is posted on GoucherLearn.

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Q1. How does this American society racially classify you? How do you racially classify yourself? When and how, did you first become aware of your racial classification?

Q2. 'Race' is in the face. Describe yourself racially. Specifically, describe your skin color, your hair texture, hair length, hair color, eye color, and facial features such as facial hair, the shape of your eyes, your nose, and your lips.

Q3. Discuss the messages/lessons that you received over the years about your racial features from: (1) your parents and other adult members of your family, (2) from teachers/professors, other school personnel, other students, and friends during preschool, elementary school, middle school, high school, and college, and (3) from popular culture, including books, toys and games, youth and adult movies, youth and adult television shows, youth and adult music, advertisements, and news?

Q4. Which of these messages have you internalized? Which of them have you resisted? How have you resisted racial messages society has meant for you to receive?

**For 20.** Nothing.

**For 21.** Read Asa Hilliard Conceptual Confusion and the Persistence of Group Oppression Through Education

Answer the Following:

Q1. Dr. Hilliard claims that the American Education System before Brown vs. Board of Ed used six interrelated tools to mobilize privilege and oppression. What were these six tools?

Q2. According to Dr. Hilliard, the Brown v. Board of Education Supreme Court decision that 'separate but equal' was unconstitutional only aimed to bring an end to the use of one tool. Which tool?

Q3. What does Dr. Hilliard see as the problems of 'integration'?

Q4. Dr. Hilliard believed that focus on stereotypes, intergroup ignorance and miscommunication are euphemism for deeper problems of privilege and oppression that mainly serve to reduce psychological tension. How do they reduce psychological tension?

Q5. What are some of the problems that Dr. Hilliard observes in 'multicultural education'?

Q6. What solutions to the broken system are offered by Dr. Hilliard?

**Week 9**

**For 22.** Watch ABPsi Lecture with Dr. Na'im Akbar

Read Na'im Akbar Education: Vehicle for Transmission of Self Knowledge

Answer the Following:

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Q1. Dr. Akbar suggests that the function of education is to: (1) cultivate identity, (2) transmit a legacy of cultural group competence, (3) transmit culturally acquired immunities to social ills, and (4) development of a shared vision. When you reflect back on your formative education, what lessons were you taught about your cultural identity? What about the competence and contributions of your cultural group? What tools of resistance were taught to you? And, what collective vision were you asked to share?

**For 23.** Watch The Deadly Deception

Read Robert Williams Death To White Research In The Black Community

Answer the Following:

Q1. Summarize the practice of scientific racism as illustrated in the case of the Tuskegee Experiment.

Q2. Williams claims that the majority of Black community issues researched by White academics are *iatrogenic*, a *red* (black, white) *herring*. What does he mean?

Q3. Williams was also skeptical about the 1967 APA ethical standards' ability to protect Black would-be clients or research subjects. What are his critiques? Look up the current version of the APA ethical standards. What, if anything, has changed about Principles 13, 14, 15, and 16?

Q4. What is a Black Veto Group, and how does Williams believe it can help to protect Black people from exploitative researchers?

Q5. Williams also suggested that to curtail exploitation through research, researchers of Black people should hold a "Black perspective." What does Williams mean by a Black perspective?

Read Cleo Caldwell et al. Culturally Competent Research and take notes (Complete SQ3R Entry)

**Week 10**

**For 24.** Complete "Intergenerational Interview" Assignment

Intergenerational dialogue is critical to the retention of cultural memory; and the retention of cultural memory is critical to the persistence of a peoplehood. Using the questions below as prompts, you are to conduct an interview with an elder (someone who is at least 65 years old) and have a conversation with them about how race relations with Black Americans has changed and stayed the same over the generations. Write up responses as a summary. Use the following prompts as a guide:

Q1. What messages did your family and society give you about Black people growing up?

Q2. Did you have Black friends and/or role models growing up?

Q3. Do you remember the March to Selma and Bloody Sunday? What do you remember about it?

Q4. Were you familiar with the liberation philosophies of Martin Luther King, Jr. and Malcolm? Were you more drawn to one standpoint over the other?

Q5. Do you believe that relationships between Black Americans and other racial groups improved? Worsened? Or stayed the same?

