Azibo's Metatheory of African Personality:

A Holistic, Evolutionary, African-centered,
Racial Theory with Quantitative Research
and Case Study Support

Daudi Ajani ya Azibo

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by

Daudi Ajani ya Azibo, Ph.D.

Independent Scholar
Saint Louis, Missouri
United States of America

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(*Africology: The Journal of Pan African Studies* e-book)

Preface

I leave you racial dignity. I want [African descent people] to maintain their human dignity at all costs.   ---- Mary McLeod Bethune

I would help mental slaves plant their feet firmly on the ground and embrace the beautiful star of dignity.   ----- Jean-Bertrand Aristide

This book has been coming for a few decades now. Naturally, I trust the reader will adjudge it worth the wait. Because the topic is controversial, I seek in this preface to provide rationale for a fair reading of this book enough to withstand negative forejudging. I have over 70 refereed publications with several in the pipeline, produced two editions of the Azibo Nosology, one in 1989 and one in 2014 (the Azibo Nosology II), been declared the number 1 contributor to the *Journal of Black Psychology* (JBP) from 1985 to 1999 according to content analysis (Cokley, et al. 2001), received the Association of Black Psychologists (ABP) "Scholarship Award" in 1989 and its "Distinguished Psychologists" designation in 1993, chaired and served on various ABP committees over two decades, and gifted to the ABP fifty per cent of the royalties from my 2003 *African-centered Psychology: Culture-focusing for Multicultural Competence* via book contract. Yet, I resigned from the Editorial Board of the ABP-owned JBP in the late 1990s as it had in my view fast become a stalwart facilitator of "White psychology in Blackface." By this I mean that it predominantly had become a vehicle for using "White theory to engage Black behavior, negating Black thought … and Black critical conceptual frameworks." Rabaka (2006, 132), speaking generally, reminds this is deleterious to Africana scholarship. I had decried and predicted this specter for centered African psychology in particular (Azibo, 1992a, 1994). My prescience has been validated as the latest editor of the JBP has decried the lack of African-centered submissions (Vandiver, 2016).

I dropped membership in the ABP organization in 2003 as I perceived the membership as too "Black bourgeoisie-like" and manifesting all manner of "Negroisms" they are supposed to be contending. It may be surprising that the ethos of the ABP is disgusting as it is camouflaged by donning African clothing and peacockish uttering of centered African phraseology. What a vulgar contradiction in the membership considering that it will not relinquish the Greek-based acronym ABPsi as in ABΨ for its organization. Go figure that the ABP acronym is not allowed. Plus, in what likely is the rankish bastardization of supposed centered African enstooling ceremonies the Ψ symbol/letter adorns the stools used in enshrining ABP officers.

Additionally, I perceived the membership utterly unwilling to commit economic suicide or to pay the ultimate price for liberation (liberty or death) when matters come to that. Also, the membership is thoroughly wallowing in contradictions (chapter 6 is devoted to explaining contradictions as endemic to African personality). I have not attended any of the ABP conventions since 2006 or 2007 when as if struck by a ton of bricks it became crystalized that the ABP membership had morphed to serve Eurasian domination—just like the African masses from which they emerged had morphed from "Negro-to-Black-back to sophisticated Negro"—such that "[q]uite simply, the message and passion for action ha[d] fallen into the depths of rhetoric, tradition, lip-profession, and … insincere 'conference activism'" (borrowing FX's phraseology, 2002,11).

I enthusiastically participated while a graduate student in the initial incarnation of the African Psychology Institute, then a loose association of self-styled panjandrums of at that time nascent African psychology in the United States. I have also published more mental health professionals of African descent than any African descent psychologist living or dead other than Reginald Jones (who operated his own publishing house) and sat at the feet, so to speak, of as many practitioners of the African principle—as articulated by Anderson Thompson (1997)—as I could. With all this, my work would seem well pedigreed from the Africana psychology center. To be sure, I am not attempting to pedestal my work—already adjudged by some quite favorably (Anderson, 2003; Anderson & Stewart, 2007; Belgrave & Allison, 2006). Jamison (2014, 3), for example, stated "Azibo's body of work constructs an intergenerational and intellectual bridge that connects the pioneers of African/Black psychology with the more recent voices in the discipline." Additionally, Curry (2014a, 21) is persuasive that the "significance of Azibo's normative endeavors …. should be read as a conceptual analysis of theory as much as a practical theoretical account of Black personality and mental health." Curry's point is not lightweight because if our scholarship is "to seriously engage continental and diasporan African thought *and* practice it cannot … by default emphasize Africana practice and privilege it over Africana thought" (Rabaka, 132).

I have, I think, gathered much in all this background. Hopefully, it comes to fruition in this book which provides my slant on African personality or the nature of African human nature. Never having been a me-tooer or unhealthily tied to the field's orthodoxy or, perish the thought, the panjandrums who produced it, because I believe it is to the African principle our allegiance is owed first and foremost and not the personality(ies) articulating it at the time, my analyses are presented self-consciously exercising my freedom—meaning my ability to interpret phenomenon in ways contiguous with African ancestral deep thought—and my literacy—meaning the ability to apply this freedom to contemporary living (definitions of freedom and literacy inspired by Harris, 1992).

I speak in my own voice as guided by Thoth, the ancestors and the One God. Some may say my voice emphasizes too much the negative, but I am positive it is the voice needed for sustaining a future for an authentic African-centered psychological stance. As my words are mine alone, any errors, of course, are my own as well.

Also, this work is proudly in line with three related scholarly principles. First is the idea of the responsibility of intellectuals to produce work which lends itself to improving society (Chomsky, 2008). This is uppermost in my mind with every stroke of the pen. I abhor writing designed to produce little more than a frisson. Instead, my intention, secondly, is to write in the general traditions of Africana warrior-scholars (Baruti, 2004, 2010) and the Radical School of Africana psychology (Azibo, 1996a) in particular. No apologies are offered for my explicit, deep concern over social conditions and how my scholarly work can help change the nature of society and transform the day-to-day reality of African descent people. My thinking is not designed to remain solely in the halls of the academy on pages of dusty books and periodicals lining library shelves, but used to change reality for the better. Therefore, this work is consistent with Van Horne's viewpoint of Africana Studies "mak[ing] no pretense to being grounded in putative value-free inquiry and discourse. Instead, it calls out life-flourishing and life-enervating forces that act ceaselessly throughout the *Afrispora* [continental Africa and its Diaspora]" (Van Horne, 2014, 5). The African personality, it would seem, is the most central of these forces, the very local embodiment of them. The third principle is that if we are going to apply our work to improve society, it should have a basis in research and, in turn, our research should lend itself to societal application ultimately. In Western psychology, this principle is called "action research" (Benjafield, 1996) and has always been implied in centered African science (Azibo, 1996a, chaps 10-12). It is my vision that my offerings on African personality might form the foundation for action research based psychological transformation, healing, transcendence and liberation. Van Horne (2014) pointed out this is an Africalogical imperative for saving the next five generations of African descent people (ADP). "Blackvision" must be a long vision (Madhubuti, 1978), but with inherent immediate, agentive applications (Azibo, in review b).

