An ABPsi Presidential Statement:

U.S. CHILD-FAMILY SEPARATION: COMMENTARY

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Disclaimer: The views and opinions expressed in articles are those of the authors and do not necessarily reflect the official policy or position of The Association of Black Psychologist.

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Psych Discourse historically publishes original submissions from members of The Association of Black Psychologists. Beginning with the Summer 2014 issue, Psych Discourse began to include articles from non-members and reprints from other publication outlets on special topics. We encourage original research (2,000 word limit), op-ed essays (1,000 word limit), book reviews (1,500 word limit), news of The ABPsi, and memoria of ABPsi and ancestors and historical African ancestors. We also feature Chapter Spotlights from local ABPsi chapters to highlight their great work.
President’s Message: By Huberta Jackson-Lowman, Ph.D.

2018 PRESIDENTIAL AWARDS
Presentation during the ABPsi 50th Annual Convention

Huberta Jackson-Lowman

Over the past few years our presidents have had the opportunity to nominate people who have made unique contributions either to their legacy as presidents or to the Association. This being our 50th anniversary I felt that we should recognize those whose contributions have been foundational to our identity and to our longevity as an Association. Unfortunately, I could not recognize everybody who has contributed significantly to our sustenance, progress and development during these past 50 years, so I beg your forgiveness, beforehand, and ask for your patience.

I cannot begin without acknowledging two of our ABPsi ancestors who played critical roles in the sustenance of ABPsi. Drs. Nsenga Warfield-Coppock and Paris Finner Williams played such roles, nurturing and holding ABPsi in their warm and firm embrace, standing in the gap during very difficult times, encouraging us and continuing to envision better days. To these sisters on whose shoulders we all stand, we owe a special debt of gratitude. I say in Yoruba, “Ose pupo” in Twi, “Meda w’ase papaapa,” and in Swahili, “Asante sana.” I know you are continuing to watch over us in heaven.

My first presidential honoree is Dr. Robert L. Williams. Elder Dr. Bob, one of our founders was also the 2nd president of ABPsi with Dr. Henry Tomes, and one of our distinguished psychologists. He is known as the father of Ebonics, and a significant contributor to the movement against culturally-biased testing, developer of the Bitch Test, and the author of several books and numerous articles, notably his book entitled The History of The Association of Black Psychologists is an essential text for all students of psychology. During Elder Dr. Bob’s presidency he developed the 10-point plan which was designed to increase the numbers of Black graduate students pursuing doctorates in psychology. A total of 35 institutions adopted it in full and others adopted parts of it; however, as a result of this initiative, the largest number of Black psychologists in the history of this nation obtained their doctorates in psychology. Therefore, many of us with doctorates in psychology today are indebted to his leadership and to the work of ABPsi for the advocacy that opened the doors for us to pursue our careers as Black psychologists.

Unfortunately, due to health reasons and the recent transition of his beloved wife, Ava Lee Williams, Elder Dr. Bob Williams is not able to be with us today, but his son, Dr. Robert Williams Jr. will receive the award on his behalf. I am humbled and honored to say “thank you” to the man who opened my way as an Afrikan/Black psychologist and to the Association that provided the means for me to obtain my doctorate in psychology and for most of those who are here who have doctorates in psychology, whether you are the 1st, 2nd, 3rd, 4th or 5th generation, it is the result of ABPsi’s efforts and Dr. Bob’s initiative and leadership. Ose pupo, Meda w’ase papaapa, Asante sana, Dr. Robert L. Williams!

My second honoree is a man who has served ABPsi in multiple ways. He, too, is a Past President, our 20th president, a past editor of the Psych Discourse for several terms, past treasurer, GA chair, Regional Representative, Jegna to many students, one of our distinguished psychologists, and very significantly our historian. Dr. Hal Fairchild for more years than I can count made it his business to document the history of ABPsi using his resources, as it was occurring—taking pictures at significant events and recording historical presentations. Without his initiative much of this history would have been lost. Because of his initiative we are preparing to turn the videos that he recorded into another source of revenue for ABPsi. Asante sana, Dr. Fairchild!

I have selected the next group of honorees because of the foundation they laid for ABPsi through the development of ethical standards for guiding our behavior as Black psychologists. In 1983, Past Presidents and distinguished psychologists, and authors of multiple books and articles, Drs. Na’im Akbar and Wade Nobles authored the Ethical Standards of Black Psychologists establishing eight standards of behavior for Black Psychologists and defining legitimate Black Psychologists as those who are committed to the “absolute liberation of the black mind.” The
eight standards focused on responsibility, restraint, respect, reciprocity, commitment, cooperativeness, courage, and accountability. Our ethical standards define who we are as Afrikan/Black psychologists. They remind us that we do not become Black psychologists purely for our own self-aggrandizement and personal advancement, but that we have a commitment to uplifting our people and our community based upon indelible standards. They admonish us that we are Afrikan first and this is where our allegiance must lie.

During Dr. Taasogle Daryl Rowe’s administration he requested that our Ethics committee begin a process of updating our ethical standards. Drs. Lisa Whitten, one of our distinguished psychologists, and Dr. Pearl Barner, a past board member, co-chairs of the Ethics committee took on this enormous task and began an extensive process of updating the ethical standards. Over the past 4 years, they and their committee have been deeply immersed in study, meetings, retreats, consultation with elders and members of ABPsi, and workshops at our convention. After this long, grueling but deeply engaging process, this year they have issued the revised ethical standards for Black psychologists based upon the seven principles of Ma’at and restorative justice practices for our review and approval. Their leadership, focus, persistence, and commitment to excellence have been exemplary and serve as a model for all of us. I am honored to present presidential awards to Drs. Na’im Akbar, Dr. Wade Nobles, Dr. Pearl Barner, and Dr. Lisa Whitten for their exceptional contribution to the advancement of the Association. As I present their awards, I would like to invite members of their committee to join us: Drs. Christopher Bishop, Rashida Jones, Harvey Linder, Jermaine Robertson, Charneta Scott, Anthony Smith, And Constance Williams.

