

Grayman-Simpson
Black Psychology Spring 2016
human and social science conceptual paradigms, theory, knowledge production
methods, and intervention.

**PSY 219 Cultural Psychology: Black Psychology:
Its Fit Into the Goucher College and Goucher Psychology “Big Picture”**

**Goucher College Liberal Education Requirements:
“Ways of Knowing & Understanding the World”**

Goucher College is dedicated to a liberal arts education that prepares students within a broad, humane perspective for a life of inquiry, creativity, and critical and analytical thinking. Students develop an international outlook, extending liberal arts education beyond Western cultures to encompass the perspectives and achievements of other members of the world community. To achieve this education, students must explore different ways of knowing and understanding the world...

Foundations: In the foundational courses, students learn critical thinking, reading, writing, and foreign language skills that will enable them to understand and engage an ever more complex world.

Perspectives: In a complex changing world, students need to be prepared to understand and evaluate issues from a variety of perspectives using the approaches of different disciplines.

Understanding Diverse Perspectives. (LER - DIV) - Students must demonstrate an understanding of the range of human experiences and perspectives across social categories, such as gender, class, race, ethnicity, religious background, able-bodiedness, or sexual orientation.

**Goucher College Psychology Department 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 Department of 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. 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 department, 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

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mentoring inside and outside of the classroom. We encourage and model experiential learning in the form of community engagement, active involvement in research, collaborative construction of knowledge, and self-directed exploration. We provide students with the tools needed for the development of more sophisticated insight into one's own and others' behavior and mental processes.

Towards these ends, the Psychology Department has identified seven guiding principles for its undergraduate curriculum. Our program is designed to facilitate students' development of the following skills and knowledge:

Psychology Learning Objective 1: Demonstrate understanding and competence regarding the use of research methodology in psychology.

Psychology Learning Objective 2: Communicate effectively as it pertains to the study and practice of psychology.

Psychology Learning Objective 3: Engage the world outside the classroom to use and/or inform one's knowledge of psychology.

Psychology Learning Objective 4: Demonstrate understanding of the major concepts, theoretical perspectives, empirical findings, and historical trends in psychology.

Psychology Learning Objective 5: Develop critical consciousness and an appreciation of a variety of ways of knowing.

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

Psychology Learning Objective 7: Develop an ethical framework with regard to the study and practice of psychology.

Current Course Objectives:

(1) 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 explanation of lower-level/foundational concepts, and rich with respect to higher-level flexible critical analysis.

Diverse Perspectives Liberal Education Requirement Learning Objective 1.

Describe worldview(s) under study

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Diverse Perspectives Liberal Education Requirement Learning Objective 2.

Explain primary causes or contextual factors contributing to the worldview(s) under study, which may include social, political and economic dominance.

Psychology Department Learning Objective 6. Recognize, Understand, and Respect the Complexity of Sociocultural and International Diversity as Played out in Psychology

Psychology Department Learning Objective 5. Develop Critical Consciousness and an Appreciation of Variety of Ways of Knowing

(2) Demonstrate increased insight into self and others as cultural beings through reflective learning journal entries and in-class communicative exchange that is rich with respect to critical self-reflection.

Diverse Perspective Liberal Education Requirement Learning Objective 3.

Analyze differences between two or more worldviews, using methods and terminology appropriate to the disciplines

Psychology Learning Objective 6. Recognize, Understand, and Respect the Complexity of Sociocultural and International Diversity as Played out in Psychology

Psychology Department Learning Objective 5. Develop Critical Consciousness and an Appreciation of Variety of Ways of Knowing

(3) Demonstrate an understanding of ethical research practices within the field of cultural psychology through reflective learning journal entries and communicative exchange that is accurate with respect to lower-level/foundational research concepts, and rich with higher-level critical analysis.

Psychology Department Learning Objective 1. Demonstrate Understanding of Research Methodology in Psychology

Psychology Department Learning Objective 7. Develop an Ethical Framework with Regard to the Study and Practice of Psychology.

Basic Student Conduct Requirements

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. You will receive a copy of important sections of this code. Please read it carefully. 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.” You will receive a copy of the General Handbook section titled, “Guidelines for Classroom Behavior and Procedures for Expulsion from Class.” Please read it carefully.

