INCLUDED IN THIS ISSUE:
Statement on Behalf of the Association of Black Psychologists on the Need for Hair Anti-Discrimination Laws
Womanism and African-Centered Psychology – Converging Perspectives
Protective Styles: Documenting and Disrupting Hair Bias Towards Black Girls in Schools

Special Convention Section. See Page 16
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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.

**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.
WHAT’S HAPPENING NOW IN ABPsi:
Brief Highlights from the President

The 51st Annual International Convention of the Association of Black Psychologists is rapidly approaching. We are looking forward to a very successful convention. Our success, however, is greatly dependent upon each of us. The National Convention Committee and chapters in Florida (North Florida, Jacksonville, South Florida, & newly developing Central Florida chapters) are working diligently to ensure an exciting, well organized, and enlightening experience. Here is what you can do to support their efforts: (1) complete your registration, if you have not done so; (2) secure sponsorships and/or ads from your place of business, colleagues, and associates; and (3) publicize the convention on your Facebook page and other social media.

Here are a few key highlights for the first five months of 2019:

- We are re-establishing the infrastructure in our national office. We now have two employees, our newly hired, Managing Director, Marcus Williams, and our Administrative Membership Coordinator, Brittany Pritchett. Presently, both of these employees are part-time.

- At the beginning of the year at our General Assembly Meeting held at Howard University, our Strategic Planning Co-Chairs, Dr. Donell Barnett and Dr. Ericka Jenifer, led us in a very dynamic strategic planning process which enabled us to review our vision and mission as an association; begin to differentiate between our status as an association and also as an organization; and become better informed about the activity of strategic planning. We are committed to continuing this activity and obtaining feedback from our membership with regard to our strategic plan for the next 10-20 years.

- We celebrated our 50th Anniversary as an association with a special edition of the Journal of Black Psychology featuring articles by members that examined where we have been, where we need to go, and what our focus needs to be during the next 50 years.

- The Pan African Global Initiative under the leadership of Dr. Wade Nobles has established a Global Sakhu Sheti Intellectual Study-Work Group comprised of scholars from ABPsi and from South Africa. The purpose of this study group, according to Dr. Nobles is to “to understand, examine, and explicate the meaning, nature, and functioning of being human for African people, unfiltered by western thought and episteme.” The first project, a special issue of Alternation, will feature articles co-authored by continental and diasporan authors.

- Past President, Dr. Cheryl Grills, has led the Alliance composed of the ethnic psychological associations (Asian American, Latinx, and assisted by the Society of Indian Psychology), in the development of a paper, entitled “The Color of Justice” funded by the Annie E. Casey Foundation. Dr. Grills will make a presentation about the findings from this report evaluating the juvenile justice system’s egregious treatment of youth of color and offering recommendations for change at our Annual meeting.

- Past Presidents Dr. Benson Cooke and Dr. Daryl Taasogle Rowe along with member, Dr. DeReef Jamison, are developing an amicus brief addressing the impact of monuments and images of white supremacists for the North Carolina NAACP at their request.

- The 400 Years of African American History Commission is implementing “Let’s Talk- An International Day of Drumming and Healing” on June 19, 2019 to recognize 400 years since the emancipation of our
enslaved Ancestors. They are issuing a letter of appreciation recognizing ABPsi for the contributions that we have made in the development of African/Black psychology and our advocacy with regard to mental health issues in the Black community.

During the International Day of Drumming and Healing, Past President, Baba Dr. Wade Nobles, is requesting members, their families, friends, and colleagues to join in a collective action of hand clapping for seven minutes while chanting seven times, “Buka mu kati, ya buka kumbazi” (pronounced, boo-kah moo ka-tee yah boo-kah koom bah-zee), meaning we ask, “The Divine in me, heal the inside; the rest of us heal the outside” on June 19, 2019 at high noon.

- Work on the development of the ABPsi Communiversity continues. The ABPsi Communiversity is designed to be an online platform of courses and digital media taught by ABPsi members and presented in language accessible to laypersons. The content would be licensed for use by school districts, universities, social service agencies, state psychological associations, and textbook publishers and educational providers. Dr. Donell Barnett is designing a “Speak Life Campaign” to generate content for the Communiversity. Members who have developed content that can be a part of our Communiversity are encouraged to share that with Dr. Barnett.

- The ABPsi is going green! Out of respect for our environment, and also, in an effort to promote more fiscally sound practices, ABPsi is increasingly utilizing technology to communicate with our membership.
The annual report will be issued online and will be placed in the members’ portal for review prior to the convention. The minutes from the 2018 Annual meeting and the bylaws will be available in the member portal for review prior to our 2019 Annual meeting. Dr. Theopia Jackson has crafted a revised election process which will enable candidates for office to present their statements in a video that will be made available to members. Voting can occur online; however, we will also mail out ballots. Newly elected officers will be introduced during the Annual meeting.

We are also making the revised ethical standards and bylaws available online for member review and voting. Please support us in our efforts to implement more ecologically sound practices in the ABPsi.

- Congratulations to our Student Circle under the leadership of Felicia Swafford! They continue to set high standards. They have presented four webinars since the beginning of 2019 and published five excellent newsletters. A fifth webinar on applying for internships was presented on June 11, 2019. Look forward to the next newsletter at the end of June.

- We welcome CNPAAEMI (Council of National Psychological Associations for the Advancement of Ethnic Minority Interests) to our 51st Annual Convention. The CNPAAEMI meeting will be held during our convention and some members of our sister ethnic associations will be in attendance at our enstoolment ceremonies.

- Congratulations to Dr. Tania Lodge who will be the CLDI (CNPAAEMI Leadership Development Intern) for 2019-2020. Dr. Tania Lodge currently serves as co-advisor to the Student Circle.

- In this issue are two position statements developed by one of our members, Dr. Afiya Mbilishaka, at my request. Please share the statement on Anti-Hair Discrimination laws with your legislators and the second statement on use of hair as an entry point with other Black mental health professionals. There are many critical issues that the Association of Black Psychologists needs to address. We encourage you to submit potential statements for release by the association to the President or the General Assembly Chair.

Maintaining the strength and viability of ABPsi is the responsibility of each of us. We are now entering the next 50 year cycle. There are many ways that you can contribute to the sustainability of ABPsi and fulfill the charge that our Ancestors have presented to us. Here are just a few:

- Recruit new members into the Association.
- Use our ABPsi Career Center to advertise job openings, identify job openings, and to place your CV/resume: [https://careercenter.abpsi.org/](https://careercenter.abpsi.org/)
- Use AmazonSmile to purchase your books and other items and identify ABPsi as the organization to which a contribution will be made: [www.smile.amazon.com](http://www.smile.amazon.com).
- Become an engaged member by joining the General Assembly or a national committee, being an active member of your chapter, starting a chapter in your area, and running for an office within ABPsi.

I look forward to seeing you at our upcoming Convention.

In the Spirit of Service and Unity,

Huberta Jackson-Lowman, Ph.D.
President (2017-2019)
The Association of Black Psychologists, Inc.

Welcomes and Introduces

Marcus D. Williams
Managing Director, Association of Black Psychologists, Inc.

Marcus Williams is Managing director of the Association of Black Psychologists, Inc. Mr. Williams has over 25 years of experience working with nonprofit organizations, professional associations, and government agencies.

Over the course of his career he has facilitated strategic planning and organizational assessments, designed programs promoting responsible fatherhood, directed an emergency foster care project for a consortium of child welfare agencies, and managed a federally funded prescription drug monitoring initiative.

Mr. Williams was motivated to join the ABPsi community because of its extensive and distinguished history of advocating for improvements on both the access and the quality of African mental health services. He is also excited to be a part of an organization which is poised for future growth and possess endless potential to positively impact the African community.

Mr. Williams looks forward to collaborating with the board and membership to implement additional entrepreneurial programs and initiatives, further promote African-centered clinical approaches and perspectives, facilitate the most up-to-date clinical best practices, and expand professional development opportunities for ABPsi’s membership.

The former Executive Director of an international professional regulatory association, Mr. Williams is a native of the District of Columbia. He holds a Bachelor of Arts from St. Mary’s College of Maryland and a Master of Arts from the Catholic University of America.
Statement on Behalf of the Association of Black Psychologists on the Need for Hair Anti-Discrimination Laws

As the sons and daughters of Africa, we have been able to retain the pride of our ancestry in how we wear our hair. In traditional African society, hair represented a complex language system to communicate health, wealth, and rites of passage to the physical and spiritual world (Byrd & Tharps, 2014). However, through acts of dehumanization to enslaved Africans, European slave masters desecrated the crowns of our African ancestors by labeling their hair as “wool” or “fur” (Byrd & Tharps, 2014). Several laws emerged in the United States about how people of African descent were permitted to wear their hair. From the Tignon Laws of 18th century of Louisiana that forced Black women to cover their hair in public spaces to the military regulations of 2015 that stated that braids and locs were out of dress code, the American government has always been putting their hands in our collective hair (Mbilishaka, 2018b). Black students are perpetually suspended from school based on hairstyle and Black employees fired from jobs for their expression of African aesthetics (Mbilishaka & Apugo, 2018). Black people, and Black women in particular, have been harassed and punished due to the textures and styles of their hair across American history and settings. We say no more!