**For 25.** Read Edward Barnes *The Black Community As A Source of Positive Self-Concept for African American Children*

Answer the Following:

Q1. Black journalist, Eugene Robinson's 2011 critically acclaimed book, *Disintegration: The splintering of Black America*, proposes the end of the monolithic Black community. How was Robinson's thesis predated and differently interpreted by Black sociologist, Andrew Billingsley in 1968, according to Barnes?

Q2. Black sociologist, William Julius Wilson's 1980 critically acclaimed book, *The declining significance of race: Blacks and changing American institutions* suggested the overriding importance of class in analyses of inequality. Fellow sociologist, Andrew Billingsley addressed this notion in 1968. What did he have to say, according to Barnes?

Q3. Barnes suggests that when it comes to positive development of Black children, that White teachers cannot be sources of positive identification for Black children, because a Black child's identification with a White teacher requires acceptance of some of White society's negative evaluations of himself/herself, and his/her group. Do you agree? Why or why not?

**For 26.** Nothing.

### **Week 11**

**For 27.** Read Robert Guthrie *The Psychology of African Americans: A Historical Perspective*

Answer the Following:

Q1. Define circular validation/circular reasoning -

Q2. Define rhetorical syllogism/syllogistic logic -

Q3. What four problems make the exact quantification of human psychology challenging, according to Guthrie?

Q4. Answer Guthrie's question, "What are the intellectual predispositions that must be understood in order to clear the way for a psychology of African Americans?" Specifically, what about Freud's thinking do we need to understand? What about Darwin's thinking do we need to understand? What about Galton's thinking do we need to understand? What about McDougall's thinking do we need to understand? And, what about Mendelian thinking do we need to understand?



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**For 28.** Watch ABPsi Lecture with Joe White

Read Cedrik Clark Black Studies or the Study of Black People?

Answer the Following:

Q1. Define Weltanschauung -

Q2. Define Zeitgeist -

Q3. Define Epistemology -

Q4. What distinguishes Black Studies from the Study of Black People?

Q5. What is the chief aim of Black Psychology, according to Clark?

Q6. Clark suggests that science is limited in what it can do, and limited in what it should do with respect to understanding human experience. Do you agree? Explain.

Q7. Why are Newtonian conceptions of absolute time and space problematic to Black Psychology, according to Clark?

Q8. What is the Cartesian duality of mind and matter? And, why is it important for Black Psychology to question this duality?

Q9. According to Clark, which of our five senses has been emphasized in the study of psychology? Which sense does he suggest dominates Black people's way of knowing? Offer one potential implication of this discrepancy in sensory perception to the study of Black people.

**For 29.** Watch ABPsi Linda James Myers Interview

Read Linda James Myers Words of Wisdom for Building Eternity: An Interview with African-centered psychologist Linda James Myers

Answer the Following:

Q1. As graduate student, Dr. Myers travelled across the continent of Africa in search of common conceptualizations of psychopathology/deviance and approaches to intervention. She noted one similarity in the ways that Africans across the continent viewed deviance, and one way that Africans across the continent conceptualized effective intervention. What was the similarity that she observed in each instance?

Q2. Dr. Myers states, "The Black for me in Black Psychology meant more than a racial designation..." What exactly did the Black in Black Psychology mean to her?

Q3. What does Dr. Myers see as the conflict between African Psychology and the academy?

Q4. How is the discipline of psychology received across the continent of Africa, according to Dr. Myers?

Q5. What, if any, distinction does Dr. Myers make between Afrocentric worldview and African worldview?

Q6. Summary Dr. Myers' Optimal Psychology/Conceptual Theory.

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Q7. Myers discusses Psychology's focus on quantification as the only legitimate way of knowing. How has the discipline of African Psychology responded to this pressure?

Q8. Dr. Myers gives us the definition of African Psychology as articulated by the Association of Black Psychologists. Please summarize the key elements of that definition using your own words.

**Week 12**

**For 30.** Watch ABPsi Lecture Wade Nobles

Read Wade Nobles African Philosophy: Foundations for Black Psychology

Answer the Following:

Q1. What is Nobles critique of foreign Africanist who say that there is no unifying west African ethos?