But, all this calls the primary question: Deliberate psychological transformation, healing, transcendence and liberation for what? To what end? Enfolded in these questions is a more primary question to be answered first. Posed by many, but particularly after a study of 6,000 years of African-Eurasian interactions, Chancellor Williams (1976) asked "Which way you still enshackled Blacks?" (cited in Azibo, 1999, 1). The questions are not rhetorical nor is the answer a given. Indeed, history logs three traditional pathways taken to answer this "which way" question by the descendents of Africans enslaved in the United States (hereafter African-U.S.).

They are being United States citizens with all associated rights and privileges (the most recent pathway), being an independent nation on land carved out from the United States with borders, military, and "Black Law Society" which means implementation of legal theory based in African deep thought (historically the 2nd pathway) and fighting to return to the homeland continent (the initial struggle historically) (Lumumba, n. d., 1997; Obadele, 1987). None of these traditions is done violence by acknowledging the truth of African-U.S. current status as a nation captured by the American nation-state (Obadele, 1996, 84) even though supporters of the latest pathway seem somewhat in denial about it.

It is with this backdrop that I pose directly to the scholars and masses of ADP Chiek Anta Diop's (1991) preeminent anthropological question—*Civilization or barbarism?* His question is the foundation for evaluating the three historically chosen options. It would seem that the most recent option has been utterly dehumanizing for ADP even when extrapolated to neo-colonial situations: it appears a path to barbarism this uncritical joining onto Eurasian civil society/citizenry. Witness abounds as history shows it is a path to ruin for African nations:

> The record of the 5000 years that ended with the European conquest of the whole continent in the nineteenth century shows that every African state remained relatively secure and independent as long as it maintained a strict policy of excluding [Eurasian] foreigners from settlement within its borders. That same [record] makes clear that whenever this policy was abandoned and whites were admitted under any pretext whatsoever, the eventual doom of the state was certain. (Chancellor Williams, cited in Baruti, 2004, 219)

ADP worldwide have quite literally regressed under Eurasian duress from pyramids to housing projects. Not only the discrimination but especially the *domestication* by Eurasian civilization visited on ADP these past five centuries has so devastated—never elevated—the humanity of ADP to the point of necrotizing the African personality wheresoever ADP are found (Azibo, 2011c, 2012, 2014a). This is not to be glossed over. In the African-U.S. case, Western civilization has perpetrated psychological warfare on political activists (Obadele, 2003) and on the entire populace (Azibo, 1993b) to an infamous degree. A list of these perpetrations is presented in Table 1.

No doubt the psychological warfare perpetration is similar in other diasporas. On the African continent it is well-established (Bulhan, 1981; Hasian, 2013; How Psychology, 2012; Mathangani, 2011; McCulloch, 1990; Prince, 1996; Swartz, 1996). In McCulloch (1995) is an eye-opening summary statement revealing that so violently racist was the perpetration that "the entire project of the sciences of personality in colonial Africa was integrated into the dominant

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ideology concerning the inferiority of the African …. [such that] it has much to tell us about the colonizer …. It tells us little if nothing about the African" (19, 23). Consequently, ADP have been dehumanized through de-Africanization at the hands of domestication by Eurasian civilization. The scope of this is almost unfathomable: Scores of millions of ADP operate in the world bereft of a functioning African personality.

For the masses of ADP, it follows that the psychobehavioral benefits of African personality are precluded and its dictates never enter consciousness in any way practicable. For ADP, this would seem a weighty factor accounting for much variance in individual, collective, and national bad behavior and low-level functioning. It seems that African civilizations thrived when the national African personality was intact (Azibo, 1999; Carruthers, 1999) implying intact status among the populace overall. Which way then might the best path be for healing? Healing is utterly critical for ADP (Njeri, in press). However, there should be no contemplation about ADP's healing unless it is undertaken with an eye towards national vision and sovereignty, two themes intertwined with ADP's mental health (Olomenji, 1996). Healing must always encompass both the psychological and political contextualized under sovereignty as mental health analysis of Native American and Alaskan natives correctly concludes "that sovereignty indeed is the breath that keeps our Tribal lifeworlds alive" (Cavalieri, 2013, 37) as monstrous multi-century genocide continues (Churchill, 1997). Likewise, for ADP healing cannot bring back and empower our African lifeworld without the breath of sovereignty. However, my suspiscion is that most mental health professionals who advocate and practice healing are only fifty percent in the game. They get that "the healing and restoration of the African Spirit remains the task of serious African centered healer-psychologists" (DeLoach & Petersen, 2010, 49). Most get it that "[h]ealing …. is about engaging our best selves to respond to harms, so that instead of causing divisions among us, harms can be used to bring us together and to make our families and communities stronger" (McCaslin & Breton, 2008, 516). But, that is only the first half of it.

Perhaps, the second half of healing is best approached with the question Healing for what? The best answer to the question, I believe, is gatherable from the observations of Messrs. M. L. King, A. C. Powell, C. Williams, A. Wilson and M. B. Baruti. The charge to psychological workers by Dr. Martin Luther King, Jr. (1968) to study the ideological changes in Negroes (sic) is serious. Why? For nothing less than the sake of seizing "audacious Black power" as Reverend/Representative Adam Clayton Powell (1966) exhorted us to do. But, be not fooled by the seductions arising from Eurasian domination (Schiele, 2002) as the master motive behind attaining audacious Black power everywhere worldwide is not to become, in hip-hop idiom, a baller, shot-caller, or big-time player within the confines of a world order under Eurasian domination, but instead is *The re-birth of African civilization* that Chancellor Williams (1993) discussed. This re-birth must be without compromise or apology and empowered á la Amos Wilson (1998) in the interest of African descent people.