Required Texts

1. Ani, M (2004). Let the circle be unbroken: The implications of African spirituality in the Diaspora. New York: Nkonimfo Publications. **(Purchase Used From Amazon or Alibris)**
2. Garrod, A., Ward, J. V., Robinson, T. L., & Kilkenny, R. (1999). Souls looking back: Life stories of growing up Black. New York: Routledge.
3. Garrod, A., Kilkenny, R., & Gomez, C. (2014). Mixed: Multiracial college students tell their life stories. New York: Cornell University Press.
4. American Psychological Association. (2009). Publication manual of the American Psychological Association, 6th Edition. American Psychological Association.
5. Reading Packet Posted on GoucherLearn (Please Print Chapter Being Discussed and Bring To Class)

Grayman-Simpson, N. (2015). Cultural identity. Encyclopedia for Clinical and Abnormal Psychology. Thousand Oaks, CA: SAGE. (In Press).

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.

Bynum, E. B. (1999). Introduction and Ch. 2 In *The African unconscious: Roots of ancient mysticism and modern psychology*. New York: Teachers College Press.

Mattis, J. S. (1998). Bridging spirituality and psychotherapy. In R. L. Jones (Ed.), *African American mental health: Theory, research, and intervention* (pp. 555-566). Hampton, VA: Cobb & Henry Publishers.

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Leary, D. J. (2005). Post traumatic slave syndrome. In Post traumatic slave Syndrome: America's legacy of enduring injury and healing (pp. 114 – 146). Milwaukie, OR: Uptone Press.

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>

Brown, K. T., Ward, G. K., Lightbourn, T., & Jackson, J. S. (1999). Skin tone and racial identity among African Americans: A theoretical and research framework. In R. L. Jones (Ed.), *Advances in African American Psychology*, (pp. 191 – 214). Hampton, VA: Cobb & Henry Publishers.

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

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.

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.

Stevenson, H. & Davis, G. (2004). Racial socialization. In R. Jones (Ed.), *Black psychology (4th ed)*, (pp. 353-381). 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.

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

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Americans and Africans throughout the Diaspora. In R. L. Jones (Ed.),
African American identity development (pp. 73 – 83). Hampton, VA: Cobb
& Henry Publishers.
- Renn, K. (2008). Research on biracial and multiracial identity development:
Overview and synthesis. *New Directions for Student Services*, 123, 13 –
21.
- 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.
- Sawyer, T. F. (2000). Francis Cecil Sumner: His views and influence on
African American higher education. *History of Psychology*, 3, 122–41.
- 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.
- 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, 2nd 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.
- Guthrie, R. V. (1980). The psychology of Black Americans: An historical
perspective. In R. L. Jones (Ed.), *Black psychology, 2nd Edition*, (pp. 13–
22). New York: Harper & Row 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>
- Majors, R. (1991). Nonverbal behaviors and communication styles among
African Americans. In R. L. Jones (Ed.), *Black Psychology*, (pp. 269 –
294). Hampton, VA: Cobb & Henry Publishers.
- Boyd-Franklin, N. (2004). A Multisystems Approach to Home and Community

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Based Interventions with African American Poor Families. In R. L. Jones (Ed.), *African American mental health: Theory, research, and intervention* (pp. 315 – 328). Hampton, VA: Cobb & Henry Publishers.

Nobles, W. (1972). *African philosophy: Foundations for Black Psychology*. In R. L. Jones (Ed.), *Black psychology*, (pp. 18-32). New York: Harper & Row Publishers.

Franklin, A.J. (2004). The twelve lessons of empowerment and Moving on In *From brotherhood to manhood: How Black men rescue their relationships and dreams from the invisibility syndrome* (pp. 183 – 216). Hoboken, NJ: Wiley & Sons.

Jenkins, Y. (2000). The Stone Center theoretical approach revisited: Applications for African American women in Psychotherapy with African American women: Innovations in psychodynamic perspectives and practices (pp. 62 – 81). New York: Guilford Press.

White, A. (2006). African American feminist masculinities: Personal narratives of redemption, contamination, and peak turning points. *Journal of Humanistic Psychology*, 46(3), 255 – 280.