Last but not least, over the past nine years we have been blessed with the presence of an outstanding Executive Director, Anisha Lewis. She took the Association under her wings and shepherded us into the 21st century putting
policies, procedures, processes, and practices in place that have ensured our survival and sustainability. During Dr. Benson Cooke’s administration, recognizing that the Association could no longer function without skilled and experienced national office staff, Dr. Cooke began to put in place the infrastructure that is needed for an association of our stature. We have benefited enormously in countless ways by the order that Ms. Lewis has established, by her efficiency, her vision, her commitment, her initiative, and the sacrifices that she has made to promote the advancement of ABPsi. We cannot thank her enough for the role that she has played in our progress and the continued support that she has provided to ABPsi during this transitional period. This is only a small token of our appreciation and gratitude and our well wishes and blessings for continued success and advancement. Anisha, you will always be a valued and welcomed member of the ABPSI FAMILY.

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What an exciting time to be a part of the premier professional association for Black mental health experts. To be sure, 50 years is an amazing accomplishment. Still, the longer we go, the further we must go. The General Assembly is pleased to be a part of the excitement and more so, to play a role in liberating the Black mind. We have focused on few a key areas identified as strategic priorities for ABPsi.

ADDRESSING TRAUMA AND VIOLENCE IN OUR COMMUNITIES

At our Mid-Year meeting in Houston, we assembled an exceptional panel of experts to discuss the civil rights and social challenges in our communities. Students from Texas Southern University led the way by authoring a fact sheet (see next page) addressing race-related trauma in therapy.

ABPsi INTERNATIONAL

Dr. Erica McInnis of the UK has done a fabulous job of keeping connections with ABPsi members across the world.

BLACK PSYCHOLOGY CURRICULUM AT HBCUs

Led by Drs. Janis Moody and Satira Streeter and a team of students, we now have a draft curriculum to share with HBCU Departments of Psychology across the country.

MENTAL HEALTH OUTREACH TO BLACK COMMUNITIES

We have collaborated with President Huberta Jackson-Lowman in the establishment of the COMMUNIVERSITY, a wide-reaching program model that puts Black Psychology within reach of the masses.

ABPsi MEMBERSHIP AND RECRUITMENT

We have increased our communication with active and inactive members with regular email correspondence, a GA Facebook Page, Google Groups for special interests, and a dedicated GA website. Follow us to keep updated with GA news and updates.
U.S. CHILD-FAMILY SEPARATION: COMMENTARY

August 6, 2018

The most recent diabolical and heinous acts of the U.S. government involves the abduction of children whose parents have sought refuge in this country as an attempt to escape life threatening situations in their countries. These actions are absolutely despicable and intolerable. To be sure though, this kind of behavior on the part of the U.S. government is not something new—it is a shameful repetition of the persistent, hidden, and felonious history of the European colonizers that founded this country, and for centuries engaged in the enslavement of Afrikan people. By the millions, the familial bonds of our Afrikan ancestors were severed. Without any regard for the sacred human bonds that existed between us, mothers, fathers, and children were separated and put on the auction blocks as chattel. Similarly, this historical pattern of behavior was also exemplified in the inhumane, forced removal of indigenous Native American children from their ethnic groups and families and placing them in Euro-American schools where they were not allowed to speak their languages and practice their customs. The offensive behavior was again demonstrated with the legalized internment of Japanese families. The systemic practice of child separation continues to play out for economically disadvantaged families on a daily basis through the so-called child welfare system which excessively separates Black parents from children, and in the criminal (in) justice system which practices the over prosecution and incarceration of Black men, women, and children, since its early beginnings, as well as that of black and brown Latinos. No, this is not new—the dehumanization of non-white children continues to be reduced to a spectacle; however, we cannot escape the images of frightened, traumatized children and their defenseless parents, also traumatized by their inability to protect and save their children. These images conjure up the sense of defenselessness and powerlessness (trauma) that Black families have experienced in the past and continue to experience on a daily basis in our often futile efforts to protect our children from white supremacist/racist, immoral death machines. Consider the recent killing of 17 year old, Antwon Rose, in Pittsburgh who was shot in the back as he was fleeing the police, or the killing of the Stephon Clark in Sacramento who was killed by police as he talked on his cell phone, as well as numerous other Black youth and adults who have been consumed by this white supremacist/racist, immoral death machine. No, it is most certainly not new, it is the normative praxis with people of color in this country!

We must do something different. We must continue to resist this dehumanizing injustice, and vocalize our outrage and disdain, not only about these recent events which are certainly horrible enough, but also about the abhorrent history from which this emerges. We must challenge the moral decrepitude that undergirds these inhumane and terroristic acts. This is but another horrifying symptom of the immoral practices that continue to be evident in the way the U.S. government functions. Yes, we must save these children who may have already been traumatized for life and who will suffer the impact of this trauma in the form of adverse effects on their physical and mental health, and even
their ability to sustain healthy relationships. These adverse effects do not just impact the present generation, but generations to come, just as it has happened and continues to happen to Afrikan Americans and Native Americans. We must also remember that as we save these children, which we must do, that we are collectively fighting the same death monster of white supremacy racism. If we do not call it what it is, eliminate it at its roots, own and make reparations for the true history of this country, it will continue to manifest in one form or another. We are dealing with a psychopathic society and it has many manifestations—the stealing of children from vulnerable families, the killing of unarmed Black men, women, and children; educational genocide, economic exploitation, and public policy violence in all imaginable and unimaginable forms.

As members of the Association of Black Psychologists, Inc., we recognize that in the words of Dr. Martin King Jr, “injustice anywhere is a threat to justice everywhere.” We demand the rescission of (1) the U.S. immigration policies that separate families and children, imprisoning them in inhumane conditions, and preventing them from seeking asylum to ensure the safety and wellbeing of their children and families; and (2) child welfare policies that result in the disproportionate separation of Black and poor children from their families. Additionally, we demand 3) reparations for both asylum seekers who have experienced the trauma of child separation and for Black families who are the descendants of enslaved Afrikans who also experienced similar separations. We demand a genuine effort to rectify the moral failures that have resulted in both past and present destruction of the sacred bonds between parents and their children.

*This statement was developed by Huberta Jackson-Lowman in collaboration with Dr. Linda James Myers and Adeeba Deterville.*

It has not been approved as an official statement of ABPsi.