Q2. Nobles delineates two 'orders' of this common west African ethos. What are they?

Q3. Nobles suggests that this common west African ethos is akin to a spiritual disposition; a collective unconscious. Do you believe that such a thing as a collective unconscious exists? Why or why not? How do you know?

Q4. Nobles suggests that ultimately, all psychologies are based on a people's ethos. Do you agree?

Q5. How does John Mbiti define African Philosophy?

Q6. What is the relationship between religion and philosophy within a west African context, according to Nobles?

Q7. Nobles makes a case for an African philosophy that is distinctive for any Western philosophy. Is it persuasive? If so, what would you say are the distinctive characteristics?

Q8. How does Nobles describe west African time orientation?

Q9. What title is given to the deceased who are remembered by name? And how are such to be treated?

Q10. What is one's final destination, according to Nobles' understanding of west African philosophy?

Q11. Research when Europe carved up the continent of Africa into its present nation-states.

Q12. Nobles points out that the environment plays an important role in the development of any culture. Do you agree? Explain.

Q13. What is required for cultural preservation?

Q14. What is Communal Potential Time? Do you believe that this is a real cultural phenomenon?

**For 31.** Listen to Edward Bruce's African Unconscious Interview.

Read The African Unconscious Introduction and Ch. 2

Answer the Following:

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- Q1. What is ethnology? Transpersonal Psychology? Reductionism? Logical Positivism? The classical ideal?
- Q2. How has quantum mechanics informed our understanding of reality, according to Bynum?
- Q3. What is the value of speculation in the quest for truth and knowledge?
- Q4. What is the role of melanin and neuromelanin in embryology, neurobiology, anthropology? And how does it relate to luminous spiritual experiences?
- Q5. What is Amen-Ta or Amenta?
- Q6. What does Bynum mean by personalism?
- Q7. Discuss the importance of transformation to the African unconscious.
- Q8. What is Ase?
- Q9. Summarize the importance of rhythm to the African unconscious, according to Bynum.
- Q10. How does Bynum conceptualize death? And how does this conceptualization impact relationships with ancestors?
- Q11. What is Kundalini?
- Q12. Bynum discusses communal consciousness and the difference between “What is the matter with you?” and “Who is the matter with you?” What are the clinical implications of asking these two different questions of a “patient”?
- Q13. What is bioconductivity?
- Q14. How do the deep structures of the African unconscious perpetuate themselves?

**For 32.** Read Jackson-Lowman Sankofa: A Black Mental Health Imperative for the 21<sup>st</sup> Century

Answer the Following:

- Q1. Who are you?
- Q2. Are you really who you say you are?
- Q3. Are you all that you ought to be?
- Q4. Jackson-Lowman states that Black Americans who do not know their own history, “are disoriented in regard to time, person, and place; or, as Wilson (1993) puts it, we are “out of our minds.” Which parts of our brains are believed to regulate space, time, and person orientation? Do you agree?

**Week 13**

**For 33.** Read “If Black English Isn’t A Language Then Tell Me What Is?”

Answer the Following:

- Q1. Baldwin suggests that the argument concerning the use, status, or reality of Black English has nothing to do with language itself. How does Baldwin see the argument?
- Q2. Why do people evolve a language, according to Baldwin?
- Q3. How did Black English evolve?
- Q4. Baldwin suggests that language is a political and social identity instrument. Explain what he means by this.

Read "African American English" and take notes (Complete SQ3R Entry)

Read "Smarter Than That: On Assumptions Made about Ebonics and Intelligence" and take notes (Reactions, Comments, Questions)

**For 34.** Watch Psychology Feminist Voices Interview with Hope Landrine

Read Hope Landrine "Toward a Theory of African American Acculturation" (Complete SQ3R Entry)

Self-identified Black students complete Acculturation Strategies for People of African Descent Scale and submit to me electronically the evening before the class.