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.

General Course Requirements

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 need to seriously consider withdrawing from this course, as staying on pace with the class will likely 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

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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 the professor and peers.

Course Requirements

1. Assignments – 60 pts.
2. Final Reflection Paper – 20 pts.
3. In-Class Participation – 20 pts.

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 you become a reflective learner. **Your responses to reading questions and additional thoughts/feelings on how the in-class readings and discussions connect to each other as well as learning experiences you are having/have had in different classes, on campus, and in life outside of campus should be recorded in your journal. You will be asked to submit your journal for review at the end of each week; and, you should expect to share/paraphrase excerpts from your journal during class discussions.** A sample exemplary journal entry is posted on GoucherLearn. Point allocations for each assignment are also posted on GoucherLearn in *Gradebook*. Producing a high-quality structured final reflection essay will require reliance on your journal entries. More information about reflective journaling for this class can be found on GoucherLearn. Instructions for all assignments are included at the end of this syllabus.

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

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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 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 final reflection paper is posted on GoucherLearn.

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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 qualitative elaborations 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. A sample exemplary in-class participation reflection is posted on GoucherLearn.

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)

95 – 100 (A) 86 – 89 (B+) 76 – 79 (C+) 66 – 69 (D+) ≤59 (F)
90 – 94 (A-) 83 – 85 (B) 73 – 75 (C) 63 – 65 (D)
80 – 82 (B-) 70 – 72 (C-) 60 – 62 (D-)

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Week	Monday	Tuesday	Thursday
1 (Jan.25-28)	1. Nyasha Grayman-Simpson "Cultural Identity" Blacks in Wax Museum (Full Class Period)	2. Blacks In Wax Museum Discussion	3. "In Motion: The African American Migration Experience" & "Vesey's Challenge in Exchanging Our Country Marks" Discussion
2 (Feb.1-4)	4. Marimba Ani "Let The Circle Be Unbroken" Scoring Worldview Analysis Scale & Discussion	5. Edward Bruce Bynum The African Unconscious Edward Bruce Bynum "The African Unconscious Introduction and Ch. 2 Discussion"	6. This Far By Faith; Black Folk Don't Do Atheism Screening; and Jacqueline Mattis "Bridging Spirituality and Psychotherapy Discussion"
3 (Feb.8-11)	7. Lecture DeGruy Leary Post Traumatic Slave Syndrome & DeGruy Leary "Post Traumatic Slave Syndrome Ch. 4" Discussion	8. CNN Kids On Race Screening & [Negative/Positive Associations with Word Black] "Remembering Our Past: Legacy of Kenneth and Mamie Clark" Discussion 25 min.	9. Cheryl "Grills Dark Girls": Issue Of Colorism Screening, Black and Latino Screening & [Chronosystem & Ecology of Development] Colorism, Brown et al. "Skin Tone and Racial Identity among African Americans: A Theoretical and Research Framework" Discussion

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4 (Feb.15-18)	<p>10. Film Sankofa & Huberta Jackson-Lowman "Sankofa: A Mental Health Imperative for the 21st Century" Discussion</p>	<p>11. Linda James Myers ABPsi Lecture Screening & Linda James Myers "Words of Wisdom For Building Eternity: An Interview with African-centered Psychologist Linda James Myers" Discussion</p>	<p>12. Joe White ABPsi Interview Segment Screening & [Epistemologies] Cedrik Clark "Black Studies Or The Study of Black People?" Discussion</p>
5 (Feb.22-25)	<p>13. ABPsi Lecture William Cross Segment Screening& William Cross, Thomas Parham, Janet Helms "Nigrescence Revisited: Theory and Research" Discussion</p>	<p>14. [J&J Racial Socialization] Howard Stevenson & Gwendolyn Davis "Racial Socialization" Discussion</p>	<p>15. Robert Sellers, Nicole Shelton, Deanna Cooke, Tabbye Chavous, Stephanie Rowley, & Mia Smith "A Multidimensional Model of Racial Identity: Assumption, Findings and Future Directions" & [8 item] Scoring Multidimensional Inventory of Black Identity & Discussion</p>
6 (Mar.1-4)	<p>16. Psychology's Feminist Voices Hope Landrine, Goucher Library Ebook Ch. 2 Hope Landrine "Toward A Theory of African American Acculturation" [Acculturation] Scoring Acculturation Strategies For People of African</p>	<p>17. What's In A Name? Presentations & Discussion</p>	<p>18. Cultural Genogram Presentations & Discussion</p>