References


4 https://www.pbs.org/wgbh/pages/frontline/shows/fostercare/caseworker/roberts.html
I was the darkest person in my home with coarse, thick hair; moreover, I knew I was beautiful. I had to be because my mom and dad told me so. My mother would tell my sister and I how beautiful our complexions were despite the polarity of our skin tones. My father, a typical Black man from West Baltimore, highlighted the differences in our complexions, with nicknames like “Chocolate” and “Light Bright,” along with a slew of compliments that followed. My sister and I grew up surrounded by all the hues of Black people. Our grandmother’s skin was dark as the night sky, and our grandfather’s skin was lighter in complexion. Their children’s skin tones were all hues of varying brown. Not once was complexion a factor in our existence. We heard how each complexion was beautiful, and how our complexions showed the history of a people too resilient to let captivity break their spirits (Sprecher, Brooks, & Avogo, 2013).

Throughout my life, complexions represented the beauty of individuals and we had items that celebrated our beautiful skin. Do you remember the Kenya doll? We had her. Remember Kid Sister? We had the Black one. There were so many things that promoted our Blackness. We were taught to love who we were within the context of the greater world. As an adult, I realized how blessed I was to have parents that not only loved me but understood the importance of establishing cultural identity. While my parents provided me with this foundation and worked to ensure that colorism was not an issue in our home, the same is not true for everyone. As much as we want to believe that colorism no longer exists, we must acknowledge its presence, and how we perpetuate the notion of color.

Combatting colorism begins early. My Black mother knew she was raising Black daughters; thus, she gave us our identity before the world could. Psychologists Kenneth and Mamie Clark conducted a series of experiments, widely known as the Clark and Clark Doll studies. Children between the ages of five through twelve were chosen to participate in the study. Black children identified dolls based on negative and positive attributes. Most of the children gave positive attributes to the White dolls and gave negative attributes to the Black dolls. Decades later, this study has been replicated, yielding similar results (Byrd, 2012). Attributing positive attributes to White children reinforces the notion that people with White/European attributes is the societal standard of intelligence and beauty. This further pushes the perception that lighter skinned Black people are considerably better than darker skinned Black people (Byrd, 2012).

Television shows continue to perpetuate the stereotype of the loud, angry, darker friend. The darker female typically has a hard time finding a man, is not as smart, and is not as successful. Take the sitcom “Martin,” for instance, how many times was Pam made to be the comic relief, the loud obnoxious one, where Gina was made to be the object of desire for the main character? “K.C. Undercover,” a television show on the Disney Channel, stars Zendaya, Kadeem Hardison, and other Black actors. Zendaya, a light skinned actress, portrays the hero, the beauty, and the intelligent girl. The girl who plays the robot is darker, annoying, obnoxious, and is not seen as “cute.” Frequently, media portrays darker women as the comic relief or the “best friend.” She is rarely the smartest, the prettiest, or the most popular. She lives in the shadow of her lighter friend. I do not allow my daughters to watch K.C. Undercover because I believe it promotes colorism. However, too often we allow our children to absorb that the darker you are the less attractive you are. We support the notion that Blacker is not good, and that Light is right. From Lil Kim, changing her entire face and skin tone, to women in different African countries opting to bleach their skin, to the
representations of black beauty being a fairer complexion. It is no wonder a thirteen-year-old girl has issues with her complexion. Media tells her she is not good enough. As parents, it is our responsibility to combat this with positive affirmations, positive images, and showing our daughters the definition of self-love (Greenwood & Cin, 2012; Sprecher, Brooks, & Avogo, 2013). As an educator and activist, I provide that image to my daughter, without the help of the media.

As mothers, we love our daughters, but do we LOVE our BLACK daughters? When we comb their hair, do we over-exaggerate the thickness of the coils, or are we quick to slap a perm or a weave into our Black daughter’s hair? Actions such as the latter may say “Your hair is not good enough.” When we send them outside to play, do we over-exaggerate the fact they will get kissed by the Sun, and make continuous comments about not getting “too dark?” We may perpetuate the stereotype that darker is not equal to lighter complexions. We are still suffering from the effects of slavery and are unable to see the trauma we pass down to our daughters.

As parents there are so many things we can do to love our black daughters. First, teach them who they are. We should not confine our quest for cultural knowledge to Black History Month. We must embrace who we are without waiting for societal permission to embrace our darker hues. Representation matters. Children should see pictures of great leaders in the Black community, and there needs to be a deliberate installation of history and pride in who we are, into the very spirits of our youth. We understand that colorism exists, and the media pushes this image continuously. And, we let them do it! Studies have shown that children who lack a racial identity are more likely to have more mental health concerns than children with a strong cultural identity (Lige, Peteet, & Brown, 2017; Mathews & Johnson, 2015).

As parents, we need to provide our children with positive images of Black excellence and beauty, and this begins with how we choose to embrace our beauty and strength. We can turn off the television and affirm Black beauty (Greenwood & Cin, 2012; Mathews & Johnson, 2015). We must get to the point where we will not accept others’ ideas of representation, and or seek acceptance, but embrace the hues that exist throughout the Diaspora. Children should not feel they aren’t “good enough,” based on their complexion. For me to love my daughter, I need to love and embrace her and place images around her that celebrate her beauty, ingenuity, and strength as a Black woman. I love and cherish my daughter, and I honor and celebrate my Black daughter, skin and all.

References


All Healers Mental Health Alliance
August 2018

Submitted by: Dr. Annelle Primm, Convener, All Healers Mental Health Alliance, annelleprimm@aol.com

Following the devastating effects of Hurricane Katrina in New Orleans and the Gulf Coast region in 2005, a national network of psychiatrists, faith leaders, social workers, psychologists, other mental health professionals, and allied associates formed an organization, the All Healers Mental Health Alliance (AHMHA). This group facilitates long-term responses to the mental health needs of the survivors these disasters and their caregivers. Strategies to develop and provide services to people of African descent and other populations which are often overlooked in the aftermath of disasters have been the driving force of the AHMHA from its inception. Since Hurricane Katrina, AHMHA has intervened in several disasters, both natural and man-made. Below is a list which highlights some of the efforts led by AHMHA from 2005 to the present. It should be noted that the work of AHMHA relies on the participation of leaders from numerous organizations including, but not limited to:

- Institute of the Black World 21st Century Black Family Summit and Disaster Relief Task Force African American Health Alliance and Racial and Ethnic Health Disparities Coalition
- The Association of Black Psychologists, Inc; Community Healing Network, Inc.
- National Association of Black Social Workers
- Black Psychiatrists of America
- National Medical Association
- International Association of Black Professional Firefighters

**Selected Accomplishment**

- Provided telemental health services to communities in New Orleans and remote coastal areas affected by Hurricane Katrina which had no access to mental health services.