In February of 2019, New York City’s Human Rights Commission approved guidelines that hair and hairstyle-based discrimination is a legal offense and labeled as racial discrimination. These specifications protect New Yorkers in the maintenance of their “natural hair, treated or untreated hairstyles such as locs, cornrows, twists, braids, Bantu knots, fades, Afros, and/or the right to keep hair in an uncut or untrimmed state.” These guidelines force violators of this guideline to pay up to $250,000 in fines, with no maximum for emotional damages. Additionally, this commission can enter violating institutions and require them to shift discriminatory protocol and impact rehirings. This shift was due to the legal argument that hair can be used as a conduit and symbol of racial identity. Therefore, hair discrimination is considered racial discrimination. Currently the natural haired Senator Holly Mitchell is working with California’s legislature with the National Urban League, Western Center on Law & Poverty, Color of Change, and Dove, to pass the SB 188, the Creating a Respectful and Open Workplace for Natural hair (CROWN) Act. This act aims to prohibit employers from enforcing a grooming protocol that perpetuates hair bias. This law aims to disrupt the ideology that employers and government should regulate the natural appearance of Black hair textures.

The field of African and Black Psychology has provided evidence of the deleterious effects of hair discrimination. Existing studies suggest that Black people with tightly coiled hair face prejudices within the family unit, romantic relationships, in the media, education, and employment (Lewis, 1999; Lewis, 2014; Mbilishaka, 2018c; Smith, Mbilishaka & Kennedy, 2017; Neil & Mbilishaka, 2019; Opie & Phillips, 2015) Easily, most people of African descent can recall memories of rejection based on various textures and styles of their hair (Wilson, Mbilishaka & Lewis, 2018). These aesthetic traumas are not only in memory form, but some Black people get daily reminders of how they are non-conforming to White ideals of beauty perpetuated by systems of White supremacy through verbal statements and non-verbal cues (Mbilishaka, 2018c).

As an organization that aims to restore our African greatness through liberating the African mind, the Association of Black Psychologists (ABPsi) is in full support of legislation that honors the beauty and character of African aesthetics. We align ourselves with CROWN Coalition, Senator Mitchell and other political activists defending and protecting the choices of how Black people wear their hair under the law.
References


Dr. Afiya Mbilishaka is a member of the Association of Black Psychologists and a faculty member at the University of the District of Columbia. She is a licensed psychologist, hair stylist, and creator of PsychoHairapy.
Hair bias, defined by acts of discrimination towards highly textured hair, has been institutionalized into the American educational system and most significantly impacts Black girls in their learning environments (Mbilishaka & Apugo, 2018). While racial disparities in school discipline policies have been documented as early as the 1970’s, only recently has the impact of disparate discipline procedures by gender and race simultaneously been addressed for Black girls (Epstein, Blake & Gonzalez, 2017). Policymakers, schools, administrators, teachers, parents and community advocates are responsible for the creation of dress codes and codes of conduct in school districts. Originally, they were designed to guide, protect and equalize students in school. However, a lack of cultural knowledge and insensitivity have led to dress codes and codes of conduct often working against our Black children (Onyeka-Crawford, Patrick & Chaudhry, 2017).

The mainstream media has been slow to acknowledge hair bias in schools for Black girls; however, social media often archives and spreads the stories of discriminatory treatment. A well-known story, for example, was from Mystic Valley Charter School near Boston. Twin Black teenage girls turned 16 and wanted to have their hair braided with extensions (Mettler, 2017). Upon going to school, they were asked to step out of class and given infractions for violating the dress code which banned hair extensions because they were deemed distracting. The girls refused to remove them and were backed up by their parents. The girls were expelled from their extracurricular activities and barred from attending the prom. Their mother said that Black students were routinely reprimanded for violating dress code violations involving hair. The parents also said that there was one Black girl who came with natural hair and was told she needed to straighten her hair before returning. There were many white female students with hair extensions and dyed hair, but they were not singled out. The parents (who were white adoptive parents) sought help from the NAACP, Anti-defamation League and ACLU. The school finally suspended enforcement of the code.

Another example, in Louisville, Kentucky, Butler Traditional HS had a dress code that forbade cornrows, twists and dreadlocks, saying that “hair styles that are extreme, distracting or attention-getting will not be permitted.” It also forbid mohawks, jewelry worn in hair, and braids.” They said hair must be neat and clean, suggesting that these styles are not. People who came to their defense stated that restricting students of African descent from expressing their politics, ancestry and personal style was “cultural appropriation.” Parents and students rose up against these policies, with some pointing out that Oprah, Beyonce and Maya Angelou wore those styles without being negatively affected. There are multiple stories about biased behavior toward Black girls, but few of them have grabbed national attention, and few of those girls have had help standing up to the injustice. They just had to accept the treatment or leave school. A glaring lack of cultural competency is camouflaged under the guise of helping children to learn.

Upon closer systematic examination of the American educational system, the National Women’s Law Center (2017) found that Black girls are repeatedly the target of biases in schools that have dress codes due to hair-related policies. Black females are more likely to receive harsher discipline than their white and Latina colleagues (Hines-Datiri & Carter Andrews, 2017). Zero-tolerance policies are damaging to Black girls, and including hair as part of a dress code is about race more than anything else. In recent years, Black girls have been sent home for wearing locs, braids, head wraps and natural hair (Epstein et al, 2017). To code makers, it may not seem like a big deal, but braids are an integral part of Black culture across the world (Byrd & Tharps, 2014). Historically in the Americas, enslaved Black women used braids to direct people to freedom and braided paths into their hair (Byrd...
& Tharps, 2014). They also kept gold and hid seeds in their braids, which helped them to survive after they left bondage (Byrd & Tharps, 2014). Therefore, punishing Black girls for wearing these natural hairstyles is akin to punishing them for simply being Black.

Some strict dress codes target Black female students without using racial language. The National Women’s Law Center (2017) found that a study of young girls wearing clothing that violated dress code rules (such as, torn jeans, short skirts, shoulder baring shirts) were taken out of class and suspended more often than their non-Black peers who wore the same things, missing essential instructional time. They found that these dress codes make young girls self-conscious about their bodies. They found that adults see black girls as older, more developed and more sexually aware than white girls, even when they are the same age. These scholars at the National Women’s Law Center (2017) found that a Black girl and a white girl may show up in similar outfits, but the Black girl is more likely to be subjected to shameful and embarrassing disciplinary treatment. They are also told that they are distracting boys with their outfits, thus causing them to associate bodies with shame and rule-breaking. There are countless stories about schools using uniforms to inflict harsher discipline on Black girls. Uniforms fit differently sometimes. One girl in the study wrote that “girls with bigger hips, bigger breasts, or bigger butts got dress-coded, but those who wore the same uniform and were much thinner, had no problem. That kind of thing teaches girls to be ashamed of their bodies.” One girl tells a story about a complaint that her bra allowed her breasts to bounce, another was suspended because she had paint on her shoe, while another was severely punished for wearing navy blue pants instead of black ones. Teachers or administrators are left to decide what they think is appropriate, but tend to be biased. Unconscious and implicit biases, sexism and racism come into play. Terms such as unladylike, inappropriate, distracting to the boys around them are used frequently.

In further studies, The Good Hair Study (McGill Johnson, Godsil, MacFarlane, Tropp, & Goff, 2017) conducted by Perception Institute in partnership with the Shea Moisture Company, has confirmed that both white and Black people hold biases against Black women with natural hair. But the natural hair movement continues to grow, with black women and girls embracing their natural hair. They are still sometimes being barred by schools and work places. These bans effectively tell Black women and girls that the hair they were born with is faddish, extreme, distracting and unprofessional. We have been brainwashed to emulate European standards of hair beauty (Byrd & Tharps, 2014).

Recommendations:

There is a great need to develop and implement culturally responsive interventions to support the educational and career successes of Black girls. Psychologists need to coordinate with policy makers to improve the spaces of psycho-emotional development for Black girls in educational settings. To address overly punitive disciplinary practices that disproportionately impact Black girls, we suggest the following reforms:

1. Policymakers in government must investigate the extent to which school discipline greatly impacts Black girls and conduct compliance reviews.
2. Regularly provide educators and school personnel with gender and racial bias training to help them encourage and support the success of Black girls.
3. Promote coursework in teacher training programs that will allow new teachers to be prepared to deal with children of color in all areas of the country. Reduce stereotypical thinking before they come into contact with children.
4. Universal screening for students’ academic, social / emotional, mental health and other needs and to put culturally responsive supports in place, such as counseling for students who have experienced aesthetic trauma.
5. Train teachers, staff and administrators to recognize signs of aesthetic trauma in children to avoid re-victimizing them.
6. If hair or clothing is questionable, privately and discreetly have a counselor or social worker address the perceived problem and bring it to the attention of parents to avoid future concerns and give help where needed. No punitive approaches.
7. Have boards of education review their policies very carefully. Make them clearer and more specific, not subjective. Review discipline practices. Replace zero tolerance policy with case by case review to reduce suspensions. Share suspension data with community and disaggregate by gender, age, category and circumstance.

8. School boards must review curricula to ensure that they are culturally diverse, gender inclusive and provide a culturally responsive pedagogy including all racial and ethnic group accomplishments.

9. Share dress codes and codes of conduct with parents in community meetings and mailings.

10. Provide workshops for Black girls that focus upon leadership skills, history of the beauty of Black women, coping skills and other skills that will help them navigate life.