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These are emboldening words for sure, but to go from theory into practice requires a fight with Eurasian civilization the very nature of which is domination of all of nature including ADP by any means necessary (Ani, 1994). It would seem both cowardly and dysfunctional of ADP to recoil from the reality that it is necessary to fight for African civilization particularly when it is under deadly attack for more than 6000 years ongoing (Williams, 1976). Descendents of enslaved Africans in the new world fought during enslavement (Aptheker, 1978; Counter & Evans, 1981; Hodari, 2015) and neo-slavery too as recently as the 1960s-1970s era (Harris, 1990; Obadele, 2003; Shakur, 1987; Van Peebles, Taylor & Lewis, 1995, 13-40). Steven Biko, Martin Luther King, Jr., Malcolm X, Kwame Toure, Marcus Garvey, Imari Obadele, Queen Mother Moore, Harriet Tubman, Ida B. Wells-Barnett, Fannie Lou Hamer, Assata Shakur, Queen Nzinga, Winnie Mandela, Mary McLeod Bethune, ad infinitum all fought with an eye towards sovereignty—not for the opportunity of, dare I put it in crude, vulgar metaphor, gifting Eurasians voluntary cunnilingus, fellatio, or receptive sodomy part and parcel of equality or arrival. Hence, all deliberate psychological transformation, healing, transcendence and liberation must be directed to fight, ultimately, for *Building Afrikan realities* (Baruti, 2009a) that encompass the African renaissance (Gutto, 2013). Achieving this would ipso facto manifest the dignity spoken of by ancestress Mary McLeod Bethune in the epigraph. But, it appears self-evident that ADP will neither fight nor be intrepid—having been psychologically decimated (Azibo, 2011c, 2012b, 2016b)—without the "[p]sychological renaissance … intended to stimulate mental growth on a path towards an African Renaissance" spoken of by Jean-Bertrand Aristide (2006, 164, 2011), the Haitian President deposed and kidnapped by the Americans led by Colin Powell. The African personality, I shall show, is well-suited for this project.

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November 20, 2015 (Periodically, I have updated this text with later references.)

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Dedication

To the women who have been significant in my life:

Muthy Fatama, spouse
Lorraine Marie Allen-Miller, mother
Rena Miller, grandmother
Hazel Johnson, mother-in-law
Gwendolyn Allen-James, sister
Aunt Alice Biscoe
Aunt "Dar" Carolyn Hood
Mother Margaret Derricotte, extended family
And to Mother Jean Wilkins Dember for your tireless Queen Mother example

Medasi (thanks) to you all for being there unwearied, always helping me not to make too many mistakes.

Special Dedication

To my niece Dee Dee (Maria Allen-Newsome) who, to all of the family's surprise, joined the ancestors the very day (11/20/2015) I completed this text. Too soon, Honey, way too soon.

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Chapter 1

Explanation of the Title

> In the animal kingdom, the rule is eat or be eaten.
> In the human Kingdom the law is define or be defined.
>
> ----- Thomas Szasz
>
> I will tell you, it is impossible to understand Black
> [African] phenomena with White [Eurasian] definitions.
>
> ----- Bobby Wright

The epigraphs reflect the relevance of the question Who has been defining African personality and to what end? If the answer is an inimical Western psychological establishmentarianism, then redefinition from the centered African worldview would be imperative and overdue. Perhaps, the following assessments are as timely today as when printed:

> Euro-American psychologists have had a definite function and role …. Their research has long served as a bulwark of rationalization for oppression …. in short, … sometimes unwitting and sometimes determined agents in a violent history of oppression. (Bulhan, 1981, 25)
> Scientific racism was heavily implicated in the colonial enterprise, at every turn feeding colonial governments with the scientific 'facts' …. marshalled to 'prove' a single tenet: that Black African peoples were inferior to white colonizing populations …. [leading] ethnopsychiatry in Africa between 1900 and 1960 …. to construct [deliberately racist] theories about 'the African mind'. (Swartz, 1996, 127)

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The statements are verified in numerous classical analyses (Citizen's Commission, 1995; Guthrie, 1999; King, 1976; McCulloch, 1990, 1995; Thomas & Sillen, 1972). Therefore, this book attempts to provide a centered African redefinition of African personality along with existing supportive empirical research deriving from African-centered framework. It is prudent on many levels to speak in the centered African voice not the least being that

> [t]o have voice when one is required to speak in the forms allowed by the dominant discourse [Eurasian] is still not to have voice, that is, not to have self-determining self-representation. It is merely to speak as the dominant discourse permits, which means either to speak as one has been constructed by that discourse or to speak through its gaze, perspective, and standpoint. (Sampson, 1993, 1227)

Holdstock (2000), Schultz (2003) and Hanks (2008) have shown that attention to African-centered models can bear fruit.

Explanation and Elaboration of the Title

Five parts of the title require defining in elaboration before moving forward: (1) Is this thing personality definable? (2) Scientifically speaking, what is special to note about personality? (3) Does "racial African" have a place in today's discourse? (4) What does "African-centered" denote and why bother with it? And, (5) what is meant by metatheory? The evolutionary aspect of the title is covered in Chapter 4.

Defining Personality

First, personality theorizing needs perspective: "The immense challenge of producing a full-blown personality theory has only been met by a dozen or so individuals …. aim[ing] to provide an understanding of individual experience and behaviour at both the general [population or group] and the particular [individual person] levels" (Sloan, 2009, 58). Historically, personality has had many definitions. In Western psychology, Allport's has been a staple for decades: "The dynamic organization within the individual of those psychophysical systems that determine his unique adjustments to his environment" (Allport, 1937, 48). Mischel (1973) pointed out that much of this is idiosyncratically organized in people. Uniqueness and individualism are the two prominent upshots deriving from the Eurasian asili (asili is interchangeable with deep structure of culture) in which Allport's definition and Mischel's observation were conceived.

In contrast, every theory of African personality that is centered in the traditional, authentic African asili—which is seen as irrefragable, enduring and original (Azibo, 1992a, 2012a)—depicts as preeminent a transpersonal collectivity in personality without sacrificing or de-emphasizing a person's individuality (Azibo, 2014a). It is as if reality is structured around ADP's "interpersonal rather than individualistic orientation towards the world" (Houston, 1990, 120). Despite being deposed and kidnapped by the United States, an act that must be avenged, former Haitian president Aristide effectively reminds us that the centered African "philosophy of *Ubuntu* [teaches] 'A person is a person through other human beings. A person becomes a person through the community. A person is [a] person when she/he treats others well'" (Aristide, 2011, 16). An early working definition by the African Psychology Institute (1982) suggested African personality was a biogenetically grounded psychological Africanity, a collective and holistic phenomenon comprised of a spiritual core which provides the dynamic synthesis between the I-Me-We nexus of selfhood.

