

**United Nations Permanent Forum of People of African Descent International
Civil Society Working Group**

**The Working Group of Experts on People of African Descent
Theme # 2: “Policy efforts to combat systemic racism and racial discrimination”**

STAKE HOLDER REPORT

While the concept of race is a social construct, **white supremacy**, as the fundamental essence of anti-Black racism, is **real** and must be examined as the hidden cancer in the body of humanity. The elimination of all forms of racial discrimination cannot be achieved in the absence of an accurate understanding of the narrative, source, and reason for its worldwide presence. This problematic of systematic racism and racial discrimination is rooted in a Western grand narrative that supports a mindset grounded in ideations that privilege difference, aristocracy, elitism, classism, racism, sexism, genetic inferiority, caste attribution resulting in and reflecting deep intrinsic beliefs as universal. Falsely accepted as universal, the idea of a “linear hierarchical oppositional structure” is the core problematic in the quest to define, describe, explain, and restore African notions of dignity and affirmation.

The Problem

The core problematic of racial discrimination must, therefore, be re-interrogated from the recognition of the complicity of Euro-American Psychology. The American Psychological Association (The APA) which is the self-proclaimed arbiter of human functioning has admitted “complicity” in contributing to systemic inequities, and hurt many through racism, racial discrimination, and denigration of people of color, thereby falling short of its mission to benefit society and improve lives. Serving as the scientific extension, explanation and justification of the Western Grand Narrative of Black domination, negation, and nullification supportive of white supremacy, the social behavioral establishment has at minimum, knowingly and historically justified, and gave legitimacy to racial divisions.

The semantics of enslavement, colonization and oppression, privilege and power have converged as a universal language to denigrate Africans, sustain white privilege, and perpetuate the historical lies of nullification, negation, and racial domination. Mentacide, epistemicide, and psychic terrorism results in mental incapacity, immobilization, and insecurity in the form of psychological warfare. Proffered as hegemonic, the reification of Euro-American thought and beliefs as universal has directly and/or indirectly contributed to and supported individual and state supported acts and beliefs leading to the denigration, destruction and death of Black life.

Needed Paradigm Shift

The science of African human functioning must be congruent with the culture and historical experience (condition) of African peoples. The only mental health science that is intentionally designed and created by and for African people is Black Psychology. As a science, Black Psychology is ultimately concerned with understanding the systems of meaning of human beingness, the features of human functioning, and the restoration of the normal/natural order

of human development for African peoples. The concept of Skh¹ was introduced as a further refinement and deeper extension of Black Psychology's African essence. *Skh Djr* is the process of understanding, examining, and explicating the meaning, nature, and functioning of being human for African people by conducting a deep, profound, and penetrating search, study, and mastery of the process of "illuminating" the human spirit or essence, as well as all human experience and phenomena.

In recognizing that every action, event and movement designed to eliminate racial discrimination and foster African human dignity, equality and affirmation, must be filtered through the prism of African wisdom traditions and an African restorative narrative grounded in **Skh Djr** (advanced Black Psychology), it is strongly recommended that PFPAD partner with the ABPsi and other African centered mental health programs to undertake and support strategies for repairing spirit damage throughout the African world, eg., Zaya Discourse to co-create wellness (mending the disconnects and weaving wellness); meaning-making (metaphoric and proverbial speech); sound (drumming) and energetics (dance); deactivating epigenetically induced Afrophobia, Europhilia, Grecomania; re-norming and custom re-setting; honoring the invisible; intentionally decolonizing the African mind and affirming African Being and institutionalizing indigenous African healing rituals.

Recommendation and Next Steps

As a guide to wellness and the goal/outcome of the effort to eliminate racial discrimination and promote full respect of human rights of people of African descent, The Association of Black Psychologists (The ABPsi) offers a definition of health and wellness for African people that states "When the human spirit is well, whole, and healthy, being human is experienced and characterized by confidence, competence and a sense of full possibility and unlimited potentiality." This should be the goal of any restorative justice activity or programming. The elimination of racial discrimination and the restoration of full human rights for African people should adopt this Black psychology definition of human wellness and restorative goal.

In order to repair Africa's spirit damage and to restore wellness throughout the African World, the United Nations Permanent Forum of People of African Descent International Civil Society Working Group must recognize that the needed paradigm shift and the utilization of Advanced Pan African (Black) psychology, ergo, Skh and African cultural worldview that will provide clarity in not only combatting systematic racism and racial discrimination but, more importantly, it will allow the global African aggregation (family) to properly delineate the African meaning of being and its culturally congruent social geo-political, psycho-cultural realities, eg., family life, education, employment/entrepreneurialship, religion, recreation, etc.

As the chair of the ABPsi Global Pan African Initiative, I want to note that the ABPsi stands ready and able to assist the Working Group of Experts on People of African Descent in the elimination of racial discrimination as acts of African dehumanization and spirit damage. The ABPsi looks forward to our partnering so that all African people can live free, safe, and secure where their being is well, whole, and healthy; and, where being human is experienced and characterized by confidence, competence and a sense of full possibility and unlimited potentiality.

¹ Nobles, W. W. (2013). Fundamental task and challenge of Black psychology. *Journal of Black Psychology*, 39, 292-299.

The following links are offered as intellectual, programmatic, and institutional support.