11. Provide dedicated mentors for Black girls in schools.

12. Bring in speakers who will show the girls a variety of career and college options.

13. Provide a safe space at schools that all children are willing and happy to attend.

References


Womanism and African-Centered Psychology – Converging Perspectives

Faye Z. Belgrave, Ph.D.
Department of Psychology, Virginia Commonwealth University

At the 50th anniversary convention of the Association of Black Psychologists, a collective of women met and discussed the role of women within ABPsi specifically and within African-centered psychology more generally. Attendees included Faye Belgrave, Denise Hatter-Fisher, Kristee Haggins, Gayle Hamlett, Pamela Jenkins, Maat Lewis, Linda James Myers, Patricia Nunley, Ifetayo Ojelade, Suzanne Randolph, Harriett Richard, Pam Shipp, and Tiffany Townsend. Our discussion touched upon several issues including how the voices of Black women can be heard (or heard more loudly) within ABPsi, what has been and what should be our contribution to ABPsi and African-centered psychology, and most importantly how can we disseminate information relevant to this topic. We committed that we would disseminate information on women and African psychology broadly via several mechanisms including blogs and other online outlets, in publications such as Psych Discourse, in meetings, and in peer-reviewed publications. As we celebrate the accomplishments of ABPsi over the past 50 years, it seemed relevant to highlight the convergence of womanism and African-centered principles. Toward this end, the goal of this paper is to provide an overview of womanism and then to provide examples of its convergence with African-centered principles. Many of our foremothers and contemporary leaders and scholars within ABPsi and African-centered psychology are/have been womanists.

Eleven of ABPsi’s 45 presidents are women
(Association of Black Psychologists, n.d.).


Several women have also made significant contributions to writings on African-centered psychology and include (but are not limited to) Nsenga Warfield - Coppock (Afrocentric Rites of Passage), Linda James Myers (Optimal Conceptual Theory); and Cheryl Tawede Grills (African philosophy and African-centered programs. Two of the editors of ABPsi’s journal, the Journal of Black Psychology are/have been women. Kathleen Burlew served from 1988 to 2000 and Beverly Vandiver is the current editor since 2015.

Recognizing the contributions of Black women is important insofar as an overwhelming majority of graduate students receiving doctoral degrees in psychology are female. While many women have made seminal contribution to ABPsi and African-centered scholarship and practice, our collective felt it imperative to disseminate more knowledge about the work of women and the role of women in strengthening African-centered psychology.
Toward this end, this first discourse provides a review of ways in which womanism and African-centered principles converge.

Womanism was coined by Alice Walker in 1983 (Walker, 1983) and defined as a Black feminist or feminist of color committed to the survival and well-being of all people. Walker’s conceptualization of womanism emphasized the commitment of Black women to resist sociopolitical oppressive conditions they and other groups have endured. Writings on womanism have described the experiences of womanism from several interdisciplinary perspectives including (1) creativity and the arts (Drake-Burnette, Garrett-Akinsanya, & Bryant-Davis), (2) literature (Temple, 2012; Thompson, 2001), (3) psychology (Boisnier, 2003; Bryant-Davis & Comas-Díaz; Heath, 2006), (4) religion (Cannon, Johnson, & Sims, 2005; Harrell, Coleman, & Adams, 2014), and (5) sociology (Hill Collins, 1998) among other disciplines.

Several characteristics of a womanist are summarized in the book *Womanist and Mujerista Psychologies* (Bryant-Davis & Comas-Díaz, 2016). According to Bryant-Davis & Comas-Díaz, a womanist (1) does not impose a hierarchy among the oppression of racism, sexism, and poverty but recognizes all forms of oppression as necessary to address; (2) perspective is one of liberation, self-determination, and humanity for all people with special consideration for those who have been oppressed and dehumanized; (3) recognizes different ways of knowing including valuing the spirit and that which is unspoken as well as spoken; (4) loves themselves and this love extends to all humanity; (5) is communal and community oriented; and (6) seeks to celebrates all aspects of life through various mediums including the arts and the spirit.

Other aspects of womanism have been identified by other scholars. According to Ogunyemi (1985) womanists create counter narratives to hostile conditions and fight back against oppression. These counter narratives are pivotal to her resiliency. Womanism is strength based and rooted in hope and transformation (Harrell et al, 2014). This means that behavior emphasizes thriving and not just survival (Westfield, 2007). Womanists’ ways of knowing stem from informal cultural discourses that shape daily life. For example, how one knows something is informed as much by hip hop as the bible (Taylor, 2010). Womanists believe that knowledge is to be shared in various ways, including in classrooms, chat rooms, and at work. Womanist works for the whole and is invested in the survival and well-being of all people, male and female (Tsuruta, 2012).

Although the term womanism has been used primarily to refer to women of African descent, some scholars acknowledge that it is relevant for all women of color (Bryant-Davis & Comas-Díaz, 2016). Womanism is distinguished from feminism and is described by Walker as being the color purple rather than lavender, the color of feminism (Walker 1983). Feminism as defined by Pearl Cleage (1993) is “the belief that women are full human beings capable of participation and leadership in the full range of human activities- intellectual, political, social, sexual, spiritual, and economical (1993, 28; as cited in Hill Collins, p. 12). Feminism has been historically associated with White and middle-class women while womanism is inclusive of all women and all of humanity and recognizes the intersectionality of gender, race, and social class (Hill Collins, 1998).

Hudson-Weems (1992) coined the term Africana womanism, which was created to elucidate the differences between women of African descent and women of European backgrounds. She asserted that race is a critical point in any discussion of African women and that it cannot be separated from their identities as women. African womanism theory proclaims that while feminism was created to meet White woman’s needs, it simultaneously excluded critical issues pertaining to Black women by solely addressing gender disparities and ignoring racial and class issues. Hudson-Weems (2001) differentiates African womanism from contemporary feminism by a priority of the former to be family-centered and the focus of the latter to be female-centered. Accordingly, the priorities of African Womanism are race, class, and gender while the priorities of feminists is female empowerment.

Womanism is global and has existed historically and contemporarily throughout the African diaspora (Reed, 2001; Sandoval, 1991). Scholars have emphasized that Black women across the diaspora fight for self-definition and
visibility while resisting socio-economic and other forms of oppression (Norwood, 2013). Finally, several scholars have written that African womanist theory is Africentric in nature (Dove, 1998; Karenga & Tsuruta, 2012; Tsuruta, 2012).

A review of womanism provides an opportunity to examine similarities between womanism and African-centered principles. The core principles of both overlap and converge as seen in Table 1. For example, both womanism and an African-centered perspective acknowledge that there are several ways to acquire knowledge. Both are communal oriented and both recognize the importance of resisting oppression and of self-determination. Other points of convergence of womanism and African-centered principles are seen in Table 1.

### Table 1: Womanism and African-Centered Principles

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<th>Attribute of Womanism</th>
<th>African-Centered Worldview</th>
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</table>
| Womanism recognizes different ways of knowing including through the spirit, and informal discourse | -An optimal worldview recognizes that one reality is both spiritual and material, and self-knowledge is the basis for all knowledge.  
-Knowledge is acquired through sages.                                       | Kaphagawani & Malherbe, 1998; Myers, 1988, 2009; Semai, 1996                            |
| Womanism is global but at the same time uses a grassroots approach                   | The practice of “healing and managing human affairs of African people must be uncompromisingly African centered” (page 402) | Myers, 2013a; Nobles, 2015; 2008                |
| Womanism is communal and community oriented                                          | Collectivist orientation emphasis interdependence, cooperation                           | Mbiti, 1991; Myers, 2013b; Nobles, 2004        |
| Womanism perspective is one of liberation, self-determination, and humanity for all people | Ubutu means humanity to all and “I am what I am because of who we all are”               | Dreyer, 2015; Myers, 2011; Nobles, 2004        |
| Womanism recognizes that body, mind, and spirit are interconnected.                  | Balance between one’s mental, physical, and spiritual states is necessary.              | Nobles, 1991; Myers & Speight, 2010; Parham, 2009 |
| Womanism seeks to celebrate all aspects of life through various mediums including the arts and the spirit. | -The concept of spiritness is a means full of life—to have a mind, soul, energy, and passion.  
-Spiritness enables the collective survival of people of African descent | Grills, 2004; Myers, 1999a, 1999b, 2013b; Parham, White, & Ajamu, 2008;                 |
| Womanism seeks to address oppression and social justice issues through creative self-expression including dance, music, hair-style, and literature | -Rhythm and movement are components of African expressions.  
-Grios and story-telling is part of the oral tradition among African people.          | Belgrave & Allison, 2018; Boykin & Cunningham, 2001; Drake-Burnette, Garrett-Akinsanya, & Bryant-Davis (2016); Jones, 2003; Nobles, 2004; Payne & Gibson, 2009 |
| Methodology used in womanism must be based on African women’s representation of their experiences and who they are | Research should serve the interests of people studied and research should be done by those who share visions of liberation. | Myers, 2009; Myers & Anderson, 2013; Pellerin, 2012; Semaj, 1996 |

In conclusion, several of the core principles of womanism converge with that of African-centered principles. To be an African womanist implies an adherence to African-centered perspectives. As we recognize ABP$^i$’s 50 years of self-determination, our collective encourage all persons interested in furthering knowledge to seek out
information on the intersection of race and gender for African-descended women, to honor our shero’s and female ancestors who have made a way for all of us, and to consider incorporating principles of womanism and African-centered principles in the work they do.

References


Theme: “Afrikan Psychology & Afrifuturism: Psychological Liberation & Spiritual Illumination”

As part of our celebration of 50 years of independent and distinct service as a professional association, dedicated to the mental health and wellness of African American persons, families and community, we invite you to help celebrate the service and significance of the Association of Black Psychologists at our 51st annual International convention.

The ABPSi International Convention provides an outstanding educational program, which includes continuing education units and general professional development opportunities for attendees. Keynote speakers, guest panelists and general sessions cover a diverse array of topics related to the practice, research and professional training related to the total well-being of our world community. In addition to over 80 presentations, the Annual Business and Committee meetings are held, and students and early career professionals have the opportunities to be mentored by the association’s elders and seasoned members.