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	Descent Scale Discussion		
7 (Mar.8-11)	19. "The Neo African Americans" Documentary Screening & [Standpoint/Paradigm] Tina Richardson "Continuity in the Identity Development Process for African Americans and Africans Throughout the Diaspora" Discussion	20. [Census Activity] CNN Who Is Black In America? Screening & Kristen Renn "Research On Biracial and Multiracial Identity Development: Overview and Synthesis" Discussion	21. Racial Autobiography Presentations & Discussion
8 (Mar.15-18)	SPRING BREAK	SPRING BREAK	SPRING BREAK
9 (Mar.22-25)	22. Patsy Jo Hilliard on Late Husband Asa Hilliard Screening& [Zinn's People's History] "Conceptual Confusion and the Persistence of Group Oppression Through Education" Discussion	23. [History of Black Psychology & Schools of Thought] "Francis Cecil Sumner and His Views And Influence On American Higher Education" "Inez Prosser and the Education of African Americans"	24. Na'im Akbar ABPsi Interview & Na'im Akbar from Know Thyself "Education: Vehicle for Transmission of Consciousness"
10 (Mar.29- Apr.1)	25. The Deadly Deception Documentary Robert Williams "Death To White Research In The Black Community" & Cleopatra Caldwell, James Jackson, M. Belinda Tucker, Phillip Bowman "Culturally-Competent Research	26. Robert Guthrie "The Psychology of African Americans: A Historical Perspective" Discussion	27. Film Selma & Intergenerational Interview with Elder (65 yrs +) on Race Relations With Black People Presentations & Discussion

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	Methods” Discussion		
11 (Apr.5-8)	<p>28. Robert Williams ABPsi Interview Screening</p> <p>James Baldwin “If Black English Isn’t A Language Then Tell Me What Is?” Discussion</p> <p>“African American Non-Verbal Behaviors and Communication Styles”</p>	<p>29. “Do You Speak American?” Screening & Discussion 20 min.</p>	<p>30. Edward J Barnes “The Black Community As A Source of Positive Self-Concept for African American Children” Discussion</p>
12 (Apr.12-15)	<p>31. Nancy Boyd Franklin ABPsi Interview</p> <p>Nyasha Grayman-Simpson “Culturally Competent Treatment”</p> <p>Nancy Boyd Franklin “A Multisystems Approach to Home and Community Based Interventions with African American Poor Families”</p>	<p>32. Wade Nobles ABPsi Interview</p> <p>Wade Nobles “African Philosophy: Foundations For Black Psychology”</p>	<p>33. Anderson J Franklin ABPsi Interview&</p> <p>AJ Franklin “Moving On: From Brotherhood to Manhood – The Twelve Lessons of Empowerment”</p> <p>Moving On: “From Brotherhood to Manhood – Strategies for Moving On” Discussion</p>

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13 (Apr.19-22)	<p>34. Online Rutgers University Conference: Black Women in Psychology: The Challenges and Perspectives &</p> <p>Yvonne Jenkins Ch. 4 Psychotherapy with African American Women Available on Google Book "The Stone Center Theoretical Approach Revisited: Applications for African American Women" Discussion</p>	<p>35. Psychology Feminist Voices Aaronette White Interview&</p> <p>Aaronette White "African American Feminist Masculinities: Personal Narratives of Redemption, Contamination and Peak Turning Points" Discussion</p>	<p>36. Psychology Feminist Voices Beverly Greene</p> <p>Beverly Greene Handbook of African American Psychology "African American Lesbians and Gay Men: Life Between a Rock and a Hard Place" Discussion</p>
14 (Apr.26-29)	<p>37. Mixed: Multiracial College Students Tell Their Life Stories:</p> <p>Ana Sofia – "Good Hair"</p> <p>Saiir – "Finding Blackness"</p> <p>Allison – "A Sort of Hybrid"</p>	<p>38. Souls Looking Back: Life Stories of Growing Up Black:</p> <p>Chantal – "Gotta Keep Climbin All de Time"</p> <p>Rick – "Feeling The Pressure To Succeed"</p> <p>Stacey – "Running Hurdles"</p>	<p>39. *The African Americans: Many Rivers To Cross Part I & II</p>
15 (May 3-6)	<p>40. *The African Americans: Many Rivers To Cross Part III & IV</p>	<p>41. *The African Americans: Many Rivers To Cross Part V & VI</p>	<p>42. Final Reflection Paper Due</p> <p>Final Process ; Course Evaluations</p>