The Association of Black Psychologist <https://abpsi.org/>

APA's "Apology to People of Color for APA's Role in Promoting, Perpetuating, and Failing to Challenge Racism, Racial Discrimination, and Human Hierarchy in U.S.": [official apology](#)

THE APA APOLOGY: UNACCEPTABLE To Association of Black Psychologists:
https://drive.google.com/file/d/13jO7iqzslJvCOA0hpSjK95kLjzwnw8eG/view?usp=share_link

APA's Apology Falls Short: <https://www.nbcnews.com/think/opinion/why-apa-s-apology-promoting-white-supremacy-falls-short-ncna1284229>

Critical PDF links

- **From Mentacide to Sahku: Statement in Preparation for IWGDPAD**
https://drive.google.com/file/d/1Ddf1smHS1YNghOvCk0gPICsBIeYCRIZ/view?usp=share_link
- **Shattered Consciousness and Fractured Identity**
https://drive.google.com/file/d/16hLReOGbp3kl_KYrdEHVXnObiE0R26Ki/view?usp=share_link

Supporting Scientific Literature

- [Fundamental Task and Challenge of Black Psychology](#)
- [From Black Psychology to Sakhu Djaer: Implications for the Further Development of a Pan African Black Psychology](#)
- [Bibliographic Essay -African \(Black\) Psychology: Transformed and Transforming](#)
- [African Well-being and The Healing of Humanity](#)
- [Our Humanity](#)
- [The Archeology of the African Spirit: Toward a Deeper Discourse in Black Studies](#)
- [NSaka Sunsum \(Touching the Spirit\): A Pedagogy and Process of Black Educational Excellence](#)
- [African-Centered Model of Prevention for African American Youth at High Risk \(with Lawford Goddard\)](#)
- [Culturecology, Women and African Centered HIV Prevention \(with Lawford Goddard and Dorie J. Gilbert\),](#)
- [Natural/Man-Made Disaster and the Derailement of the African Worldview](#)
- [African Consciousness as Cultural Continuity](#)
- [Cultural Resistance to Psychic Terrorism](#)
- [Shattered Consciousness, Fractured Identity: Black Psychology and the Restoration of the African Psyche](#)
- [Consciousness](#)
- [To Be African or Not to Be: The Question of Identity or Authenticity - Some Preliminary Thoughts](#)
- [The Whitening of Black King Tut: Implications for Educating All Children \(with Vera L. Nobles\)](#)
- [Memetics -Shattered Consciousness & Fractured Identity - The Lingering](#)
- [The Lingering Psychological Effects of theTransatlantic Slave Trade Experience - Part I](#)
- [The Lingering Psychological Effects of the Transatlantic Slave Trade Experience — Part II](#)

Black Psychology Scholarship (partial List):

Akbar, Naim. (2003). Akbar Papers in African Psychology. Tallahassee, FL: Mind Productions & Associates

Bynum, E.B. (1999). The African Unconscious: Roots of ancient mysticism and modern psychology. New York, NY: Teachers College, Columbia University

Akbar, N. (1990). African American consciousness and Kemet: Spirituality, symbolism and duality in reconstructing Kemet culture. In M. Karenga (Ed.), Papers, perspectives, projects (pp. 99-114). Los Angeles, CA: University of Sankore Press.

Grills, C. (2002). African-centered psychology: Basic principles. In T. A. Parham (Ed.), Counseling persons of African descent: Raising the bar of practitioner competence (pp. 10-24). Thousand Oaks, CA: Sage.

Grills, C., Aird, E., & Rowe, D. (2016). Breathe, baby, breathe: Clearing the way for the emotional emancipation of Black people. *Journal of Cultural Studies and Critical Methodologies*. 16(3), 333-343.

Kambon, Kobi K. K. Kambon's Reader in Liberation Psychology

Kambon, Kobi. (2003). Cultural Misorientation. Nubian Nation Publications.

Hilliard, Asa. (1995). *The Maroon Within Us*. Gainesville, FL: Makare Publishing

Myers, L. J. (1988). *Understanding an Afrocentric worldview*. Dubuque, IA: Kendall Hunt.

Nobles, W.W. (1986) *African Psychology: Toward Its Reclamation, Reascension and Revitalization*. A Black Family Institute Publication, Oakland, Ca

Nobles, W.W. (2014) *From Black Psychology to African Psychology to Sakhu Djaer: Implications for the Further Development of a Pan African*

Nobles, W. W. (2007). *Shattered consciousness & fractured identity: The lingering psychological effects of the transatlantic slave trade experience (Final Report)*. Chicago: Illinois Transatlantic Slave Trade Commission.

Nobles (2006) *Seeking the Sakhu: Foundational writings for an African psychology* (p. 78). Chicago, IL: Third World Press

Nobles, W. W. *FROM MENTACIDE TO SAKHU: A Statement in Preparation for the Intergovernmental Working Group Discussion of the Draft Declaration on the Promotion and Full Respect of Human Rights of People of African Descent*, The WGEPAD Secretariat at the Anti-Racial Discrimination Section of the Office of the High Commissioner for Human Rights, United Nations Office at Geneva

Nobles, W. "Cultural Resistance to Psychic Terrorism" in *Encyclopedia of African Cultural Heritage in North America* Mwalimu J. Shujaa & Kenya J. Shujaa (Eds), Sage Reference

Piper-Mandy, E., & Rowe, T. D. (2010). Educating African-centered psychologists: Towards a comprehensive paradigm. *Journal of Pan-African Studies*, 3(8), 5-23.