Top Reasons for Attending the ABPSi Annual Convention:

• Attend Dynamic Workshops on Culturally-Appropriate Mental Health Service Delivery from Leading Experts
• CEU Credits Available for Psychologists, Social Workers and Allied Professionals
• Participate in Community Relevant Social Justice Initiatives
• Learn Innovative Approaches to Teaching Psychology Courses
• Special Sessions for Undergraduate and Graduate Students
• Engage in meaningful Interactions with Psychology Professionals of Like Interests

*Please note: Online registration closes on July 16. You may still register on-site after that date.

The Convention Information in this section is subject to change without notice.

For more up-to-date information, check:

www.abpsi.org/convention

and/or the ABPSi Convention Mobile App See page ##

All forms are available Online: www.abpsi.org/convention
# REGISTRATION FORM

*Register Online at [www.abpsi.org/convention/](http://www.abpsi.org/convention/)*

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<th>First</th>
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**Phone** _______________  **Email** ________________________________  **Meal Preference:** Vegetarian [ ]

**Emergency Contact** _______________________________  **Phone** _______________________________

## Registration Category

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**MAIL FORM/PAYMENTS TO:** The Association of Black Psychologists 7119 Allentown Rd, Suite 203, Ft. Washington, MD 20744.  **FAX FORM WITH CREDIT CARD PAYMENT TO:** 301-449-3084 or EMAIL TO: [abpsi@abpsi.org](mailto:abpsi@abpsi.org)

**QUESTIONS?** Contact the National Office at 301-449-3082 or [abpsi@abpsi.org](mailto:abpsi@abpsi.org)

## Conference Registration Policies

- Attendees of other ABPsi programs offered at convention must pay convention registration fee in addition to cost of program.
- Annual National membership dues must be current at the time of registration in order to receive the member registration rate.
- Registration Fees include the Presidential Opening, Receptions, and Presentations.
- CANCELLATION POLICY: Cancellations must be submitted in writing and received by June 3, 2019 to receive a refund. Refunds are assessed a $50.00 processing fee. Cancellations not received by June 3, 2019 will forfeit any refund.
- CONSENT TO USE PHOTOGRAPHIC IMAGES: Registration and attendance at or participation in ABPsi conventions constitutes an agreement by the registrants to ABPsi’s use of the registrant or attendee’s image.
Hertz Meeting Services

Reservations
To reserve special meeting rates, please include your CV# when making reservations.
- 1-800-654-2240
- 1-405-749-4434
- www.hertz.com

At the time of reservation, meeting rates will be automatically compared to other Hertz rates and the best rate will apply.

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Premium Emergency Roadside Service
Protects you from unexpected service costs related to non-mechanical occurrences. Daily rental fee applies:
- Covers lock-outs and lost key
- Flat tires and tire mounting are covered
- Running out of gas/fuel delivery
- Travel interruption reimbursement up to $1,000

SIRIUS® Satellite Radio
Choose from over 130 channels, including 69 channels of commercial-free music, live sports, exclusive entertainment and talk, comedy, world-class news, even local traffic and weather. Daily rental fee applies.
The Association of Black Psychologists, Inc.

51st Annual International Convention Lodging Information

The Rosen Centre
Phone: (407) 996-9840
9840 International Drive
Orlando, Florida 32819
July 24 - 28, 2019

CONVENTION LOCATION

The award-winning 1,334-room Rosen Centre Hotel sets a spectacular standard of hospitality, service and value. Rising 24 stories, this premier hotel offers a highly-respected professional staff and outstanding accommodations. Connected to the Orange County Convention Center via the Rosen Centre® Skywalk, it is an ideal headquarters hotel that caters to virtually every meeting need of groups from 10 to 4,000. Rosen Centre Hotel combines impressive meeting capabilities with resort-style luxury in a world-class meeting and vacation destination. Rosen Centre Hotel is located on the famous International Drive, connected to the Orange County Convention Center, the country’s second largest convention center. The hotel is at the center of Orlando’s famous theme parks, only 15 minutes from downtown Orlando, just a short stroll from the Pointe Orlando shopping, dining and entertainment complex, and only 12 minutes from Orlando International Airport.

All activities of The Association of Black Psychologists convention will occur at the hotel, unless otherwise noted.
**HOTEL RESERVATIONS AND RATES**

Reservations can be made by calling 800-204-7234 must be made no later than July 1, 2019 to receive the conference rate of $139.00. **Be sure to ask for the Association of Black Psychologists conference rate.**

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*Student Rate Not Available **Resort Fee is Waived for ABPsi Guests*

**Arrival and Departure Information**

- Check-In: 3:00 p.m.
- Check-Out: 11:00 a.m.
- **FREE** Wi-Fi In Guestrooms

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**ROSEN PARKING AND TRANSPORTATION**

**Hotel Parking**

- On-Site Self-Parking Fee: $15 USD Daily
- Valet Parking Fee: $23 USD Daily

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**Accessible Airport**

**Orlando International Airport (MCO)**

Distance: 9.5 Miles (12 Minutes)

One Airport Blvd, Orlando FL 32827

**Directions from the Airport to the Hotel**

- Take the North exit from the airport
- Take SR 528 West (the Beeline Expressway)
- Take the International Dr./SeaWorld exit from the Beeline
- At the end of the exit ramp, bear right on International Dr.
- The Rosen Centre® Hotel is about a 1/4 mile on the left.

---

**The Convention Hotel Rosen Centre - ABPsi Special Rate is Sold Out!**

**ABPsi Rooms are Available at the MidPointe Hotel**

Located directly next to the Rosen Centre

9956 Hawaiin Court
Orlando, FL 32819
833-527-4348 - 407-351-5100
Rate: $89.00
Booking ID 44597

Free Parking and Free Wi-Fi

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**Mass Transit to & from Airport**

**MEARS Motor Shuttle:** ABPsi Coupon on page 33

**SuperShuttle:** For group transportation, call (407) 839-1570 (not organized by ABPsi)

**Car Rentals**

Near this Property: Hertz Car Rental
CV# 04ST0004    Phone: (407) 313-8842
6001 Destination Pkwy, Orlando, FL 32819
Hours: 8AM Open Closes 5PM www.hertz.com
51st Annual ABPsi Convention
AFRIKAN PSYCHOLOGY & AFRIFUTURISM: PSYCHOLOGICAL LIBERATION & SPIRITUAL ILLUMINATION

SPONSORSHIP PACKET

ABOUT EVENT

The Association of Black Psychologists (ABPsi) 51st Annual International Convention will be held July 24-28, 2019, at The Rosen Centre Hotel in Orlando, FL. Participants will include psychologists (clinical, academic, school & organizational), university professors, health care professionals, educators, researchers and students.

As a sponsor, exhibitor or advertiser, you will have the opportunity to generate new business and make valuable contacts with influential decision makers ranging from private practitioners to institutional representatives.

92% Recommend ABPsi to colleagues

Here's what people say

“ABPsi is a gem among professional conferences”

“It's a profoundly educational, enlightening, healing and celebratory convention”

“ABPsi rejuvenated my soul, spirit, identity and confidence”

88% Plan to return

78% Rank the convention 5 stars

Be Seen on Our Mobile App

9,000 Page views/ hour
102% Adoption Rate

ABOUT US

ABPsi is a 501(c)(3) membership based organization in the Washington D.C. Metro area with chapters throughout the United States, and a small cadre of international members. Our research, publications, assessment techniques and therapeutic strategies are instrumental in providing information and training to promote a compassionate, African-centered approach for healing and health promotion.
The Association of Black Psychologists invites you to participate in our 51st Annual Convention as a sponsor! Your support is the first step towards a rewarding relationship with The Association of Black Psychologists and it will provide you with various opportunities for access to our attendees.

ALL SPONSORSHIP LEVELS INCLUDE:
Websites and mobile app feature and recognition in the convention program book.

**PLATINUM LEVEL**
$20,000
- 1 Full page ad in Program Book
- 2 full page ads in Psych Discourse News Journal
- Your company materials in conference bags
- Opportunity to email ABPsi members
- 4 conference registrations
- 1 three day exhibit space
- 4 job postings via the ABPsi online Career Center
- Opportunity to host a workshop (pending content approval)
- Opportunity to give brief remarks at opening session
- Name & Logo on Event Signs & Marketing Materials

**GOLD LEVEL**
$15,000
- 1 Full page ad in Program Book
- 1 full page ad in Psych Discourse News Journal
- Your company materials in conference bags
- 2 conference registrations
- 1 three day exhibit space
- Opportunity to host a workshop (pending content approval)
- Name & Logo on Event Signs & Marketing Materials

**SILVER LEVEL**
$5,000
- 1 half page ad in Program Book
- Your company materials in conference bags
- 1 conference registration
- Inclusion in all Email Announcements to ABPsi Members
- Name & Logo on Event Signs & Marketing Materials
- 20% Discount on Exhibit Booth Fee & Program Book Ad

**BRONZE LEVEL**
$2,500
- Inclusion in all Email Announcements to ABPsi Members
- Name & Logo on Event Signs & Marketing Materials
- 10% Discount on Exhibit Booth Fee & Program Book Ad

**PATRON LEVEL**
$1,000
- Inclusion in all Email Announcements to ABPsi Members
- Name & Logo on Event Signs
- 10% Discount on Exhibit Booth Fee & Program Book Ad
EVENT HOST SPONSORSHIP

MEAL FUNCTIONS

Morning Coffee $5,000
Silver Level sponsor benefits plus signage in event area and opportunity to place promotional literature at registration kiosk

Presidential opening Reception $30,000
For over a half century, the men and women of the ABPsi have given of themselves to free the minds of our people from denigration and demeaning psychological theories, concepts, and ideas. Join those who know the importance of being able to be free in our thinking, feelings, and actions as Black people. In supporting the opening reception, you will be standing with and acknowledging the service and significance of the ABPsi leadership. With your contribution, you will be identified in the convention advertisement and have an opportunity to share your congratulatory message to an international gathering of Mental Health providers and other professionals at the opening of the 51st Anniversary celebration.
Contribution at this level will receive Platinum Level sponsor benefits PLUS reserved seating for 10

PRODUCT SPONSORSHIP

Conference bags $6,000
Company name on conference bags & Silver Level sponsor benefits plus opportunity to place company promotional items or literature in bag.