As African personality definition is returned to below for fuller explication, the immediate point to be taken is the differing views of the self that definitions of personality produced under Eurasian and centered African asilis generate. Eurasian *individualism* as an orientation toward a concept of "I" extending no farther than "me and myself" unanchored in or superseding the group or collective follows from the Western definition of personality. In contrast, centered African *individuality* orientation anchors the "I" to the collective "We-Us." Interestingly enough, "WEUSI translates from Swahili to English as *Collective Blackness*" (Williams, 1981, 101, original emphases). Pasteur and Toldson (1982) noted

> In spite of man's [sic] unique and characteristic idiosyncracies, in the African world he is never conceptualized as an individual in isolation from the total community that supports his existence. His identity is one that embraces the life force and the character structure of other things and beings in the universe. (64)

Erny (1973) concurs. Johnson-Redd (2014) imbues this self-conception into a statement of the most practical pressing need of ADP that "we must empower ourselves to deal with expanding progress among ourselves so we can take better care of each other" (176). This self-as-extended notion has been a cultural staple among ADP for eons (Chivaura, 2015; Finch, 1991; Houston, 1990, 118-124; Khoapa, 1980; Mbiti, 1970; Mucina, 2013). How this is reflected in African personality functioning is exemplified by the lived experience of scholar Dr. Regina Jennings in her work as an original Black Panther Party cadre:

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Very naturally, my thoughts and actions belonged to the people and this did not make me unhappy. This did not infringe on my so-called individuality [individualism]. On the contrary, I felt extremely alive in the vortex of creating a new future for my people …. We understood that freedom came with a price that we were willing to pay in the tradition of Harriet Tubman and Malcolm X. (Jennings, 2001, 148, 149)

To solidify the importance of asili-based orientation to modal personality behaving, consider representative utamawazo and utamaroho from Eurasia versus Africa (Ani's [1994] definition of utamawazo refers to thought pattern as structured by a culture and utamaroho to energy signature or emotional tone of a culture, both directed by the culture's asili):

Eurasian Utamawazo
The tears of the stranger are only water (Serbia)
Me and my brother against my cousin; me and my cousin against a stranger (Bedouin)

African Utamawazo
I am because We are (Mbiti)
The individual exists only because others exist
As the view of the world is one of harmony, it demands mutual compatibility (Khoapa)

Eurasian Utamaroho
Xenophobia
These people will be easier to conquer than I thought (Christopher Columbus)
Vine Vidi Vici (Julius Caesar)
No, not one [is to be spared] (Australian invader reply to query about women and children while warring on the indigenous Tasmanians)
We absolutely reserve the right to shoot niggers (Lloyd George hammering out the policy that eventuated in neocolonialism)

African Utamaroho
Xenophilia
Every gathering of people is simply an extension of the family

The comparison makes it plain how modal personality behaving unfolds toward a racism-hinged individualism among Eurasians and individuality among ADP. Though not our focus, Sterling's (2015, 122) words apply to the Eurasian and help with the contrast: "The choice for individuals was never whether to work within their flows of conditioning, but how to work in these systems for their own betterment or not," subject to the limits of racial circumscription.

This is significant as Bulhan's (1985, 117-120) interpretation of Mannoni and Hegel before him concludes Eurasian self-consciousness is founded on domination of the other, conflict with the other and recognition from the other. In other words, modal psycho-cultural functioning of the classical Eurasian has always been and is directly traceable to an animalization that was inspired out of negativity by the northern-cradle environment that spawned today's Eurasian. Said spawning has culminated in a me-myself-I first followed by my white racial kith and kin and cave mates second at all costs Eurasian racial/cultural personality (Azibo, 2017b; Diop, 1978; Wobogo, 1976). The brilliant Canadian Michael Bradley aptly dubbed this "peculiarly Caucasoid behavior, Caucasoid values, Caucasoid psychology" *The Iceman Inheritance* (Bradley, 1981, 3). It had not escaped Nilotic Africans' attention who at the height of classical African civilization commented on it:

> [d]uring the twenty-first century B.C., the pharaoh Merikare [pointed out] … 'Lo the miserable Asiatic [Eurasian], He is wretched because of the place he's in, short of water, bare of wood, it's paths are many and painful because of mountains, he does not dwell in one place, food propels his ego, he fights since the time of Horus' (Carruthers, 1999, 22-23).

This observation is best explained by Diop's 2-cradle theory (Baruti, 2006; Carruthers, 1984, 57-72; Diop, 1978, 55-113; Wobogo, 1976), which if correct that "human consciousness has been modified since the very earliest days by the particular experiences undergone in communities which developed separately …. [i]n this sense, there existed in the beginning, before the successive contacts of peoples and of nations, before the age of reciprocal influences, certain non-essential relative differences among peoples [Eurasians versus ADPs]" (Diop, 1978, 9). Thus, the self-reflection of African civilizations about the nature of human nature is undeniably grist for the psychological mill—being neither romantic nor psychological minutiae—as this disquisition into African personality theory presumes. Leopold Sedar Senghor's statement is revealing of the bottom line importance of indigenous culture-based views on personality: "The cultur[al personality] is at the beginning and at the end of any development," (cited in Sne, 2015, 97).

Personality and Science. Second, of utmost importance in the professional appreciation of personality is that it is a scientific fiction. That means the personologist writes her or his theory which can be likened to a fiction story about behavior or the nature of human nature. This is true whether the author be Adler, Azibo, Erickson, Eyesenck, Fanon, Freud, Khoapa, Loevinger, Maslow, et cetera. Unlike literary fiction, however, personality fiction as scientific fiction is ultimately subject to empirical evidence for support.

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Thus, there are two parts to a personality theory and each must be evaluated: the theory or fiction story itself which is subject to critical mindedness and the research which is subject to evidence. The latter speaks for itself: Does the empirical evidence support the theory or not? About the theory, evaluations of its internal consistency and applicability to people's existential reality are key. Does the theory actually map onto the people's reality interpretively? Without both of these—the support of research evidence and applicability—the theory is worthless scientifically.

Just as literary fiction has tried and true building blocks like plot, tropes, flashbacks, crescendo, and so on, personality theory also has building blocks. They are (a) structure which usually consists of constructs (psychological concepts/fictions the personologist uses to explain personality functioning—like Freud's usage of id, ego and superego), (b) dynamics (the motivational factors or, literally, the factor(s) that causes motion/movement/animation in the personality), (c) criteria about how the personality develops, (d) criteria constituting disorder or abnormality, (e) treatment considerations (what to do about personality abnormality), and sometimes (f) instrumentation or tests and techniques for assessment (how the personality is measured). These are the touchstones (non-exhaustive) upon which a personality theory might best be evaluated for its theoretical merit as well as its research support. (g) Research, then, becomes an overarching building block. Of these seven building blocks (a-g), the first 3 (constructs, dynamics, development) constitute a theory's statement of personality normalcy. In most theories of personality it is vitally important to understand how constructs structure the personality and, in turn, how dynamics of a theory usually operate through and/or on its constructs. There is much, then, to consider when articulating or evaluating a theory of personality—African or otherwise.

Theories that do not address each of the 3 normalcy and the abnormality and treatment building blocks may be designated as "limited domain." In contrast, a holistic theory addresses these 5 and sometimes all seven. Limited domain models probably are best interpreted and evaluated in the framework of a holistic theory given that the latter usually encompass the phenomena covered by the former. For example, recent and classic, uni- and multi-dimensional limited domain models of "negro-to-Black" psycho-cultural metamorphosis (Duncan & McCoy, 2007; Jones, 1998; Psychological nigrescence, 2001) mistook devolution into psychological misorientation as progression or evolution in racial identity development. Though more will be said about arresting and eliminating this gross error in subsequent chapters, the present point is this embarrassment of conceptualizing identity regression as progression (Azibo, 2014a) was revealed when Azibo's holistic theory framework (Azibo, 2015a; Azibo, Johnson & Robinson-Kyles, 2007; Azibo & Robinson, 2004; Azibo, Robinson, & Scott-Jones, 2011) was employed in evaluating the negro-to-Black/African conversion models.