- Convened support groups to foster mental health and resilience for Hurricane Katrina survivors who were displaced to Houston.

- Publicized via video the plight of the black fishermen of Pointe La Hache, LA in the aftermath of the Deepwater Gulf Horizon oil spill whose livelihoods were threatened by this tragedy. Media exposure of their dire situation resulted in monetary contributions and gift cards to purchase necessities for their families.

- Organized disaster mental health training for healers of all mental health professional and human service disciplines in New York City following Superstorm Sandy and facilitated ongoing community outreach to foster resilience in communities with large black populations including, but not limited to Far Rockaway, Coney Island, and Canarsie.

- Held an Emotional Emancipation Circle training session in Brooklyn, NY on healing from racial trauma in conjunction with the Community Healing Network, Association of Black Psychologists, and Institute of the Black World Black Family Summit following the killing of Eric Garner by police and their subsequent exoneration.
• Offered technical assistance and ongoing consultation to the Flint-based Community Based Organizations Partnership (CBOPs) and other activists and advocates in their efforts to assist the Flint, Michigan community facing with the water and lead crisis.

• Convened at Howard University in June 2016 a summit on lead poisoning in the black community to develop a blueprint for action to prevent lead poisoning and to rectify social, health, environmental, and economic injustices which undergird this issue.

• Facilitated via conference calls crucial networking to connect the East Chicago, Indiana black community affected by toxic waste and severe environmental degradation to local leaders of the Association of Black Psychologists to assist with healing and resilience in the face of environmental racism.

• Held weekly telephone conference calls to facilitate responses to the needs of black communities affected by Hurricane Harvey in the Houston, TX area from August-October 2017 along with the Houston Association of Black Psychologists, Houston Association of Black Social Workers, and other community groups which utilized their pre-existing collaborations to obtain grant funding and continue providing for black communities in the Houston area to the present.

• Connected black community leaders Port Arthur, TX directly to FEMA to ensure that neglected neighborhoods would receive disaster relief. Weekly conference calls and subsequent connection with a national network of community leaders, activists, and church leaders resulted in the delivery of truckloads of goods including food and essential supplies to black communities affected by the Hurricane Harvey disaster.

• Interfaced with community leaders and mental health professionals from the U.S. Virgin Islands to support USVI residents affected by the Hurricanes Irma and Maria. AHMHA members participated in radio shows on USVI to share information on the mental health impact of disaster and to encourage resilience-promoting action.

• Coordinated the development of a webinar on mental health and cultural issues of the U.S. Virgin Islands population, through connections with FEMA leaders and SAMHSA, in order to train and increase the cultural understanding of Disaster Distress Hotline counselors from around the country who will field crisis calls from USVI. This webinar occurred late March 2018.

How to get involved:
Interested parties should contact me by email at annelleprimm@aol.com (with a copy to you) letting me know of their interest. I will add them to the AHMHA email distribution list so that they will be informed of upcoming conference calls and needs of communities affected by disasters. Even if they can’t make conference calls, they can stay abreast of what AHMHA is involved in by reading conference call minutes.

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PROFESSIONAL ADJUNCT - Individuals hold a Bachelors degree in Psychology and/or one of the other Behavioral Sciences. $250.00 annually.

PROFESSIONAL AFFILIATE - Individuals who are not eligible for other membership categories, but are committed to ABPsi’s goals and objectives (no voting privileges). $250.00 annually.

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LIFETIME - Individual members who wish to make a one-time financial commitment of $3,000 to cover membership dues for the individual’s Lifetime. Payment of the $3,000 dues may be paid in installments, and full payment must be made within 3 years.

Questions? Contact The National Office at 301-449-3082 or abpsi@abpsi.org
A member is not considered to be a Life Member until the Life Member dues payment of $3,000 is paid in full. Therefore, members must continue to pay their annual dues in addition to the installment payments, until Lifetime dues have been paid in full. [Click here to read more and apply.]

**EARLY CAREER PROFESSIONAL** - Available for 1st and 2nd year of professional membership for those who recently obtained a doctorate or master’s degree (within 2 years of join date). This category is only available for a (2) year window and individuals must submit a copy of transcripts that show the date a doctorate degree was conferred. Rate is $125 for first year and $175 for second year. After second year, full professional rate of $225 applies. VERIFICATION IS REQUIRED.

**SUPPORTING** - Open to members who wish to make a financial commitment of $300.00, where $75.00 of this amount goes toward the ABPsi Annual Fund.

**STUDENT MEMBERSHIP**

**GRADUATE STUDENT** - Individuals who are currently enrolled at the graduate level (Master’s or Doctorate) in the area of Psychology (Not eligible for Psychologist Listing Referral Program). $75.00 annually.

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*Students must include a copy of a CURRENT Student ID verifying enrollment.*

*As a student you will be a member of the Student Circle. Be sure to visit the Student Circle section of ABPsi’s website to receive current information about Student Circle activities.*

**MEMBERSHIP BENEFITS:**

- Mentoring opportunities
- Intellectual stimulation
- Participation in an organization committed to the physical, mental and spiritual well-being of African people.
- Six (6) issues of The Journal of Black Psychology
- Online Access to Journal of Black Psychologists Archives
- Complimentary issues of the Psych Discourse
- Reduced Annual Convention registration fees
- Voting privileges (except for Affiliate members)
- Opportunity to participate on our public Psychologist Listing Program at no additional cost - Find A Psychologists Online Directory
50th Anniversary of the Michigan/Detroit Chapter: An Historical Narrative

By Amorie Robinson, Ph.D.