PROGRAMMATIC EVENTS

Poster Presentation Session $10,000
The Poster session is almost like the physical place where we can go and see the coming of attractions for block buster movies. The Poster session is an opportunity for new and upcoming students, researchers, scholars and practitioners to introduce their work and engage in informative briefings and feedback. This session is a very important aspect of the conferencing experience. Supporting the Poster Session advances and gives encouragement to fresh new and cutting edge ideas for the future of Black Psychology.
Contributions at this level will receive Gold Level benefits plus opportunity to distribute promotional materials at event.

INDIVIDUAL SUPPORT

In My Family’s Honor $5,000
Almost every one of us can point to a granny, parent, uncle, aunt or cousin who saw something in us and inspired us to reach higher than the length of our arms to achieve something we thought impossible. Most of the time these special people go unsung. Take the opportunity to sing their praise and offer a contribution in “my family’s honor.” Contribution at this level will receive:
▪ Your family name displayed on all institutional sponsorship signage;
▪ 10% discount on program book advertisement;
▪ 10% discount on exhibit booth fee.

For Those Who Couldn’t $1,000
Untold members of our people cried so we could laugh; crawled so we could fly; stepped aside so we could step up; washed other people’s floors so we could have a home; ate less so that we could be fed. They couldn’t so that we could. Make a contribution for all those who couldn’t. Contribution at this level will receive:
▪ Identification and recognition in conference souvenir program book page dedicated to “Those who Couldn’t”
▪ One half-page black and white advertisement in the conference souvenir program book.
The Association of Black Psychologists, Inc.
51st Annual Convention Sponsorship Commitment Form

Company Name ________________________________________________________________

Contact Person ___________________________________ Title _______________________

Name for Registration Badge ____________________________________________________

Phone ___________________________ E-Mail _______________________________________

Address _______________________________________________________________________

City _____________________________ State ___________ Zip _______________________

Authorized Name ___________________________ Signature _______________________

1. Sponsorship Level/Event

( ) Platinum $20,000
( ) Gold $15,000
( ) Silver $5,000
( ) Bronze $2,500
( ) Patron $1,000
( ) Coffee Break $5,000
( ) Conference Bags $6,000
( ) Poster Presentation Session $10,000
( ) Opening Reception $30,000

Individual Sponsor Levels

( ) “For Those who Couldn’t” $1,000
( ) “In My Family’s Honor” $5,000

PAYMENT INFORMATION

_____Check           _____Visa           ____MasterCard         ____ AMEX         ____Discover

Purchase Order Number ________________________________________________ (Required for Invoicing)

Credit Card Number ____________________________ Exp.Date ___________ CCV Code __________

Name on Card ___________________________________ Authorized Signature ____________________

Billing Address ___________________________________________________________________

_________________________________________ State __________________________ Zip __________

Please Return this Form with Payment No Later than June 15, 2019
The Association of Black Psychologists, Inc.
7119 Allentown Rd., Suite 203  Ft. Washington, MD 20744
Phone: 301-449-3082  Fax: 301-449-3084  Email: conventionsales@abpsi.org
Please send company logo to conventionsales@abpsi.org (in jpeg format, 300 DPI Resolution)
Make Checks Payable to: The Association of Black Psychologists
The Association of Black Psychologists, Inc.
51st Annual International Convention
The Rosen Centre Hotel Orlando, FL

Exhibitor and Retail Vendor Opportunities

Exhibit Location: Hotel Foyer (*this is an open, unsecured area. Secured overnight storage is available)
Exhibit Dates: Thursday, July 25 - Saturday, July 27, 2019
Exhibit Hours: 9:00am-5:00pm
Exhibit Structure: Table top with two chairs
Set-up Dates: Wednesday, July 24 from 2pm-6pm, or morning of your first exhibit day

EXHIBITOR AND VENDOR RATES

- Government Agencies & Non-Profits $250 per day, per space
- Corporate Exhibitors $350 per day, per space
- Corporate Package: $1500 for 3 exhibit days and full page advertisement
- Table Top Retail Vendors $175 per day, per space
- *Extended Space Retail Vendors $250 per day, per space

*Retail vendors with clothing racks, more than 1 side table, displays & mannequins will need to purchase extended space. NO EXCEPTIONS!

Corporate Exhibitor Benefits

- Corporate Exhibitors have the opportunity to place promotional materials in convention bags.
- Corporate Bundle Package includes exhibit space, full page advertisement in program book, advertising banner on mobile app and opportunity to place materials in convention bags.

Space is limited to 10 Exhibitors and 10 Retail Vendors...Reserve your Space today by Returning the Enclosed Application Form with Payment! A minimum deposit of $100 is required, and balance must be paid in full by June 15, 2019.

**The ABPsi logo is a trademark of The Association of Black Psychologists and may not be used by Vendors

For More Information, Contact:
301-449-3082-office
Conventionsales@abpsi.org
Advertising Order Form
National Convention Souvenir Program Book

2019 Annual Convention Program Advertising Insertion Order

Advertising in The Association of Black Psychologists’ National Convention Souvenir Program Book is an excellent opportunity to promote your company and/or products to our convention attendees, as well as showcase your support of our organization! Your support will allow you to advertise to a diverse audience within the mental health industry, and will help support the important work of The ABPsi in providing quality mental health services to the world community.

Please return the completed application, your electronic ad copy, and payment by **July 10, 2019** to the address below to reserve a space. Please send your ad in PDF format to conventionsales@abpsi.org. Your ad must be sized according to the specifications below for the size that you purchase:

### 2. 2019 Souvenir Program Book Advertising Rates

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<td>Inside Front or Inside Back cover (8&quot; x 10&quot;)</td>
<td>$800.00</td>
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<td>Full Page (8’ x 10”)</td>
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<td>Business Card</td>
<td>$100.00</td>
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<td></td>
<td>Corporate Package (full page ad &amp; 3 exhibit days)</td>
<td>$1500.00</td>
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<td></td>
<td>ABPsi Member Discount</td>
<td>deduct 10%</td>
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<td></td>
<td><strong>Total</strong></td>
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</table>

**Company**

**Contact Person**

**Address**

City  State  Zip

**Phone**  **Email Address**

## PAYMENT INFORMATION

- **Check**
- **Visa**
- **MasterCard**
- **AMEX**
- **Discover**

*There is a 5% service charge for credit card payment*

**Purchase Order Number**

**Credit Card Number**  **Exp. Date**  **CCV Code**

**Name on Card**  **Authorized Signature**

**Address**

City  State  Zip

**Phone**  **Email Address**

**Send Form and Payment by June 15, 2019 to:**

The Association of Black Psychologists, Inc.
7119 Allentown Rd., Suite 203  Ft. Washington, MD 20744
Ph: 301-449-3082    Fax: 301-449-3084    Email: conventionsales@abpsi.org
## Schedule at a Glance

### Preliminary Agenda—Subject to Change

### Wednesday, July 24

<table>
<thead>
<tr>
<th>Day &amp; Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>6:00 AM — 7:00 AM</td>
<td>Egyptian Yoga &amp; Exercise</td>
</tr>
<tr>
<td>8:00 AM — 5:00 PM</td>
<td>Registration</td>
</tr>
<tr>
<td>8:00 AM — 6:00 PM</td>
<td>Marketplace/Exhibits</td>
</tr>
<tr>
<td>8:00 AM — 6:00 PM</td>
<td>Tribute to Ancestors Shrine</td>
</tr>
<tr>
<td>8:00 AM — 6:00 PM</td>
<td>History of ABPSi Exhibit</td>
</tr>
<tr>
<td>8:00 AM — 5:00 PM</td>
<td><strong>Special Pre-Convention Training Sessions (TBA)</strong>&lt;br&gt;<em>Additional registration fee will be required. CE provided</em></td>
</tr>
<tr>
<td>8:00 AM — 5:00 PM</td>
<td>Writing Boot camp</td>
</tr>
<tr>
<td>9:00 AM — 2:30 PM</td>
<td>National Board of Directors Meeting</td>
</tr>
<tr>
<td>12:01 PM — 1:00 PM</td>
<td>Sage Editorial Board Luncheon</td>
</tr>
<tr>
<td>3:00 PM — 4:00 PM</td>
<td>Council of Elders Meeting</td>
</tr>
<tr>
<td>4:00 PM — 5:00 PM</td>
<td>Past Presidents Council Indaba</td>
</tr>
<tr>
<td>6:00 PM — 11:00 PM</td>
<td>Presidential Opening &amp; Reception</td>
</tr>
</tbody>
</table>