Racial African? Third, by modifiers "racial African" the personality theory is limited to all humans who are directly descended from the original human being without environmentally induced mutation in biogenetic make-up hitherto considered to be "racial." Thus, Eurasian descent peoples including current continental ones descendent of settler-colonialists, invaders, interlopers, and immigrants are not covered by racial African personality theory. The logic is that differences in human functioning that were non-essential and occurring before the reciprocal influences between ADP and Eurasians are as likely racial as cultural as race and culture covary relative to the observed differences. Thus, the notion of racial is legitimate as used herein and respectable:

> [S]omething can be racial without being racist. For something to be racist, it must not only be racial … it must also proclaim or imply the superiority of some race over others. For instance, apartheid and Nazism are racist. In contrast, African [personality construct] which focuses on the [psycho-behavioral] traditions of the African race, is not racist, only racial …. claiming what is legitimately [African] and securing a correct valuation of it. (Chinweizu, 1987, 277-278)

When "correct valuation" of something legitimately racially African—like the African personality theory being presented—is attained, then its beneficial implications for racially non-ADP become apparent and pursuable. Indeed, "[t]hough Afrocentricity is predicated on traditional African philosophical assumptions, and has special meaning for people of African descent, it is erroneous to believe that people of African descent are the only beneficiaries …. The attributes of an Afrocentric world view should and can be embraced by any group or individual" (Schiele, 1994, 20). Naturally, this applies to the African personality construct as well. In other words, Eurasians could possibly adopt centered African forms of living and behaving. Eurasians could assimilate into, acculturate to, diversify as to incorporate ADP's culture—theoretically. To be sure, this has never happened. Should it happen or be approximated somewhere at some time it would still not qualify them as African psycho-culturally (the Ptolemies bear witness) any more than functioning psycho-culturally like the Eurasian due to being conquered by them qualifies ADP as Eurasian Arabs or Euro-American descended people with dark skin (the Arabicized Boko Haram and today's Congressional Black Caucus bear witness).

By extension, if our logic as to Eurasian exclusion from African personality be more sound than not sound, then the discipline "African psychology" excludes Eurasian descent peoples who happen to call Africa home also. Nwoye (2015) argues to the contrary that because Eurasians are in Africa as part of the populace, African psychology must ipso facto be based in part on Eurasian cultural thought.

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His is an embarrassing position transparently motivated by desire for acceptance by and inclusion in Eurasian psychological traditions (Azibo, in review a). Mental slavery is always abject and in this case is harmful to ADP's re-birth as Nwoye's conjointment forces sidestepping the facts that "human consciousness has been modified since the very earliest days by the particular experiences undergone in communities which developed separately …. in the beginning [yielding] … relative differences among peoples." This fact implicates distinctive Eurasian (Azibo, 2017) and African personalities. It is more correct and protective of ADP to point out that African psychology/personality, as valuated herein, is to be applied to the study of all human psycho-cultural phenomena without ahistorically conceptualizing non-ADP as if African on par with racially ADP.

Some might say Whoa! Slow down here. Let us not reify irrelevancies as "[r]ace is not real, we have been told, and our most renowned cultural and philosophical critics like Paul Gilroy… and Kwame Anthony Appiah …. share the quest to denaturalize race as a signifier of human difference …. [they are] against the use of race as a paradigm in modern day constructs" (Sterling, 2015, 120). At this juncture, something has to give. Either it is absurd to go on about a racial African personality and we allow thinking like Gilroy's and Appiah's to carry the day unopposed in scientific rationales. Or, the presentation of biogenetically-based racial constructs that is crafted across chapters 2-4 will lay the Gilroy-Appiah quest to rest—and all similarly argued "race is not real" positions by extension. The quest that champions race as a nonentity by modern-day African descent scholars is flawed with passion and wrongheaded leading to the dead end Sterling identified as "academicians, once again, present[ing] a position that totally contradicts actuality" (120). It is lame thinking and debunked by this theory of African personality—which it shall be shown is applicable to all ADP *outright* inclusive of appropriate local and ethnic surface adjustments (Azibo, 2014a, 2015b).

This work proceeds invoking, nay standing on, the non-hegemonic idea of race acknowledging

> In '[a] call to the mental health profession' Carter (1995, 267-268) made it plain that 'race as part of personality … just *is* [and] Race can be understood by way of racial identity [psychological Africanity, African personality] theory, and, by using it, one can grasp race's role in human development. (Azibo, Robinson & Scott-Jones, 2011, 251, emphasis original)

Additionally,

> Bradley's (1992) definition of race as Major Genetic Group/Major Group—a human population, usually before the 16th century characteristic of a geographic region, which, by genetic amalgamation or genetic isolation developed visually obvious physical characteristics (and, perhaps, not visually obvious physio-psychological characteristics) distinguishing it from other groups (10) and cultural/ethnic group as a human population, belonging to *one* of the aforementioned racial/major groups, which, through a certain amount of geographic isolation, has developed certain social values and behaviors which make it distinctive (11-12)
>
> By these definitions the conjecture that race is neither real nor relevant is turned over. An ethnic or cultural group it seems cannot be separated from its racially biogenetic origins and neither can nor should its functioning. Plus, since "race remains a principal determinant of social organization" (Wilkinson, 1995, 168) racial realism is to be faced (Bell, 1992; Curry, 2008), not denied. (Azibo, Robinson & Scott-Jones, 2011, 251, emphasis original)

Since publishing on the African personality starting in 1983, Azibo has run to race as an explanatory construct never wavering, not even so much as to offer a "soft race" position. In contrast, many scholars have taken the received wisdom, so to speak, of contemporary Western thought "that today the only race we are talking about is the human race" (Francis Collins cited in Fullwiley, 2014, 804, footnote 4) as "the Human Genome Project announced that the human genome contained no real racial differences" (Fullwiley, 804), as if a commandment or a "Thank you, Jesus" moment. This Kool Aid ADP should not have drank. According to an expert

> This is the contemporary moment. Scholars of race in science .... now find ourselves …. accept[ing] of race as genetic [this thinking] is becoming ever more entrenched in medicine, law, science education, genomic research, and personal identity. (Fullwiley, 813-814)

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Apparently, race is real according to state of the art knowledge about the genome—including worldwide distributions of racial alleles. Azibo's steadfast holding onto race seems vindicated. Shame on African descent scholars taking the opposite position as they once again demonstrate the ease with which they are bamboozled by Western thought that ultimately is detrimental to ADP dividing ADP from one another for continuation of their conquering. Some eagerly purvey this deadly Western thinking about race (a) buffoon-like like Henry Louis Gates in his ancestry television program *African American Lives* and (b) serious-like like teaching African-U.S. students they are "admixed" so as to undermine African identity in them by deconstructing race. These efforts are meant to bring about an identity orientation like this: 'I thought I was Black, but I'm also Asian and White' (see Fullwiley). Although both types of efforts are effective in misshaping ADP's personality through their identity, a topic of the later chapters, race remains a real construct for many scientists.