In memory of Michelle Dunnell

Our new President, Dr. Mama Huberta Jackson-Lowman stated that she would like to hear more about our local chapters and what they are doing. The timing could not have been better. We here in Detroit are excited and thrilled to celebrate the 50th anniversary of the Michigan chapter this coming April.

I am writing this as a member and former president of the Metro Detroit ABPsí, as well as an archivist/historian for our chapter who happens to organically have some familiarity with the origins of the Michigan chapter. This chapter’s place in the history of ABPsí is well worth highlighting during our national’s 50th anniversary issue of Psych Discourse. It starts off with pioneers such as my own mother, Dr. Jane Robinson, who was a co-founder of the Michigan chapter which began in April of 1968. I have heard her story countless times, and at the age of 86 (she is now 87), I interviewed her on videotape while her mind was still clear and sharp. With much pride in ABPsí’s history, I write this to ensure that our entire organization becomes more acquainted with its rich vibrant history/herstory from its beginnings.

Some Historical Facts About the Michigan Chapter

In addition to archival sources that I have in my possession, the following summary of information was shared to me by Dr. Jane Robinson and Dr. Willie Scott, both former presidents of the Michigan chapter who are still around. I am grateful to the ancestors including Dr. Paris Finner-Williams, a national Elder of ABPsí, who was a part of this history and was instrumental in reviving the Metro Detroit chapter in 2010. She expressed her passion and desire to keep the Michigan energy alive. Her widower, Mr. Robert Williams, has generously recalled events given his involvement over the years. To briefly synopsize, the assassination of Dr. Martin Luther King was the catalyst that drove a group of 10 Michigan Black psychologists to actually formalize their impromptu monthly discussion groups. Two years prior, this small group of dedicated psychologists would meet up at a watering hole in Detroit near Wayne State University, called Mr. Mike’s. Over lunch and cocktails, they discussed job opportunities, surviving Ph.D. programs, the systemic racism in the courts, psychiatric hospitals, and in schools. Of great concern was special education placements of so many Black youth based on culturally biased tests. It so happened that on the day before their scheduled April meeting, Dr. Martin Luther King, Jr. was assassinated. All over the nation the restaurants and businesses were closing down for fear of riots. Their waiter told them they must leave. But before leaving, the group pledged to “do something” to address their concerns. The first official meeting of the “Michigan Association of Black Psychologists” was held the next month at the home of Dr. Jane Robinson who served as the first Secretary and later as chapter President. Black psychologists from Lansing, Ann Arbor, Detroit, and other areas quickly mobilized themselves. Meeting on a monthly basis, they created officers and organizational structure. Some of the officers, including Dr. Robinson, attended the American Psychological...

This is when this group of pioneers merged with the national ABPsí group that was forming, after a group of Black graduate psychology students from across the country, shut down the proceedings of the American Psychological Association. Dr. Robinson recalled University of Michigan students such as Halford Fairchild and James Jackson, stormed onto the stage, took over the convention, and demanded that APA “do something” to address their non-inclusive and racist practices. A ten-point plan was offered and APA accepted. Fairchild, Jackson, and other students from University of Michigan, Michigan State University, and Wayne State University, took the lead in the Michigan chapter for years to come, and many became national officers.

Being the chapter’s first Secretary, Dr. Robinson maintained a number of documents from the 60s, 70s, and 80s including their official newsletter and logo. She entrusted me with these artifacts and I have had the chance of looking through them. I was most impressed with what can be accomplished without the convenience of a computer! The Michigan chapter’s meetings were well-attended, well-organized, and perpetually active. I recall as a child a group of grown-ups in our family living room just about every month, not knowing what was going on and enjoying the leftover cookies on the table! I found out that they were organizing mental health seminars and mini-conferences. These workshops provided a space for Black psychologists and other Black professionals to present their research findings and clinical practices, receive input from the Black community, and review, evaluate, and recommend policies that would enhance the well-being of local and statewide Black communities. They even connected with a state government official to demand that psychologists receive Blue Cross Blue Shield health insurance for treatment services. The activism of these earlier Black psychologists in Michigan was powerful and inspiring.

I discovered that Michigan hosted the 1973 sixth annual national ABPsí convention at the Statler-Hilton Hotel. Dr. Robinson also remembered that the Michigan ABPsí officers at the time of this national convention were: Dr. Reginald Wilson, President; Dr. Floyd Wylie, Past President; Dr. Maurice White, Vice President & Treasurer; and Shirley Vaughn, M.S., Secretary. Dr. James Jackson of University of Michigan was President of ABPsí at that time and Dr. Thomas Hillard from Michigan State University in Lansing was President-Elect. Dr. Halford Fairchild as served as President in 1986, she recalls.

Fast Forward---Some Historical Facts About the Metro Detroit Chapter

As the 90s approached, the Michigan chapter, although very strong throughout the decades, became inactive, leaving a huge void for several years. I was working on my doctorate at the University of Michigan and was serving as Secretary of the Black Student Psychological Association (BSPA) when I thought about attending my first ABPsí national convention. However, for personal reasons, I chose not to attend or get involved. Nevertheless, in 1996, Dr. Robinson, Dr. Paris Finner-Williams, and other elders in the Black psychology Detroit community, held a meeting and reception at the Fisher Building at the office of Dr. Robinson. Approximately 60 people attended, of which a core group formed to establish the “Metro Detroit ABPsí” which currently exists today. Presidents have been Dr. Annita Sani, Dr., Dr. Sheila Williams-White, Angela May, Dr. Amorie Robinson, and current President Dr. Mishelle Rodriguez. Our chapter is thankful to Dr. Benson Cooke for inviting us to send archival documents and video footage of interviews for inclusion in the national ABPsí records. Dr. Cooke met my mom in 2014 at the Atlanta midyear meeting where Dr. Theopia Jackson took a moment of time to bestow honor to her. Dr. Cooke encouraged me to send him archival documents and photos, and I have entrusted him with caring for them.