**For 35.** Hampton Tour II

#### **Week 14**

**For 36.** Read "Neo African Americans" Filmmaker's Commentary on the Relationship between Black Americans and Black African Immigrants to America <https://neoafricanamericans.wordpress.com/2009/06/04/on-the-relationship-between-african-americans-and-black-immigrants/> and take notes (Reactions, Comments, Questions)

**For 37.** Read Tina Richardson "Continuity in the Identity Development Process for African Americans and Africans Throughout the Diaspora" and take notes (Complete SQ3R)

**Assignment for Thanksgiving Break:** Watch 4 Part Series, "Roots" and take notes (Reactions, Comments, Questions)

#### **Week 15**

Read “The Cultural Genogram: Key to Training Culturally Competent Family Therapists with Special Attention Paid to p. 3 – 8.” And take notes

Complete Capstone “Ancestry.com Cultural Genogram Assignment”

Using ancestry.com, create a genogram that attempts to go back at least three generations. For the purposes of this class, I am especially interested in the national/cultural, and, regional background of your biological/surrogate predecessors. Attempting to go back three generations (great grands) is the minimum; but, I want you to go as far back as the program will take you. The goal of the genogram capstone project is for you to consider your cultural self, and, your peers’ cultural selves in a new light.

Be sure to consider the questions listed in Table 1 on p. 232

Upon completing your genogram, please write a one page single-spaced reflection that explores the process of creating a genogram. Specifically, reflect on your emotional responses to this exercise, consider what this exercise has taught you about yourself, and what new questions you have about your family and yourself as a consequence of this exercise.

### **Week 16**

**For 38.** Read Howard Stevenson Racial Socialization

Answer the Following:

- Q1. What is racial socialization, and what other terms have been used interchangeably with racial socialization?
- Q2. What are the distinguishing qualities of racial, ethnic, and cultural socialization?
- Q3. What examples does Stevenson give to illustrate the connection between racial socialization and positive functioning among African Americans?
- Q4. What are the two components of Adaptive Racial Socialization? Give an example of each not found in the text.
- Q5. What is Catch-33, and how can racial socialization combat Catch-33?
- Q6. What is racial socialization toward divine meta-processing, and what are its benefits?
- Q7. What is racial socialization toward affective symbolic meta-processing, and what are its benefits?
- Q8. What is racial socialization toward phenomenological meta-processing, and what are its benefits?
- Q9. Some Black parents do not engage in racial socialization of their children. What are the reasons given for non-engagement?
- Q10. What influence might parental Black racial identity have on Black parents’ willingness to engage in adaptive racial socialization?

**For 39. Great Blacks in Wax Museum**

1601 East North Avenue

Grayman-Simpson  
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Baltimore, MD 21213  
410-563-3404

Take notes (Reactions, Comments, Questions)

**For 40.** Complete Final Reflection Essay & Class Participation Form

For this assignment you will write a reflection essay discussing how what you have learned in this course has influenced your understanding of yourself as a cultural being. This essay should also compare and contrast your new understanding of yourself as a cultural being with your new knowledge of Black African people as a cultural group. Finally, this reflection essay should discuss your understanding of the application of cultural psychological concepts covered in this class to the study of other cultural groups. Your writing should conform to the guidelines set forth in chapters three and four of the APA Manual, with particular attention paid to sections 3.05, 3.06, 3.08, 3.09, 3.18, 3.19, 3.20, 3.21, 3.22, 3.23, 4.03, 4.04, 4.05, 4.06, 4.12, 4.13, 4.21, 4.26, 4.31, and 4.32. There is no page limit for this assignment.

**Week 17**

**Present Ancestry.com Capstone Project.** – The Monday of Finals Week is “Capstone Day.” On this day, we will hold a three-hour professional symposium where you will present your project. Each presenter will have 5 minutes to present, followed by 30 minutes of Q&A from the audience. This is a professional presentation. You should be dressed accordingly, and practice your presentation so that a full, polished story can be told within the allotted 5-minute frame. With your permission, these presentations will be video taped. A great artifact of learning for your records!

### Class Participation Self-Evaluation

Evaluation Criteria	Y/N	Elaboration	Points (0-4)
1. Did you complete all reading assignments on time as assigned in the syllabus?			
2. Did you complete all other outside assignments in a quality manner and on time?			
3. Did you actively participate during class discussions?			
4. Were you a positive, respectful, and constructive member of this class?			
5. If you were struggling academically, did you meet with the professor in a timely manner to discuss your struggles?			