African-centered: Audacious Epistemology. Fourth, the African-centered notion is crucial epistemologically (Azibo, 1992a, 2012a; Carroll, 2012). From it derives a conceptual universe radically different from the Eurasian as reflected in the differing foundational definitions of personality. A starting point for understanding the meaning of African-centered and any of its terminological variants is taken from Schiele (2000, 25-29): African-centered always refers to "a set of philosophical assumptions that are believed to have emanated from common cultural themes of traditional Africa." Epistemologically, centered African thought means using the patterns for interpreting reality that derive from the African asili to ideate. The set of philosophical assumptions Schiele referred to are found in these patterns for interpreting reality. However, as Eurasian hegemony in thinking still prevails in the contemporary world as to be mistaken for universal, standard or apical epistemology, appreciation for the idea of cultural relativity is necessary: it is the idea that cultural norms and values derive their meaning within a people's specific social context. Cultural relativism logically follows: it is the idea that a person's beliefs, values, and practices should be understood based on the cultural asili historically indigenous to that person, rather than be judged against the criteria of another. This should help readers to entertain the African-centeredness underlying the theory this book offers. Frankly, "on the epistemologic level the Africentric conception appears poised to thrive [and] …. begs for our embracement" (Azibo, 2002, 78-79) or attention at least. In Azibo's work, centered African conceptualizing has been shown to be an effective epistemological tool (Carroll, 2012; Curry, 2014a).

Still, clarification on African-centeredness is in order as the "term and concept has come into vogue. Vague, however, is the understanding of its meaning and knowledge of its history" (Azibo, 1992a, 84). This statement seems truer today than when first written. In explicating African-centeredness

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[it seems] its meaning [can] be no more or less than construing, interpreting, negotiating and otherwise acting on the world using the system of conceptual thought generated from the African cultural deep structure, also known as [asili, ….which] parameterize[s] African-centeredness. When an African actually employs this conceptual universe, he or she is *located [epistemologically* in] African-centeredness [which itself] is imbued with the self-extension maintenance, i.e., group/race maintenance [social theory] imperative …. [in contrast] Africans inclin[ing] … to do that which helps or is in the interest of the African without being located [i.e., operating on social theory only] …. may be said to be *oriented* Africentrically …. [Epistemologic] location is paramount [over mere social theory orientation] because it provides the cultural anchoring, indeed the centering …. Thence derives the idea of centric thought. (Azibo, 1992a, 84, emphases original)

Thus, epistemologic location is necessary and sufficient for African-centeredness whereas social theory orientation is merely necessary. This epistemological versus social theory distinction in African-centeredness—as Azibo (1992a) articulated it—is vital for psychological workers to grasp as [d]istortion in the meaning of African-centeredness often arises when considering the production of an African who is oriented Africentrically but not located…. For example the using of this or that Eurocentric psychological system (Freud's, Rychlak's, Maslow's, and so forth) by an African psychologist to enhance African life is not Africentric, even though the psychologist may be oriented. (84)

Azibo is not simplistically dismissing Eurasian-centered psychological ideas as he has gotten mileage from several of them including personal causation (Azibo, 1983c), status characteristics theory (Azibo, 1983a, 1991a), social desirability (Azibo, Melton-Arnold & Dale, 2006), defense mechanism behavior (Azibo, 2007, 2014a, 65-66, 2015c) and depression (Azibo, 2013, 2015d). He has also explained how to meaningfully include Eurasian/Western constructs in research (Azibo, 1988) and clinical practice (Azibo, 2014a, 2016a). Indeed, Azibo cautioned that African-centered thought does not have a monopoly on useful ideas, [but] for alien-centered [Eurasian] thought to be useful it must not be incongruous with the African [asili] …. The catch-22 here is that if the [Eurasian] concepts, variables, and formulations … are incongruous with the African [asili] to begin with, and this is likely the case [with Eurasian-centered psychology ideas], achieving Africentric interpretations and recommendations will be difficult …. [and facilitative of] the dreadful specter of alien-centered thought fully ensconced in mainstream Black [psychology] scholarship. (Azibo, 1992a, 85)

Azibo has been brutally blunt that this "[ever-]looming, nightmarish possibility" (Azibo, 1992a, 85, 1994) has actually been realized in African personality scholarship—namely in the so-called nigrescence uni- and multi-dimensional cultural transformation metamorphosis literature, both classic and contemporary (Azibo, 2014a, 2015a; Azibo, Johnson & Robinson-Kyles, 2007; Azibo & Robinson, 2004; Robinson & Azibo, 2003). It is Azibo's position, substantiated throughout this book, that this is a retarding, "bass ackwards" state of affairs that must be put out to pasture. He could not have been more straightforward stating it "has lived long, but die it must" (Azibo, 1998, 213). Tip-toeing on this point is discouraged.

Metatheory Idea. Fifth, it was decades ago that Azibo (1991b) argued for a metatheory to organize the "bass ackwards" racial identity literature along with the African personality and psychological Africanity literatures under the umbrella of African personality theory. This book is an effort to realize that and to include the African personhood idea as well. A metatheory by organizing separate, distinct and frequently disparate theories and literatures on a topic bring orderliness to that field. A metatheory is chosen based on its merit as a theory only—not the popularity of its author, consistency or break with orthodoxy and so on. According to Azibo (1991b, 37) "[a]n African personality metatheory must at least explain the nature of the spiritual essence underlying human personality, how this spiritual essence impacts on the psychological functioning of African people, the interplay between the spiritual, mental, and physical dimensions of the human being, and how this interplay impacts African psychological functioning." This book is intended to be the metatheory that psychological workers will choose for African personality, psychological Africanity, and racial identity. It is meant to be indispensable to philosophical conceptualizations of African personhood also.

With the explication of the title completed, the theory may be more digestible. The reader should gain sight of "the manner, development and usage of particular [academically esoteric] concepts … provid[ing] the intellectual history and context for their future usage and development" (Carroll, 2012, 42).