### Thursday, July 25

<table>
<thead>
<tr>
<th>Day &amp; Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>6:00 AM — 7:00 AM</td>
<td>Egyptian Yoga &amp; Exercise</td>
</tr>
<tr>
<td>7:30 AM — 8:30 AM</td>
<td>Morning Coffee Service</td>
</tr>
<tr>
<td>8:00 AM — 5:00 PM</td>
<td>Registration</td>
</tr>
<tr>
<td>8:00 AM — 6:00 PM</td>
<td>Marketplace/Exhibits</td>
</tr>
<tr>
<td>8:00 AM — 6:00 PM</td>
<td>Tribute to Ancestors Shrine</td>
</tr>
<tr>
<td>8:00 AM — 6:00 PM</td>
<td>History of ABPSi Exhibit</td>
</tr>
<tr>
<td>10:00 AM — 12:00 PM</td>
<td>Professional Presentations, Student Presentations, Workshops, Symposia, Papers</td>
</tr>
<tr>
<td>1:00 PM — 4:50 PM</td>
<td>Business Meeting</td>
</tr>
<tr>
<td>6:00 PM — 7:50 PM</td>
<td><strong>Mbongi Assembly #1</strong></td>
</tr>
<tr>
<td>8:00 PM — 10:00 PM</td>
<td>Women and Men Healing Circle</td>
</tr>
</tbody>
</table>
### Friday, July 26

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>6:00 AM — 7:00 AM</td>
<td>Egyptian Yoga &amp; Exercise</td>
</tr>
<tr>
<td>7:30 AM — 8:30 AM</td>
<td>Morning Coffee Service</td>
</tr>
<tr>
<td>8:00 AM — 5:00 PM</td>
<td>Registration</td>
</tr>
<tr>
<td>8:00 AM — 6:00 PM</td>
<td>Marketplace/Exhibits</td>
</tr>
<tr>
<td>8:00 AM — 6:00 PM</td>
<td>Tribute to Ancestors Shrine</td>
</tr>
<tr>
<td>8:00 AM — 6:00 PM</td>
<td>History of ABPSi Exhibit</td>
</tr>
<tr>
<td>8:00 AM — 9:50 AM</td>
<td><strong>Mbongi Assembly #2</strong></td>
</tr>
<tr>
<td>10:00 AM — 12:00 PM</td>
<td>Professional Presentations, Student Presentations, Workshops, Symposia, Papers</td>
</tr>
<tr>
<td>1:00 PM — 1:50 PM</td>
<td><strong>Poster Presentations #1</strong></td>
</tr>
<tr>
<td>2:00 PM — 5:00 PM</td>
<td>Professional Presentations, Student Presentations, Workshops, Symposia, Papers</td>
</tr>
<tr>
<td>6:00 PM — 7:50 PM</td>
<td><strong>Mbongi Assembly #3</strong></td>
</tr>
<tr>
<td>8:00 PM — 10:00 PM</td>
<td>LGBTQ Healing Circle</td>
</tr>
<tr>
<td>9:00 PM — 12:00 AM</td>
<td>On Your own</td>
</tr>
<tr>
<td>9:30 PM — 11:50 PM</td>
<td>Celebratory Step Show/Dance</td>
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### Saturday, July 27

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>6:00 AM — 7:00 AM</td>
<td>Sunrise Tribute to Ancestors (off site)</td>
</tr>
<tr>
<td>7:30 AM — 8:30 AM</td>
<td>Morning Coffee Service</td>
</tr>
<tr>
<td>7:00 AM — 9:00 AM</td>
<td>Student-JegnaEvent</td>
</tr>
<tr>
<td>8:00 AM — 2:00 PM</td>
<td>Registration</td>
</tr>
<tr>
<td>8:00 AM — 6:00 PM</td>
<td>Marketplace/Exhibits</td>
</tr>
<tr>
<td>8:00 AM — 6:00 PM</td>
<td>Tribute to Ancestors Shrine</td>
</tr>
<tr>
<td>8:00 AM — 6:00 PM</td>
<td>History of ABPSi Exhibit</td>
</tr>
<tr>
<td>10:00 AM — 12:00 PM</td>
<td>Professional Presentations, Student Presentations, Workshops, Symposia, Papers</td>
</tr>
<tr>
<td>1:00 PM — 1:50 PM</td>
<td><strong>Poster Presentations #2</strong></td>
</tr>
<tr>
<td>4:00 PM — 5:00 PM</td>
<td>Regional Meetings</td>
</tr>
<tr>
<td>6:00 PM — 10:00 PM</td>
<td><strong>Presidential and Student Circle Enstoolment Dinner</strong></td>
</tr>
</tbody>
</table>

### Sunday, July 28

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
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<tbody>
<tr>
<td>10:00 AM — 12:00 PM</td>
<td>National Board of Directors Meeting</td>
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<tr>
<td>12:00 PM — 1:00 PM</td>
<td>NCC Meeting</td>
</tr>
<tr>
<td>12:00 PM — 2:00 PM</td>
<td>General Assembly Meeting (if needed)</td>
</tr>
</tbody>
</table>
2019 CONTINUING EDUCATION ACCREDITATION

July 24 - July 28

A separate pre-registration and fee of $80.00 for CE presentations is required for those requesting certificates. CE workshops are open to all convention attendees and included in convention fees.

The Association of Black Psychologists is approved to provide continuing education for psychologists in Oakland, CA and Ohio. With the most recent changes in many state approval/reporting processes, reciprocity across states remains unclear. It is the goal of ABPsi to position itself at the national and international levels for providing culturally-attuned professional training in all areas related to persons in the African Diaspora.

In the interim, we have entered into a temporary agreement with Division 32, Society for Humanistic Psychology of the American Psychological Association (*) for co-sponsorship of this year’s CE offerings. This partnership ensures that conference attendees are afforded CE credit in all states while ABPsi continues to pursue autonomous CE granting rights on both the national and international levels.

Note: If you are interested in supporting this effort, please contact an ABPsi Ed & Training committee member listed below.

In addition, the Association of Black Psychologists approves the continuing education credits accepted by other credentialing entities: CEU (MFT & LCSW), Category 2 for Educators and Teachers. This convention meets the standards for psychologist’s re-licensure, marriage family therapist’s re-licensure and social worker licensure renewal as required in most states and venues to include the States of California, Ohio, and the District of Columbia (Washington, DC).

CALIFORNIA: Marriage Family Therapists (MFT) and Social Workers (LCSW) – The Association of Black Psychologists provider license number is PCE 5243. “Course meets the qualifications for 23.5 hours of continuing education credit for MFTs, LPCCs, LEPs, and/or LCSWs as required by the California Board of Behavioral Sciences.”

LOUISIANA – The Association of Black Psychologists is responsible for this program and fulfills all requirements as an approved sponsor/provider for Louisiana – CE U for Psychologists. The Association of Black Psychologists is an acceptable national organization as defined in LAC 46:LXIII.805.A.1-7 for CEU credit for psychologists and Masters level mental health professionals in accordance with R.S. 37:2357, The Department of Health and Hospitals, Board of Examiners of Psychologists, LR 16:770 (September 1990) amended LR 19:46 (January 1993) amended LR 32:1228 (July 2006), LR 36:1007 (May 2010).

OHIO - The Ohio Association of Black Psychologists is permitted to offer professional continuing education by the Ohio State Board of Psychology and the OPA-Office of Mandatory Continuing Education (OPA-MCE). Note: If you are registered with the Ohio Psychological Association (OPA-MCE) you must submit verification of course attendance to the OPA-MCE office.

WASHINGTON, DC - The Association of Black Psychologist is responsible for this program and is an approved provider. Washington, DC - Continuing Education for Psychologists (CEU). The Association of Black Psychologists is an accredited provider for CEU credit. Approved by the Government of the District of Columbia, Department of Health- Health Professional Licensing Administration, Municipal Psychology Board, 825 North Capital Street, NE # 2224 Washington, DC 2002.

Teacher and Educator Units - The workshops and symposia qualify for hours up to 1 or 2 Category 2 as required by the State of California Commission on Teacher Credentialing.

*Division 32 (Society for Humanistic Psychology) is approved by the American Psychological Association to co-sponsor continuing education for psychologists. Division 32 maintains responsibility for this program and its contents.

ABPsi Education & Training Committee: Co-Chairs: Drs. Paula Moore and John Queener
The CE Process has been Streamlined!

Here’s How It Works!

**STEP 1** Pick up your registration materials at the ABPsi Convention Registration Desk.

**STEP 2** Check-in at the CE Desk to pick up your barcode labels.
- These barcodes contain a personal identifier number that is unique to you.
- You will place one label to sign in and out of each session.
- Tip: Participants are encouraged to place one of the labels on the back of their nametag in the event that you need to reference your number.

**STEP 3** How do I use the barcodes?
- Upon entering a session, place one barcode label on the session sign-in sheet at the beginning of each session, and sign the sheet (workshop monitors will have the sign-in sheets). Please note: Sign-in sheets will be removed 15 minutes after the session starts.
- When leaving the session, place another barcode on the session sign-out sheet at the end of each session (workshop monitors will have the sign-out sheets). Please note: Monitors will leave 15 minutes after the session ends or once the room has cleared, which ever precedes; with all sign-out materials. You will not be able to sign out after this time nor will you receive credit for attending the session.
- You will be emailed an evaluation survey for each session you complete.

<table>
<thead>
<tr>
<th>Important!</th>
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<tbody>
<tr>
<td>Your barcode must be placed on both the sign-in &amp; sign-out sheet &amp; complete the evaluation emailed to you within one week after the Convention in order to receive a CE certificate for the session/workshop.</td>
</tr>
</tbody>
</table>

**STEP 4** Access your CE Certificate(s)?
- Complete an evaluation for each session that you want to receive CE hours (you will receive an email prompting you to complete an evaluation within one week post Convention)
- Upon completion of the evaluation you will receive a CE Certificate sent to the email address you provided at the time of registration for the Convention or at the time of registration for CEs.