Course Schedule & Assignment Details

Week 1 Assignments

For Class 1. Read Nyasha Grayman-Simpson Cultural Identity
Carpool to the Great Blacks in Wax Museum for class.

Great Blacks in Wax Museum

1601 East North Avenue
Baltimore, MD 21213
410-563-3404

For Class 2. In one single-spaced page, answer the following:

Q1. What personal feelings and thoughts were triggered by this tour?

Q2. What visual images from the tour will likely stay with you?

Q3. Why do you think I required the class to take this tour at the beginning of a course on Black Psychology? What is it that you think I want you to take away from this experience?

Q4. What do you hope to get out of this class experience?

For Class 3. Read In Motion: The African American Migration Experience: Trans Atlantic Slave Trade

- a. Overview <http://www.inmotionaame.org/migrations/topic.cfm?migration=1&topic=1&tab=image&bhcp=1>
- b. The Development of The Trade <http://www.inmotionaame.org/migrations/topic.cfm?migration=1&topic=2&tab=image>
- c. Capture and Enslavement <http://www.inmotionaame.org/migrations/topic.cfm?migration=1&topic=3&tab=image>
- d. Traders and Trade <http://www.inmotionaame.org/migrations/topic.cfm?migration=1&topic=4&tab=image>
- e. The Middle Passage <http://www.inmotionaame.org/migrations/topic.cfm?migration=1&topic=5&tab=image>
- f. Africans in America <http://www.inmotionaame.org/migrations/topic.cfm?migration=1&topic=6&tab=image>

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- g. Ethnicities in the United States <http://www.inmotionaame.org/migrations/topic.cfm?migration=1&topic=7&tab=image>
- h. The Suppression of the Slave Trade <http://www.inmotionaame.org/migrations/topic.cfm?migration=1&topic=8&tab=image>
- i. Impact of the Slave Trade on Africa <http://www.inmotionaame.org/migrations/topic.cfm?migration=1&topic=9&tab=image>

Read Gomez's Vesey's Challenge from Exchanging Our Country Marks.

Read/Listen To Denmark Vesey and Charleston's Emanuel AME Church <http://www.npr.org/2015/06/19/415671749/denmark-vesey-and-the-history-of-charleston-s-emanuel-ame-church>

Answer the Following:

Q1. 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 and emerging Black African church, and the minimization of differences in African ethnic origins and socioeconomic class status. Explain.

Q2. Coincidentally, Vesey was a leader in the same Emanuel AME church that was the site of a white supremacist terrorist attack last spring 2015. What are your thoughts on this connection? How can learning the history of Vesey's planned insurrection inform our anti-racism action thinking and behavior today?

Q3. Gomez suggests a date by which the general contours of a collective Black American identity can be discerned. What is that date?

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

Q5. Gomez suggests that a polycultural rather than syncretic Black American community emerged by the mid 19th century. 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 2 Assignments

For Class 4. Complete the Worldview Analysis Scale

Read Let The Circle Be Unbroken

Answer the Following:

Q1. Highlight what you find to be provocative assertions related to spirituality of people of African descent throughout the Diaspora in this text, and your reactions to them.

For Class 5. Listen to Edward Bruce's African Unconscious Interview.

Read The African Unconscious Introduction and Ch. 2

Answer the Following:

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?

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For Class 6. Watch This Far By Faith

Read Jacqueline Mattis Bridging Spirituality and Psychotherapy

For the next 24 hours, make a note of every intuitive feeling you have, sign you receive, dream you recall. Did you use any of it to guide your action?