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Chapter 2

Defining the African Personality

Khoapa stated that "what defines the African personality is his [sic] 'worldview,' i.e., his own conception of existential reality, his own view of his collective being of existence" (1980, 1-2). At once, transpersonal ontology deriving from centered African asili is reflected in his definition. It follows that collectivistic ethos will be a defining factor of African personality, to wit: African personality, a term that may be used interchangeably with psychological Africanity and subsuming of all statements about ADP's racial identity, can be defined as forfending ADP's life chances by an African descent person's self-conscious prioritization of the defense, development, and maintenance of ADP's lives and culture with a resolute orientation to neutralize any force that may be harmful to ADP. Incorporating Allport's definition, a theory of African personality as just defined must also account for the dynamic organization *within* the individual of those determining psychophysical systems. Knee-jerk rejection of Allport's definition because it is Western would be childish, culturally chauvinistic and imprudent. In general, Eurasian conceptualizations of anything—including African personality—may be rejected out of hand as inappropriate and likely contradictory anathema for centered African analysis, but only when it is incongruous with African thought. A moment's cogitation reveals that there is nothing in African thought going all the way back to the nature of human nature mythos that rules out as a meaningful consideration "the dynamic organization within the individual of those psychophysical systems that determine his unique adjustments to his environment." Therefore, incorporating Allport's definition and Mischel's observation about personality—not their theories per se—will be shown to be indispensable to the theory of African personality presented. Still, starting with ADP's own view of the nature of African human nature is essential as doing so will bring out several constructs useful for explicating African personality's structure and dynamics. But, first a note on myth and personality will be helpful.

Eurasian Myth and Personality

Sigmund Freud's work exemplifies how myth figures prominently in Eurasian psychological thought. He stated "I believe that a large part of the mythological view of the world … *is nothing but psychology projected into the external world*" (quoted in Grubrich-Simitis, 1987, 85, original emphases). In commenting on Freud's *A Phylogenetic Fantasy*, it was explained Freud could not imagine the force—the pathogenic terror … of the Oedipus complex and the guilt feelings

connected with it, operating … as anything but biologically-genetically-determined …. rooted in the 'phylogenetic memory-trace … from the prehistory of the primal family, when the jealous father actually robbed his son of his genitals." (Grubrich-Simitis, 99)

At the onset, life is conceptualized by Eurasians as de-spiritualized with inharmoniousness infixed in human nature inherently, consistent with the notion of Yurugu (Ani, 1994). This reflects, extrapolating from Carruthers (1995, 110), a "fundamental alienation that characterizes" Eurasian culture whether arising from "Greek philosophy [or] … the Mesopotamian foundation." With the bases of European thought about the nature of human nature question exposed, African thought can be separated from it necessarily as European thought "is by definition the death-knell of African [deep thought]" (Carruthers, 1995, 175). The great gulf between the Eurasian view of humanity as represented in Freud's usage of mythos and ADP's usages attests to this. The two differ 180° and are quite incongruous. By making use of African mythos and attendant derivative thinking to which we now turn, "[w]e have 'retaken our frame'" (Carruthers, 1995, 174). This is step 1 after "*decid[ing] to delve deeper*" (Fanon, cited in Curry, 2011a, 160, original emphases; Jamison, 2010) into ADP's historical consciousness as Diop, our father of modern-day re-centering in ancient African deep thought (Sall, 2012), persistently advocated (Diop, 1991; Gray, 1989; Moore, 1986; Nabudere, 2007).

Centered African Myth and Personality

Myth is rightly regarded as primarily conveying a people's oldest remembered statements about their human potentialities, possibilities and probabilities. From the continent-wide centered African story of creation, the nature of African human nature—according to ADP themselves—is revealed:

> the One God … brought forth the African woman and man simultaneously and both were constituted from the same primeval stuff—namely, the Divine's own spiritual essence—from which they emerged as a unit with offspring …. [T]he mythos is informing allegorically that the sexes are complementary parts that complete the other, consubstantially equal or the same in Divine essence, and lifelong obligated to the procreant function and the protective function …. Moreover, … thinking and behaving [take place] … in the context of an aspiring morality—that is preeminent to the appetitive urges …. said morality itself emanating … from ensoul with the Divine's essence [which engenders a self] extended—not just figuratively, but literally … from the Divine to ancestors to the living on in perpetuity to the yet-to-be-born progeny ….

The upshot, then, is that at the level of psycho-behavioral modalities thinking and behaving incorporative of the sustentation of selves of biogenetic commonality relative to nonhuman organisms and human organisms of lesser biogenetic commonality that oppose African life individually and culturally [and perennially historically] is the final arbiter of mental health. In today's racialized world … this translates into *own-race maintenance* as the final arbiter of mental health or appropriate psychological functioning for ADP. (Azibo, 2014a, 35-36, original emphases, see also Azibo, 2011c)

Actually, the mythos compels an Africentric restatement of nature's first law, to wit

The first law of nature is the preservation of those beings with which one shares greater biogenetic commonality relative to other beings: the preservation of one's Race. (Azibo, 1989, 178-179, italics original)

Internal consistency between the African personality definition and the nature of African human nature as the creation mythos presents it is apparent. It might be less obvious that contained in the mythos are all elements necessary for African personality theory's normalcy and abnormality statements starting with the idea of primordial, essentializing spiritualistic energy itself to which we now turn.

Chapter 3

Spiritualistic Energy as Dynamic

In centered African asili, everything starts with spirit. If, generally speaking, humanity is regarded as constituted of mind, body and spirit, then the modern personologist or psychological worker must approach spirit as a scientific construct if s/he wishes or purports to operate from or consistent with the African center. Frankly, the African asili permits no skirting or tiptoeing around the spirit concept. That is why African deep thinking on African human nature is unabashedly essentialist (Azibo, 2011d). Necessarily, then, so too is personality theory deriving from it. Spiritualistic energy is the elan vital, the construct that motors everything in the personality. Actually, "the African worldview [asili] compels us to conceive of life as a spiritual power, an inner power, a force which is present in the movement of the matter that shelters it" (Pasteur & Toldson, 69). Congruously, "[t]he African's conception of man [sic] sees biological life and spiritual life meeting in the human being … the essence of human life is the unity of both principles" (Khoapa, 7). Thus, the African asili yields conceptualization "of a single unifying life force which flows through all people and all things …. find[ing] its highest expression in man (sic)" (Akbar, nè Weems, 1975, 16, 19).

Spiritualistic energy as used here is a scientific, biogenetic construct. It engenders the social living correlative dictate spirituality, which in my view was best defined by Del Jones as "when you close your eyes for sleeping at the end of the day, you have done *everything* you could that day to see that *every* African descent person is fed, clothed, housed, and safe" (paraphrased from public lecture in Tallahassee, Florida circa the early 2000s). But, spiritualistic energy is distinguishable from spirituality and not to be conflated.