<table>
<thead>
<tr>
<th>Important!</th>
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<tbody>
<tr>
<td>Your CE Certificate(s) for the respective session(s)/workshop(s) will not be released to you by email until completion of all evaluations emailed to you. <strong>If you would like a certificate reflecting the evaluations you have completed to date, simply go to: <a href="http://www.myowncertificates.com">www.myowncertificates.com</a></strong></td>
</tr>
<tr>
<td>We encourage all participants to complete the evaluation(s) as soon as possible to secure your CEs.</td>
</tr>
</tbody>
</table>

**CONTINUING EDUCATION CREDITS**

A maximum of 22 CE credits can be earned at the 2019 ABPsi Convention including Preconvention workshops.
The Certification of African Black Psychology (CABP) Recertification Process!

The ABPsi, being the principal body consisting of renowned Black psychologists in the USA and beyond, is responsible for taking the primary role in defining the cultural considerations necessary to properly address the psychological needs of African Americans and people of the African Diaspora. The CABP certification program consists of courses from the Education and Training /African Psychology Institute (API) Curriculum. This curriculum exposes scholars to the latest developments and articulations in African Psychology. It assumes that the core of African mental health is grounded in the retention of traditional African cultural patterns. CABP Board will facilitate the recertification of credits earned. This would include training/workshop attended at the 51st Annual Convention. Conference Attendance Recertification requires the following:

For the session/workshop credit you must attend those designated as CABP presentations. Your name must be on the sign-in sheet in order to receive a CABP credit
- Complete the evaluation for each session (you will receive the evaluation via email)
- Upon completion of the survey you will receive documentation of credits sent to the email address you provided to register for the convention or at the time of registration for CABP.

CABP CREDITS
A maximum of 22 CABP credits can be earned at the 2019 ABPsi Convention not including pre-convention sessions/workshops.

2019 CE & CABP Sessions At-A-Glance

Division 32 (Society for Humanistic Psychology) of the American Psychological Association is approved by the American Psychological Association to sponsor continuing education for psychologists. Division 32 (Society for Humanistic Psychology) of the American Psychological Association maintain responsibility for this program and its content.

Registration options:  

- **CEs only** = $80.00
- **CABP only** = $75.00
- **Both** = $100.00

1 Credit per hour

<table>
<thead>
<tr>
<th>Time</th>
<th>Presenters</th>
<th>Title of Presentation</th>
<th>Room</th>
<th>Credit</th>
</tr>
</thead>
<tbody>
<tr>
<td>8:00 – 9:50</td>
<td>Dana Dennard, Ph.D., Omikunle Ekundayo, MA,</td>
<td>The Multi-Dimensional Human Being Paradigm Shift: A Return to the Source</td>
<td>Salon 13</td>
<td>CE CABP</td>
</tr>
<tr>
<td>8:00 – 9:50</td>
<td>Brandon Gamble, Ed.D.,</td>
<td>Advice from Parents of College Educated Black Women</td>
<td>Salon 14</td>
<td>CE CABP</td>
</tr>
<tr>
<td>8:00 – 9:50</td>
<td>John Queener, Ph.D., Linda James Myers, Ph.D., Tania Lodge, Ph.D., Suzette Speight, Ph.D., Carla McDay, Ph.D.</td>
<td>The Application of Optimal Conceptual Theory</td>
<td>Salon 15</td>
<td>CE CABP</td>
</tr>
<tr>
<td>8:00 – 9:50</td>
<td>Harvey Linder, Ph.D., Pearl Barner, Ph.D., Lisa Whitten, Ph.D., Constance Williams, Ph.D. Anthony Smith, Ph.D.,</td>
<td>Applying Maatian Principles to African Decent Organizations in an Increasingly Technological Society: An Ethical Approach <em>(CE Ethics Opportunity)</em></td>
<td>Grand Ballroom C</td>
<td>CE CABP (2)</td>
</tr>
<tr>
<td>Time</td>
<td>Presenters</td>
<td>Title of Presentation</td>
<td>Room</td>
<td>Credit</td>
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<tr>
<td>8:00 – 8:50</td>
<td>Miles Irving, Ph.D., Kalisha Woods, MA, Calvin Smith, MA,</td>
<td>Perceptions of Support Resources and Achievement among African American Early College Students: A Case Study</td>
<td>Salon 16</td>
<td>CABP</td>
</tr>
<tr>
<td></td>
<td>Mustafa Moyenda, Ed.D., Carol Franklin, MA,</td>
<td>Therapeutic Tantra - The future in sexual healing</td>
<td>Salon 17</td>
<td>CABP</td>
</tr>
<tr>
<td>10:00 – 11:50</td>
<td>Kevin Washington, PhD., Lorenzo Lewis, Dr. Nnemendi Kammanu Elias, Dr. Darnell Shields, Lisa McMiller, Dr. Afiya Mbilishaka, Charlyn Anderson</td>
<td>Black to the Afrifuturism: Community Based Mental Health Interventions in Barbershops and Beauty Salons</td>
<td>Salon 13</td>
<td>CE CABP</td>
</tr>
<tr>
<td>10:00 – 11:50</td>
<td>Judite Blanc, Ph.D.</td>
<td>Our Creativity and Innovation Matter in the Face of Historical Trauma!</td>
<td>Salon 14</td>
<td>CE</td>
</tr>
<tr>
<td>10:00 – 11:50</td>
<td>Thema Bryant-Davis, Ph.D., Erlanger Turner, Ph.D.</td>
<td>Afrifuturism: Using Media and Technology to Illuminate the Mental and Spiritual Well-Being of Black People</td>
<td>Salon 15</td>
<td>CE</td>
</tr>
<tr>
<td>10:00 – 11:50</td>
<td>Natasha Williams, Psy.D., Sonia Mills-Minster, MA, Natach Pennycooke, MA, Jennifer Clarke, MSW, Floydeen Charles-Fridal</td>
<td>Decolonizing Westernized psychotherapeutic practices within ethnic communities: A multidisciplinary approach</td>
<td>Grand Ballroom C</td>
<td>CE CABP</td>
</tr>
<tr>
<td>10:30 – 10:55</td>
<td>Cassidy Ferguson, MS,</td>
<td>Assessing the knowledge of autism</td>
<td>Salon 17</td>
<td>CABP</td>
</tr>
<tr>
<td>11:00 – 11:50</td>
<td>Neico Slater-Sa-Ra, Ph.D.,</td>
<td>The Language in Which We Pray: A Critical Analysis of Diasporic African Spirituality as a Therapeutic Mode</td>
<td>Salon 16</td>
<td>CABP</td>
</tr>
<tr>
<td>11:00 – 11:50</td>
<td>Samuel Maddox, Ph.D., Calvin Smith, MA,</td>
<td>Umuntu Ngumuntu Ngabantu (I am because we are): A Culturally Relevant Paradigm for Youth With Autism Spectrum Disorder</td>
<td>Salon 17</td>
<td>CABP</td>
</tr>
<tr>
<td>6:00 – 8:00</td>
<td>Duane Deterville, Reynaldo Anderson, John Jennings, Nettrice Gaskins, Greg Tate, Wade Nobles</td>
<td>Mbongi #1: Afrifuturism and the Radical Black Sakhu</td>
<td>Grand Ballroom C</td>
<td>CE CABP</td>
</tr>
</tbody>
</table>