Week 3 Assignments

For Class 7. Watch DeGruy Leary Talk

Read Ch4 Post Traumatic Slave Syndrome

Answer the Following (From The Study Guide)

Q1. Based on the discussion in Ch. 4. How has Post Traumatic Slave Syndrome impacted Black families and communities?

Q2. "Vacant Esteem," "Ever Present Anger," and "Racist Socialization" are identified consequences of Post Traumatic Slave Syndrome, what other consequences might you include?

Q3. Identify ways in which these and other consequences continue to impact Black families and communities.

Q4. What specific attitudes and behaviors in your community might be the result of slavery and the oppression that followed?

Q5. What role can individuals, families, communities, and institutions play in ameliorating these consequences?

For Class 8. Read Remembering Our Past: The Legacy of Kenneth and Mamie Clark, p. 4-13

For Class 9. Read Kendrick Brown et al., Skin Tone and Racial Identity Among African Americans

Answer the Following:

Q1. Kendrick Brown et al., offer recommendations for future research. Have these topics been pursued? To find out, search GoogleScholar for this chapter title. Click on the 'cited by' link underneath the title and write down the titles of scholarship that has come out since this publication. Do the topics of the scholarship match Kendrick Brown? et al.'s recommendations?

Q2. The research on skin tone can be grouped into five major categories: (1) skin tone preference, (2) stereotyping, (3) social and psychological functioning, (4) mate selection, and (5) resource attainment. Summarize the main findings from each smaller body of research.

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Q3. One study showed a greater preference for darker skin tones in the 1970's in comparison to the 1950's. What reason might you give for this finding?

Q4. What is stereotyping according to Brown?

Q5. The impact of skin tone on outcomes seems greater for Black women than Black men. Why do you think that this is the case?

Week 4 Assignments

For Class 10. Read Jackson-Lowman Sankofa: A Black Mental Health Imperative for the 21st Century

Answer the Following:

Q1. 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?

Q2. What recognized organic brain disorder(s) is/are associated with impairments in this region?

Q3. Do Black Americans who do not know their own history exhibit symptoms associated with these organic brain disorders?

Q4. Jackson-Lowman cites the work of Dr. Amos Wilson. Who was Amos Wilson?

Q5. Dr. Jackson-Lowman cites the work of Dr. Frantz Fanon. Who was Franz Fanon?

Q6. Highlight what you find to be provocative assertions related to Black American cultural identity, and your reactions to them.

Q7. Claiming to speak through the spirit of the dead, the unnamed West African cultural guardian/*griot* continually admonished Mona, "Go back to your past; return to your source." Discuss your perspective on the importance of remembering the past (cultural memory) to the creation and maintenance of one's psychological well-being/mental health.

Q8. Filmmaker Gerima has said that he wanted to use slavery as a landscape to bring into sharper focus the issues African Americans need to address today. 'I see the contemporary echoes of the past. If you look at America as a plantation, then you can codify the different classes and interest groups within society. You find overseers, head slaves, plantation owners, and rebels.' Does his film do this? Explain.

Q9. Gerima has also been quoted as saying, "A slave does not fight for freedom, because it subconsciously accepts bondage as a natural state. An enslaved African understands captivity as an unnatural and temporary state against which one must rebel." (Nothing to answer here. I just want you to remember this.)

Q10. "Few Americans recognize the hypocrisy in celebrating their country's armed revolution over uncomfortable tax representation while begrudging indigenous people their need to defend their culture and humanity against colonial terror and exploitation." Your thoughts?

Q11. Sankofa character, Shango says, "The snake will have whatever is in the belly of the frog." What do you think he means?

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For Class 11. 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. Summarize Dr. Myers' Optimal Psychology/Conceptual Theory.
- 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.

For Class 12. 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?

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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.

Week 5 Assignments

For Class 13. Read Cross, Parham, & Helms Nigrescence Revisited: Theory and Research
Watch ABPsi Lecture with William Cross

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.
- 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?

For Class 14. 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?

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For Class 15. Self-identified Black students complete 8-item measure and submit to me electronically the evening before the class
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.