The Metro Detroit ABPsí chapter is happy, grateful, and humbled to share the same year of our anniversary as the national. Given this momentus occasion, we are planning a special event to bring together retirees, elders, and pioneers who are still in the area, in addition to current psychologists and their guests. We invite you to join us for this celebration of service and activism and to also consider researching your own chapter’s history and legacy. Search for the co-founders in your area, interview them, and offer them an update of your events and programming. And of course, plan a celebration at your anniversary dates. Be inspired by that history and become more involved with your chapter. Contact Dr. Benson Cooke who can provide some technical support. And of course, stay in touch with the national board who are available to assist. Happy anniversary ABPsí!
Poetry Corner
submitted by Faruq T.N. Iman, Ph.D., C.H.P.

I Am African
By Little Afrika

I am an African.
Yes I know I’ve never been there
I’ve never seen it in my life.
But from the things I’ve heard and read about it
I know it is a very nice.

My Ancestors came from Africa
Mighty people of the sun.
They invented civilization
There was peace and love for everyone.

They were minding their own business,
And then one fateful sunny day
Some greedy heartless people came
And kidnapped them away.

They brought them to America
And they made them work for free.
Told them that they were less than human
And slavery was their destiny.

Stripped them of their culture
From their history to their names
Made them hate their Mother Africa
The place from where they came.

Yes, I know I’ve never been there
I never seen it in my life
But from the things I heard and read about it
I know it is very nice.

It doesn’t matter where you come from
Let this soak into your brains
If your Ancestors came from Africa
African blood is in your veins.

Now if you lose your roots and culture
A big mess you will be in
Cause a leopard cannot change his spots
Or an Ethiopian his skin.

If you were born in an airplane
Miles and miles up in the sky
Would that make you an airplane?
Also, would that mean you could fly

If a cat had its litter
In an oven nice and hot.
Would you call it’s kittens biscuits?
I think you would not.

If an oak tree grew in China
And you took it’s acorn across the sea,
Plant them anywhere you want to
Would it not grow a tall oak tree.

It doesn’t matter where you come from,
Let this soak into your brains.
If your Ancestors came from Africa
African blood is in your veins

Yes. I am, I am, I am an African
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During ABPsi 50th anniversary convention, which was wonderful, inspirational, and humbling, Baba Dr. Wade Nobles conducted this year’s Sunrise Ceremony Honoring the Ancestors. He told us to turn and look at the ancestral pull-up poster in front of us. He stated that we did not choose to stand at that position. He said that the ancestor that was behind us had called us to that spot. We were instructed to research them to see who they were and what they contributed to ABPsi. I understood these instructions to mean that in addition to researching what our ABPsi ancestor contributed we should also carry on the work of that ancestor. Thus, the attendees at the sunrise ceremony would help move ABPsi continuously forward.

A couple weeks after the convention, I remembered to research the ancestor who stood behind me, Dr. Charles W. Thomas. Surprisingly, there were similarities with some of our careers and research interests. Dr. Thomas initially worked in vocational and rehabilitation services. I have a Masters in rehabilitation counseling. However, after graduation I did not work as a rehabilitation counselor, I enrolled in a clinical psychology doctoral program to become a psychologist. As I read Dr. Charles W. Thomas’ biography in the book, *History of the Association of Black Psychologists*, I wondered if he, other ancestors, and spirit guides were asking me to return my focus to working with clients with disabilities and their families. Perhaps, it is time that we acknowledges people with disabilities in the community.

Although one in four people in the United States population have some type of disability, many people do not want to talk about this issue. People may not know what to say. However, we cannot keep ignoring the disability topic. An injury or an illness could happen to anyone at any age; although, seniors are more likely to acquire a disability with increasing age. This does not mean that your life stops. When people are first diagnosed with a disability, there may be an initial depression and shock. However, you realize that you are still living, and you still have dreams, aspirations, and talents.

I acquired a physical challenge in midlife that requires that I use a motorized wheelchair. I had to change careers; however, inside, I am the same person intelligent, creative, and resourceful, who became wiser and more spiritual. Initially, on social security disability benefits, I could have “taken life easy.” However, in 2008, the name ‘Joseph White’ was shown to me in a dream along with a stack of journal articles. I had not heard of Dr. Joseph L. White. When I woke in the morning, I googled his name and learned he was the “godfather of black psychology.” I learned that he helped open the way for the many Black students to attend graduate schools, with scholarships, and mentored them along the way. At that time, I didn’t know what a PhD or a psychologist was. The Dr. Joseph White dream, and strong inner urges to go to graduate school, impressed upon me that a mind is a terrible thing to waste.

Many barriers exist for persons with disabilities. Attitudinal barriers are stereotypes about persons with disabilities; which may include thinking that persons disabilities are “dumb” and not able do anything. Physical barriers are environmental challenges such as steps, without elevators, braille, sign language interpreters, accessible housing, transportation, medical and mental health clinics that may keep people with disabilities from being able to fully participate in society. Although I’m a professional, people assume that I can only present on disabilities, when I am quite knowledgeable on many other topics. Discrimination has meant that I am still waiting for my clinical training internship so that I may become a psychologist next year.

African Americans have the highest rates of disabilities due to stressors and oppression, wearing down our will to live full lives, resulting in chronic illnesses. Too many of our young people are in nursing homes or confined to their homes with spinal cord injuries or traumatic brain injuries from violence. Mothers whose sons were killed were at the ABPsi convention; however, there are many more mothers caring for disabled children. The Chicago ABPsi
chapter conducted a presentation on the ill effects of long-term caregiving on African-American women. APA also devoted a journal issue to the topic of caregiving. However, if resources were more fairly distributed then individuals could be more independent with self-care and gainful employment.

When I first read about Dr. Charles Thomas working in vocational and rehabilitation services, I cried some as I realized what he, my other ancestors, and spirit guides were asking me to do. Returning my focus to only working with people with disabilities is not what I’ve wanted to do. Eventually, Dr. Thomas’s focus shifted to “understanding the positive aspects of the Black experience.” My focus shifted too. I began learning about posttraumatic growth in African Americans. Posttraumatic growth focuses on acknowledging the strengths gained from experiencing trauma and racism.