**Friday; July 26, 2019**

**Possible CEs = 10**

**Possible CABP = 10**

<table>
<thead>
<tr>
<th>Time</th>
<th>Presenters</th>
<th>Title of Presentation</th>
<th>Room</th>
<th>Credit</th>
</tr>
</thead>
<tbody>
<tr>
<td>8:00 -9:50</td>
<td>Cheryl Grills, Ph.D., Delida Sanchez, Ph.D., Lucinda Batini, Ph.D., Mariel Buque, MA</td>
<td><em>Mbongi #2: From Loíza To Limón... We Are Everywhere!</em> Afro-Latinx Consciousness On The Rise.</td>
<td>Grand Ballroom C</td>
<td>CE CABP</td>
</tr>
<tr>
<td></td>
<td>Shelly Harrell, Ph.D., Jasmynne-Shaye Robbins, MA</td>
<td>African-Centered Meditation for Liberation: Freedom from Soul Bondage.</td>
<td>Salon 13</td>
<td>CE CABP</td>
</tr>
<tr>
<td>10:00 – 11:50</td>
<td>Ifetayo Ojelade, Ph.D., Cynthia Roseberry, Esq., Tiesha Nelson, Psy.D., Sam Maddox, Ph. D.</td>
<td>From hyper-incarceration to Well-being and Emancipation: An Agenda for healing and Restoring Self and Community.</td>
<td>Salon 14</td>
<td>CE CABP</td>
</tr>
<tr>
<td>Time</td>
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<td>Title of Presentation</td>
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<tr>
<td>10:00 – 11:50</td>
<td>Benson G. Cooke, Ed.D., Kimberly A. Bell, Ph.D., Schuyler Webb, Ph.D.</td>
<td>Pathways of Epigenomic and Emotional Emancipation: Clinical Liberation and Spiritual Illumination.</td>
<td>Grand Ballroom C</td>
<td>CE CABP (2)</td>
</tr>
<tr>
<td>11:00 – 11:50</td>
<td>Charlayne Hayling-Williams, Ph.D., Mark A. Bolden, Ph.D.</td>
<td>The Marathon Continues, but Where/Who are the Runners? An Afrifuture Portal to Public Community Mental Health for Afrikan People</td>
<td>Salon 18</td>
<td>CABP (1)</td>
</tr>
<tr>
<td>2:00 – 3:50</td>
<td>Wade W. Nobles, Ph.D., Naim Akbar, Ph.D.</td>
<td>Intergenerational Transmission of Wisdom Conversation.</td>
<td>Grand Ballroom C</td>
<td>CE CABP (2)</td>
</tr>
<tr>
<td>2:30 – 2:50</td>
<td>Pamela Hall, Ph.D.</td>
<td>Haitian Adolescent Spirituality Existentialism: How Afrofuturism exists in present day adolescents of Haitian Descent.</td>
<td>Salon 18</td>
<td>CABP (5)</td>
</tr>
<tr>
<td>3:00 – 3:50</td>
<td>Olisa Tolokun-Ajinaku, MS,</td>
<td>Certification in African/Black Psychology: A proposal from a concerned fellow and scholar.</td>
<td>Salon 15</td>
<td>CABP (1)</td>
</tr>
<tr>
<td>4:00 – 5:50</td>
<td>Anthony Smith, Ph.D., Zawadi Powell, MA</td>
<td>African Centered Healing: Practical Tools for Integrating Spirit into Ethical Psychology. <strong>(CE Ethics Opportunity)</strong></td>
<td>Salon 1</td>
<td>CE CABP (2)</td>
</tr>
<tr>
<td>4:00 – 5:50</td>
<td>Faruq Iman, Ph.D., C.H.P.</td>
<td>Food and Mood: A Nutritional Approach to Treating Depression.</td>
<td>Salon 15</td>
<td>CE CABP (2)</td>
</tr>
<tr>
<td>5:00 – 5:50</td>
<td>Zethu Cakata, Ph.D.</td>
<td>Ubungquirha: A healing beyond the western gaze.</td>
<td>Salon 16</td>
<td>CABP (1)</td>
</tr>
<tr>
<td>6:00 – 7:50</td>
<td>Baba Abiona Cedrick Ogunrinde, MS, Jamila Codrington, Ph.D., Mark Bolden, Ph.D., Harry Campbell, BPS, BCIA, LaToya Davis Craig, Ph.D.</td>
<td>Mbongi #3: Reclaiming the African Aesthetic: Traditional African Drum and Dance as Artistic and Political Instruments of Healing, Liberation and Sovereignty.</td>
<td>Grand Ballroom C</td>
<td>CE CABP (2)</td>
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<tr>
<td>Time</td>
<td>Speaker(s)</td>
<td>Title</td>
<td>Location</td>
<td>CE/CABP Credits</td>
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<tr>
<td>8:00 – 9:50</td>
<td>William Thomas, Ph.D., Carolyn Murray, Ph.D.</td>
<td>Learning While Black: Larry P. and PASE Court Cases Revisited</td>
<td>Salon 15</td>
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<tr>
<td>8:00 – 9:50</td>
<td>Edwin J. Nichols, Ph.D., Part I</td>
<td>Cultural Competence in Ethical Psychotherapy for Therapist working with Black clients. Part I (CE Ethics Opportunity)</td>
<td>Grand Ballroom A</td>
<td>CE CABP (2)</td>
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<tr>
<td>8:00 – 8:50</td>
<td>Derek Wilson, Ph.D., Miles Irving, Ph.D.</td>
<td>Development of Ubuntu Positive Mental Health Scale</td>
<td>Salon 16</td>
<td>CABP (2)</td>
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<td>10:00 –11:50</td>
<td>Stacie DeFreitas, Ph.D., Jennifer Montgomery, Ph.D.,</td>
<td>Inundating therapy with Culture: How to improve outcomes for African American clients</td>
<td>Salon 14</td>
<td>CE CABP (2)</td>
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<tr>
<td>10:00 –11:50</td>
<td>Daryl Rowe, Ph.D., Kristee Haggins, Ph.D., Enola Aird, J.D., BA, Cheryl Tawede Grills, Ph.D., Tony Jackson, Ph.D.,</td>
<td>We Were Never 'Slaves': Honoring our 400 Year Odyssey towards Emotional Emancipation and our Future Liberation</td>
<td>Salon 15</td>
<td>CE CABP (2)</td>
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<tr>
<td>10:00 –11:50</td>
<td>Edwin J. Nichols, Ph.D., Part II</td>
<td>Cultural Competence in Ethical Psychotherapy for Therapist working with Black clients. Part II (CE Ethics Opportunity)</td>
<td>Grand Ballroom A</td>
<td>CE CABP (2)</td>
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<tr>
<td>2:00 –3:50</td>
<td>Josephine Ridley, Ph.D.</td>
<td>Suicide and Cannabis: What is the Impact on Black Communities?</td>
<td>Salon 14</td>
<td>CE (2)</td>
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<tr>
<td>2:00 –3:50</td>
<td>Anthony Young, Psy.D., Kareem Ahmenatu, BS,</td>
<td>Emotional Emancipation Circles</td>
<td>Salon 15</td>
<td>CE CABP (2)</td>
</tr>
<tr>
<td>2:00 –3:50</td>
<td>Amorie Robinson, Ph.D., Michele Lewis, Ph.D., Eddie Burks, MA,</td>
<td>Healing from the Past and Expanding Our Future: Recognizing Black LGBT Psychology and LGBT Membership in the ABPsi Village</td>
<td>Salon 18</td>
<td>CE (2)</td>
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The Color of Justice—The Landscape of Traumatic Justice: Youth of Color in Conflict with the Law

Youth of color are underserved and overrepresented at all stages of the juvenile justice process — due in part to a lack of access to culturally appropriate assessments and mental health services. They are disproportionately arrested, referred to juvenile court, prosecuted, detained, and sentenced to secure confinement. We are failing them in both prevention and treatment. We need a better way of thinking about what is needed, what is missing, and what is problematic in mental health services for youth of color (YOC) who are in conflict with the law. A better way would recognize the following and more.

- The limited provision of mental health care for youth of color is in stark contrast to the high frequency of punitive sanctions imposed in response to psychiatric and behavioral problems.

- What resonates with culture, values and social norms of communities of color does not necessarily follow current practice in Western mental health treatment.

- Among historically oppressed people of color, historical trauma is equivalent to soul wounding. In other words, the core of one’s humanity and existence is assaulted. Among system involved youth these wounds are compounded under current practices.

- Respecting culture and emphasizing the value and necessity of its inclusion in designing, describing, implementing and evaluating intervention and prevention strategies can notably shift the way in which mental health can serve youth of color and protect them from unnecessary entanglement in conditions of juvenile detention.

The Alliance of National Psychological Associations for Racial and Ethnic Equity (The Association of Black Psychologists, The Asian American Psychological Association, The National Latina/o Psychological Association, The American Psychological Association, and in collaboration with The Society of Indian Psychologists) have co-authored The Color of Justice: The Landscape of Traumatic Justice—Youth of Color in Conflict with the Law. This report explores how the field of psychology and the mental health system, including inadequacies and failures in prevention, early intervention, and treatment contribute to the problem of over-representation. The report provides: (1) personal stories from youth entangled in the juvenile justice system and their attempts to interact with, navigate, cope, and even heal from traumatic experiences with the system, (2) evidence that something is terribly wrong in this system that plods on, uninterrupted, (3) an analysis of issues related to context, race, and culture; (4) a critique of the psychology and the mental health system’s complicity with the JJ system’s approach with YOC, and (5) ideas about the way forward.

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2019 IPOS Academy in Maputo, Mozambique – Optimizing Communication in African Oncology Settings – Breaking Down Barriers, Creating Connections, Optimizing Outcomes

by John Chagnon (Administrator) on 8 Jan 2019 11:44 AM

Optimizing Communication in African Oncology Settings

- Breaking Down Barriers, Creating Connections, Optimizing Outcomes

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Senior Series Editor Jean Lau Chin, EdD, ABPP, is Professor at Adelphi University, a 2018 Fulbright Scholar, and the first Asian American psychologist to be licensed in Massachusetts. Dr. Chin is past-President of three APA divisions (Ethnic Minority Issues, Psychology of Women, and International Psychology), and served on the APA Board of Directors as Chair of the Council Leadership Team. Formerly, she was Dean of the Derner School of Psychology at Adelphi University, and Systemwide Dean of California School of Professional Psychology at Alliant International University. Her scholarship and research is on leadership, diversity, women’s issues, and cultural competence.

Series Co-Editor Yolanda E. Garcia, PhD, is an Associate Professor and Doctoral Training Director in the Counseling School Psychology PhD Program in the Department of Educational Psychology at Northern Arizona University. Dr. Garcia is a Past-President of the National Latinx Psychological Association. Her scholarship and research is on diversity and health.

Series Co-Editor Art Blume, PhD, is Professor at Washington State University, and President’s Professor at the University of Alaska, Fairbanks Center for Alaska Native Health Research. He has been honored with the Trimble and Horvat Award for Distinguished Contributions to Native and Indigenous Psychology with with a Rockefeller Foundation Fellowship, and is a Past President of the Society of Indian Psychologists.

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About the Series Editors

Senior Series Editor **Jean Lau Chin**, EdD, ABPP, Professor, Psychology, Adelphi University, NY
Series Co-Editor **Yolanda E. Garcia**, PhD, Associate Professor, Counseling Psychology, Northern Arizona University
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- Original research must include citations
- *Reprints from other publications must have written approval

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Editor:
Beverly J. Vandiver
Western Michigan University, USA

2016 Impact Factor: 0.750
2016 Ranking: 81/129 in Psychology, Multidisciplinary

Source: 2016 Release of Journal Citation Reports with 2015 Web of Science Data
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 approach 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 make 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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