Week 6 Assignments

For Class 16. Watch Psychology Feminist Voices Interview with Hope Landrine

Read Hope Landrine Toward a Theory of African American Acculturation

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

For Class 17. 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.

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

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For Class 18. Complete “Cultural Genogram Assignment”

The primary goal of the cultural genogram is to promote cultural awareness and sensitivity by helping you to understand your cultural identities. Through this process students gain greater insight into and appreciation for the ways in which culture impacts their role as a member of this college community, and influences the lives of other members of this college community.

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. An exemplary sample genogram is posted on GoucherLearn.

Week 7 Assignments

For Class 19. Watch The Neo African Americans

Read Filmmakers 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/>

Read Tina Richardson Continuity in the Identity Development Process for African Americans and Africans Throughout the Diaspora.

Answer the Following:

Q1. Psychology can be thought of as a natural science that explores the ways that we are all the same; a social science that explores the ways some of us are like some others of us; and a human science that explores how we are each totally unique. Consider the study of Black Americans (early-neo) from each psychological perspective. List at least two research questions that each perspective might initiate.

For Class 20. Read Kristen Renn Biracial and Multiracial Identity Development: Overview and Synthesis

Answer the Following:

Q1. What two forces stimulated significant interest in the psychological experiences of youth with parents from different heritage groups? When did these forces take shape?

Q2. Summarize the stages of Poston’s Positive Biracial Identity Model.

Q3. Compare and contrast this model with Cross’ Black Racial Identity Model and Sellers et al. Black Racial Identity Model.

Q4. Summarize the four potential positive resolutions of biracial identity tensions, according to Root.

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Q5. In what ways is Root's thinking more elaborate than that of Poston?

Q6. The author uses mixed-race and multiracial interchangeably. Some see mixed-race as a pejorative term. Research this position and summarize why some perceive it this way.

Q7. What are the five types of multiracial identity held by college students, according to Renn's observations?

For Class 21. Complete "Racial Identity Assignment"

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, write a single spaced narrative about your sense of self as a racial being. **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.

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?

Week 9 Assignments

For Class 22. Read Asa Hilliard Conceptual Confusion and the Persistence of Group Oppression Through Education

Answer the Following:

Q1. Dr. Hilliard suggests that the education system mobilizes privilege and oppression within the United States. Do you agree? Explain.

Q2. 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?

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Q3. 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?

Q4. What does Dr. Hilliard see as the problems of 'integration'?

Q5. 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?

Q6. What are some of the problems that Dr. Hilliard observes in 'multicultural education'?

Q7. What solutions to the broken system are offered by Dr. Hilliard?

For Class 23. Read Francis Cecil Sumner and His Views and Influence on American Higher Education
Read Inez Prosser and the Education of African Americans

Answer the Following:

Q1. Do you see any points of overlap between Dr. Hilliard's ideas and the ideas of Dr. Sumner and Dr. Prosser with respect to the American Education System?

For Class 24. Watch ABPsi Lecture with Dr. Na'im Akbar
Read Na'im Akbar Education: Vehicle for Transmission of Self Knowledge

Answer the Following:

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?

Week 10 Assignments

For Class 25. Watch The Deadly Deception
Read Robert Williams Death To White Research In The Black Community
Read Cleo Caldwell et al. Culturally Competent Research

Answer the Following:

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

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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?

For Class 26. 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?

For Class 27. Watch Film, "Selma"

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) had have a conversation with them about what about race relations with Black Americans has changed and stayed the same through 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 have Black friends and/or role models now?

Q4. Have relationships between Black Americans and other racial groups improved? Worsened? Or stayed the same?

Week 11 Assignments

For Class 28. Watch Robert Williams ABPsi Interview
Read James Baldwin 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 a 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 Richard Majors Nonverbal Behaviors and Communication Styles Among African Americans

Answer the Following:

- Q1. What three theories of the evolution of Black American non-verbal communication are summarized by Majors?
- Q2. Majors suggests that Black American non-verbal communication serves six purposes. What are those six purposes?
- Q3. Naturalistic Observation. Record your observation of the presence of the following over the next 24 hours: (1) Proxemics – There is more physical distance in dyads including a Black American than those not including a Black American; (2) Touch - Black Americans touch others when interacting with them more than non-Black Americans; (3) Eye & Visual Behavior – Black Americans look at others when talking more than non-Black Americans; Black Americans look away from others when listening more than non-Black Americans

For Class 29. Nothing. Continued conversation about Black communication styles.