In my daily life, following in Dr. Thomas and Dr. Joseph White’s footsteps, I mentor students and other people with and without disabilities in the community and also those in nursing homes. Showing that we care and understand goes a long way in relieving loneliness and isolation, restoring self-confidence, and most importantly showing that each person is valued. Dr. Charles Thomas sought to improve the lives of persons with disabilities by getting appropriate vocational, rehabilitation and assistive technology to the community. Still, there needs to be attention, advocacy, and inclusion in the ABPsi agenda concerning the needs of people with disabilities.

Perhaps others in attendance at this year’s Sunrise Ceremony Honoring the Ancestors also discovered similarities with their ABPsi ancestor and their own interests and goals, and are willing to share in different ways.

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Editor:
Beverly J. Vandiver
Western Michigan University, USA

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Getting Published in The Journal of Black Psychology

Beverly J. Vandiver, Ph.D.

Getting published in a psychological journal is a competitive process and can be challenging and lengthy. However, authors who are attentive to several factors will ease the process and increase the likelihood of receiving a positive review, and possibly an acceptance of their manuscript for publication. The process of getting published in the Journal of Black Psychology (JBP) is no different than most psychological journals. There are key factors authors need to pay attention to increase their manuscript in obtaining a positive review. Five of these factors are summarized below. These are (a) fit of the research, (b) contribution to the psychological literature, (c) quality of the manuscript, (d) quality of APA style and writing, and (e) responsiveness to editorial feedback.

Fit of the Research

The topic of the manuscript should fit with the mission of the journal. The mission of JBP is to publish manuscripts on the psychological experiences of Black/African populations. Thus, manuscripts in which the population is not Black or of African descent are not reviewed. Most manuscripts in which the focus is a cross-cultural comparison, comparing a Black sample to non-Black samples, are also not reviewed. Historically, a Black sample was compared to a White sample, which was treated as the normative group. This comparative approach was used to establish that Blacks were psychological deficient or pathological (Guthrie, 2004). There is nothing wrong with a comparative research when the purpose is designed to describe the difference and understand the meaningfulness of the difference (Azibo, 1988). This is the primary approach of cross-cultural psychology when samples from different countries, cultural populations, or ethnicities are compared (Matsumoto & Juang, 2012). What is disconcerting is when comparative research is based on a small sample of Blacks in comparison to a larger sample of Whites. Thus, it is important to use an intracultural approach within a racial/ethnic population before using a comparative approach. An intracultural approach allows for understanding the specific processes within a population, so what is normative is established within the population instead of using another population’s normative standards (Ponterotto & Casas, 1991). Not all Blacks are alike. Thus, understanding the cultural differences within the broader nomenclature of African or Black is vital to advance the field of Black and African psychology.

Contribution to the Literature

Another crucial issue to address for a positive editorial review at JBP is whether the content of the manuscript provides a contribution to the psychological literature on Black/African populations. To fulfill this step means that the authors need to conduct a thorough literature search on the specific topic and identify a gap within the pertinent literature. In recent years, replicating established studies have been encouraged, as new techniques, electronic equipment, and measures have changed the course of research and the findings (Bohannon, 2015). Thus, it is important to establish in the introduction/literature why the specific research is important by indicating how it closes the gap in the literature, replicates, or advances the research. In essence, a case must be made that this manuscript is timely and will made a contribution to the psychological literature on Black/African populations.

Quality and Structure of the Content

Each section of the manuscript is reviewed for its quality. For an empirical manuscript, the required sections are introduction/literature review, method, results, discussion, references, and tables/figures. The authors of conceptual or systematic literature review manuscripts create the necessary sections, but the focus is on definitions, systematic reviews, critical analyses, and synthesis of the pertinent literature. Because the bulk of JBP’s submissions are empirical in nature and due to limited space for this article, I will briefly summarize what the editor and reviewers of JBP are looking for in the primary sections of an empirical paper.

Introduction/literature review. Reviewers will evaluate whether the introduction/literature has covered the relevant research on the specific psychological concepts.

Reviewers look to see whether seminal articles or studies are reviewed or cited. And reviewers will check whether the literature is dated and accurate. Other
areas that will be reviewed include the quality of the flow and structure of the literature review, the level of critical analysis, and the extent of the case made for the importance of the research. The literature review needs to end with the purpose of the study, which includes the goals, research questions, or hypotheses of the study. It is important that the goals, research questions, or hypotheses parallel the literature reviewed. At times intuitive leaps are made from the literature that has not been established and the focus of the research is based on these leaps, not what has actually been established.

**Method section.** The purpose of the method section is to describe the methodological steps clearly so other researchers are able to replicate the research. The information may also provide evidence for the generalizability of the findings. For the participant section, the sample needs to be described well, such as age range, race/ethnicity, gender, social class, occupation or academic status, income level, marital status, and any other pertinent demographic variables. For the measures section, sufficient information needs to be provided about each scale or variable used as measures. Describing a scale requires defining the construct and reporting its rating format, scoring, and interpretation. Evidence that it is a viable scale is required: prior, not current, reliability estimates and validity of the scores. For qualitative research, it is important to describe the coding and interpretive process. Finally, procedures of how the data were collected need to be described. If an experimental design is used, the design needs to be described clearly, including the manipulations, materials, equipment, or stimuli used.

**Results section.** The sequence of the findings is vital to a well written and understandable results section. The focus of the first paragraphs of the results section should be on descriptive statistics (e.g., means, standard deviations, correlations, reliability estimates). If there are more than two to three variables, then reporting this information in a table is best. It is important to indicate how missing data and outliers were treated and whether the assumptions of the statistics have been met. Preliminary analyses need to be addressed, such as whether the scores of a scale differ based on some demographic or other specific properties. For qualitative research, a set up of the themes that emerged is necessary.

Reporting primary analyses require that specific information be provided in a specific sequence. Any set-up information before the analyses were run must be reported (e.g., coding of categorical variables or creating interaction terms). The type of analysis needs to be noted, and then the variables used, the level of probability, and the specific statistics or omnibus test. Effect sizes must always be reported. Any findings of post-hoc tests need to follow the same sequence. The findings need to be interpreted in the context of the problem, so that the findings are understandable to the readers. Any extensive findings need to be reported in tables and figures. Above all, the type of analyses used should be appropriate for the hypotheses posed and the level of measurement of the variables. For qualitative manuscripts, the themes need to be delineated and evidence needs to be provided to support the themes.

**Discussion.** The purpose of the research should be restated. It should be noted whether the findings supported the goals, research questions, or hypotheses of the research. Then subsequent paragraphs are devoted to providing possible explanations for the findings based on prior research. It is critical to highlight how this findings advance the relevant research. Limitations of the research need to be reported. No research is without limitations. At least two to three limitations need to be noted. Finally, recommendations for future research and practice are presented. Two to three recommendations of each are sufficient.

**Quality of APA Style and Writing**

For the social sciences, the American Psychological Association (APA; 2009) style manual is the established standard for the United States. Some standard is necessary for all papers to follow in order to make it easier for social scientists to communicate information. JBP follows the sixth edition style. Details matter. Sloppy presentations of research may signal to an editor or reviewers that the research may not have been done with care. To assist in this process, I recommend using the APA Style Blog, http://blog.apastyle.org/. There is a Google search engine within the website so searches for specific topics can be found easily. Examples are provided for setting up manuscripts, citing specific references, and setting up the references. The manual is now available as an E-book and the manual has...
examples of every aspect of putting together a manuscript, including the mechanics of writing.

Writing well is crucial. The manuscript may represent a contribution to the literature, but such fact may be overlooked if the reviewers cannot understand the content. If the reviewers cannot, then the manuscript is likely to be rejected. What is excellent writing? Foremost, obvious mistakes in writing should be minimal (e.g., spelling errors). The sentence structure is straightforward: subject (noun)-predicate (verb), with limited elaborations. Frequently, writing is difficult to follow because there are too many phrases between the subject-predicate or too much at the beginning or at the end of sentences. Keeping the sentences simple is more effective in getting points across. Punctuation is vital to understanding what is written. The most problematic punctuation problem right now is the overuse of commas to join two complete sentences. This error is called a comma splice or run-on sentence. Due to the limited focus of this article, I am unable to elaborate on both, but I do recommend for readers to look them up. If writing is not a strength of the author, I recommend asking someone else who is considered an excellent writer or editor to review the manuscript. Finally, check to make sure that what is written makes sense. Is the writing coherent? Is it clear?

Responsiveness to Editorial Feedback

It is rare for a manuscript to be accepted on first review. It can happen, but the most frequent decision about a manuscript is “revise and resubmit.” Receiving this decision should be taken as great news. The decision indicates that the reviewers and editor see promise in the content of the manuscript and are now asking for revisions to clearly establish its contribution to the psychological literature. Thus, it is important to pay attention to all recommendations made by the reviewers and editor. To pick and choose which recommendations to respond to may jeopardize the subsequent decision made. Even recommendations that the author disagrees with me must be given a response, an explanation that clarifies the stance of the author.

Final Thoughts

The Journal of Black Psychology welcomes a variety of manuscripts about various psychological experiences of Black/African populations. We review and publish empirical, quantitative and qualitative, manuscripts, but we also consider conceptual and systematic literature reviews, as well as relevant media reviews (e.g., books). I hope that this brief summary of what factors increase the likelihood of a positive editorial review has been helpful. If anyone has questions about the content of a manuscript and the review process, feel free to contact me by email (beverly.vandiver@wmich.edu).

References


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- Do not embed ads in body of email...please send ads and Insertion Order as attached files.

CLASSIFIED AD SPECS:
Ad Rate: $2.00 per Word Advertise in Both Issues: 20% Discount $1.60 per word

PRINT ONLY CLASSIFIED ADS
( ) March 2019 Print Ad Only
( ) September 2019 Print Ad Only

PRINT AND ON-LINE CLASSIFIED AD BUNDLE
( ) March 2019 Online & Print Ad
( ) September 2019 Online & Print Ad

ON-LINE ONLY CLASSIFIED ADS: Online ads are for 30 days and may be posted at any time.
- On-line only ads must be submitted and paid on-line at http://www.careercenter.abpsi.org.
- Cost is $250 for 30 days.
- Contact YourMembership.Com for on-line (only) ad customer service at 860-437-5700

METHOD OF PAYMENT:

Visa  MasterCard  American Express  Enclosed Check  Please Invoice

Institution / Company:
Billing Contact Name/Name on Card:
Billing Address:
City, State, Zip:
Phone: Fax: E-mail:
Credit Card#: Expiration: Auth. Code#:

AUTHORIZED SIGNATURE: ________________________________________________________

Office Use Only:  Total Words/Size:  Total Cost:  Date Paid:
News Journal of the Association of Black Psychologists
Psych Discourse is the official News Journal of the Association of Black Psychologists and is the primary vehicle for communication among the membership of the ABPsí. Visit our Web Site: www.psychdiscourse.com.

PUBLISH YOUR ARTICLES in Psych Discourse!
The deadline for article submissions and announcements is the 10th of every month preceding the month of publication. Members, Chapter Presidents, Regional Representatives, Students, and members of the ABPsí Board of Directors are especially encouraged to submit articles. Letters and commentaries are also welcome.

ADVERTISE in Psych Discourse! See more information inside.
Psych Discourse is an important vehicle for advertising job positions throughout the United States and the world (we have members and subscribers in nearly a dozen countries). Advertising in The Psych Discourse is an excellent means to ensure a diverse pool of candidates, and employers can also meet their obligations for diversity and affirmative action.

PRINT ADVERTISING DEADLINE

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<th>Issue / Mail</th>
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<td>Spring / March 2019</td>
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<td>Fall / September 2019</td>
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Online Ads Are Published Continuously

TO SUBMIT ADS:
By email to:  abpsi@abpsi.org
By mail to: The Association of Black Psychologists
7119 Allentown Rd. #203
Ft. Washington, MD  20744

Advertising:
Line Ads: $2.00 per word ($50.00 minimum).
Display ads: $1000 (full page-7” x9”)
$500 (half page - 7” x 4.5”)
$350 (quarter page - 3.5” x 4.5”)
$250 (eight page - 1.75”x 4.5”)
Display ads should be print ready (or additional charges may apply).
Rates subject to change. 20% discount for 4 or more consecutive insertions.