For Class 30. Read Edward Barnes The Black Community As A Source of Positive Self-Concept for African American Children

Answer the Following:

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- 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?

Week 12 Assignments

For Class 31. Read Nyasha Grayman-Simpson Culturally Competent Treatment

Read Nancy Boyd Franklin A Multisystems Approach to Home and Community Based Interventions with African American Poor Families

Answer the Following:

- Q1. Why does Dr. Boyd Franklin believe that the multisystems model of therapy is especially helpful for work with African American families?
- Q2. Dr. Boyd Franklin discusses three cultural strengths that multisystems therapists can draw upon in their work with African American families. What three cultural strengths does she discuss?

For Class 32. 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?

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- 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 Class 33. Watch ABPsi Lecture AJ Franklin

Read From Brotherhood to Manhood: The Twelve Lessons of Empowerment

Read From Brotherhood to Manhood: Strategies for Moving On

Answer the Following:

- Q1. Have others in your life tried to teach you any of these 12 lessons? Explain.
- Q2. Do you practice any of these strategies for moving on? Explain.

Week 13 Assignments

For Class 34. Watch Rutgers University Conference" Black Women in the Academy: The Challenges and Perspectives

Read Yvonne Jenkins The Stone Center Approach Revisited: Applications for African American Women

Answer the Following:

- Q1. What is Relational/Cultural Theory?
- Q2. What are the 'five basic tenets' of Relational/Cultural Theory? Summarize each.
- Q3. What is "Power Over?" "Power With?"
- Q4. What is the 'central relational paradox'?
- Q5. Summarize Dr. Jenkins' thoughts on Black women's experiences of 'connection'.
- Q6. Summarize Dr. Jenkins' thoughts on Black women's experiences of 'disconnection'.
- Q7. What are 'relational images'? Summarize some controlling relational images of Black women explored by Dr. Jenkins.

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For Class 35. Watch Psychology Feminist Voices Dr. Aaronette White Interview

Read Aaronette White African American Feminist Masculinities: Personal Narratives of Redemption, Contamination and Peak Turning Points

Answer the Following:

- Q1. Which story of 'Redemption' left the greatest impression upon you?
- Q2. Which 'Peak' story left the greatest impression upon you?
- Q3. Which story of 'Contamination' left the greatest impression upon you?

For Class 36. 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. What specific advice does Dr. Greene give for therapist working with African American lesbian and gay clients who are considering coming out to loved ones? And why does she offer this advice?
- Q4. Greene suggests that interracial Black and other lesbian and gay relationships may face unique stressors. Summarize what she has to say about this.
- Q5. 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.

Week 14 Assignments

For Class 37. Read Mixed: Multiracial College Students Tell Their Life Stories:

Ana Sofia – "Good Hair"

Saiir – "Finding Blackness"

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Allison – “A Sort of Hybrid”

For Class 38. Read Souls Looking Back: Life Stories of Growing Up Black:

Chantal – “Gotta Keep Climbin All de Time”

Rick – “Feeling The Pressure To Succeed”

Stacey – “Running Hurdles”

For Class 39. Watch “The African Americans: Many Rivers To Cross Part I & II”

<https://www.youtube.com/watch?v=-WiaKtc6irg>

<https://www.youtube.com/watch?v=9ktWWX6j5IA>

Week 15 Assignments

For Class 40. Watch “The African Americans: Many Rivers To Cross Part III & IV”

<https://www.youtube.com/watch?v=qdu7BigeEZ0>

<https://www.youtube.com/watch?v=JIOH8QvaLSQ>

For Class 41. Watch “The African Americans: Many Rivers To Cross Part V & VI”

<https://www.youtube.com/watch?v=aN1dxdmeaTI>

https://www.youtube.com/watch?v=t_DuogHTTU0

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For Class 42. 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 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.

Class Participation Self-Evaluation

Evaluation Criteria	Y/N	Qualitative 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?			