Pasteur and Toldson note that at conception the spiritual life begins. ADP's mythos inscribed at the Temple of Wa'set (Luxor) circa 1600 B.C.E. is necessarily a much older conception than its written record. It explains using humanity's earliest concept of the "Immaculate Conception" that

> The divine Word or Logos … announcing to her [the virgin queen] that she is to give birth to the coming son … the god Kneph (in conjunction with Hathor) gives life to her. This is the Holy Ghost or Spirit that causes conception; Kneph being the spirit …. [T]he miraculous conception of the ever-virgin mother. (Massey, 2000, 33)

Another Nilotic version has "Aset [adopted by the Greeks as Isis, the Arabs as Maryum, otherwise by Eurasians as Mary] … receiving the immaculate sperm of conception from the resurrected penis of God Osaru …. and you have the source from whence that in the Book of Matthew and Book of Luke … with respect to the 'Immaculate Conception of Mary' and 'Virgin birth of Jesus' came" (ben-Jochannan, 1986, 259). These teachings attest that "[t]he more hidden the meaning [of an esoteric concept such as immaculate conception] … the more satisfactorily is it explained by the mythos" (Massey, 2000, 55). Thus the reasonableness of African deep thought that not only "the Kronian Messiah had been brought to birth independently of the human fatherhood" (Massey, 2000, 81), but all humanity as the creation and immaculate conception mythologies imply. Indeed, that the "genealogies of the youthful son-god were not human, but divine" (Massey, 2000, 81) has to be so as it is an allegory for *teaching* the belief that individual life is a spiritual phenomenon beginning in "an unbroken chain between Creator and mankind [sic] through procreation … God did not merely create humanity, God procreated human beings" (Jacob Carruthers quoted in Azibo, 2011d, 78, 2014a, 97). Western physics is beginning to catch on:

> the sense we have of an inner connection with other humans is due to a real connection of the spirit …. Etymologically, the word *consciousness* derives from the words *scire* (to know) and *cum* (with). Consciousness is 'to know with' …. impl[ying] nonlocal knowing; we cannot know with somebody without sharing a nonlocal connection with that person. (Goswami, 1993,23)

In African deep thought, that nonlocal connection is spirit-based self-extention (Azibo, 1996b).

With the concept of spiritualistic energy established as the motivational dynamic—literally that which invigoratingly causes motion, movement, living in the person—three questions arise. (1) What is the role of rhythm? (2) What is known about spiritualistic energy in the context of human phylogenesis that would make it make sense or a compelling idea? And (3) how is it transposed for biogenetic utility in humans?

Regarding Rhythm

As the ancient Africans articulated it, spiritualistic energy always was and, like all energy, may exist in two states, actual or potential. When the presumed One God chose to create itself as attested by the Heliopolitan system ("Atum developed himself sitting on the primordial mound. He is unlimited."), the Hermopolitan system (Amun is "the pre-existing creator, but immanent in his creation") and the Memphite Theology (Ptah subsumes Atum's activities) (Onyewuenyi,

2005, 177-212), the Sep Tepy meaning "the account of the first cause of being" (Carruthers, 1995, 51) was caused. The result was the universe was brought into existence animated and pervaded with the Divine's spirit or Ka. This spiritualistic energy/Ka-energy as the factor underlying cosmic functioning itself seems to be in an actualized state. In this state, actualized, at the quantum level both particle and wave (Goswami, 1993) characterize the energy. Rhythm is required for optimal accessing of the spiritualistic energy—like all energies— when in an actualized state. Therefore, rhythm seems as a physical operational property attendant to spiritualistic energy. Attendant physical properties appear to be a characteristic common to and necessary for all energies. From this it would seem axiomatic that "[r]hythm, then, becomes a key concept in understanding the function of the person[ality]" (Akbar, nè Weems, 1975, 14).

Prevailing views on rhythm warrant attention. Pasteur and Toldson (59-96) provide the leading work on rhythm in their great book *Roots of Soul*, the inobservance of which among African descent psychological scholars has been shameful. Rhythm is described by them as "'waves of force,' elusive, bedeviling the senses …. fundamental … and central to [the universe's] order and organization" (60). To say the waves of force of the Divine's Ka permeating the cosmos and all therein is fundamental is an indisputable premise from the African center, to wit "[t]he *ka* is the dynamic essence of each existence or being in the universe" (Obenga, 2004, 39). As the Eurasian has a de-spiritualized culture (Ani, 1994) reflecting a fundamental alienation in their being (Carruthers, 1995), this centered African notion of spirit is contradicted in Eurasian worldview. Nevertheless, Pasteur and Toldson provide a statement critical to understanding their analysis:

> [I]n human behavior [rhythm is] … transmitted in aesthetic forms that become tangible enclosures for the waves of force (rhythm) that are nourished by that which is 'spiritual' in the universe …. expressed sensually through lines, surfaces, colors, language, music, and movements in dance and other motor responses [that place] Blacks … in marvelous harmony to, and with, the rhythm of the universe …. Rhythm, basic, fundamental, synonymous to the life force …. [a]t the essence of man's [sic] basic nature, enveloping vital forces, rhythm is a critical factor in the organization of human behavior. (63, 71, 76)

Pasteur and Toldson come close to conflating spiritualistic energy and rhythm, if not outright doing so. Perhaps, this is not so bad considering that the quantum is both particle and wave. But, when conflation occurs it can result in a muddled overlap of the function of both—the energy per se and its rhythm. Readers may perceive similar muddling in the work of others too. Consider "[r]hythm is the pulse of the unitary vitalism which flows through and permeates the African's mind and world …. simultaneously [rhythm is] the essence of the oneness of the African … and

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the motivation for unification which characterizes the proverbial search of the African spirit" (Akbar, 1976, 187). And "rhythm is a vital thread" says Mayers (1976, 194) "an observable dynamic … also a stylistic or expressive form which stands as … a process analog to the dimension of natural harmony and continuity. Thus, rhythm is the rain and the reaper, the music and the movement." These statements appear to ring true and may be completely on point.

Still, the disputed point around muddling resulting from conflation just will not go away. It is presented not for argufying, but clarifying. Disservice is done by not plumbing a conceptualization to the depths for as complete an understanding as possible, in effect half-doing it. (As my father, Frank K. Miller, always emphasized, "Ain't no sense in half-doing it.") In proceeding, it is important to invoke a point by Mayers: "we can also accommodate the inevitable difference wrought by interpretation" (208). Ergo, if it is ensouling with the Divine's Ka that provides the life force in humans to begin with (Azibo, 2011d)—to wit, "[t]he difference between the living and the non-living was … regarded by the [indigenous Black] Egyptians to be this, that the former were imbued by a special active force, which they called the ka. Every mortal received this ka at birth" (Erman, 1907/1981, 86)—then rhythm might better be seen not "synonymous to the life force," not "the music and the movement" both. If rhythm is the "pulse of the unitary vitalism," then seemingly there are two things here indeed, namely "the vitalism and rhythm which constitute the genetic structure and dynamics of life" (Akbar, nè Weems, 1975, 14). Consider the following conflation perhaps belying two things: "that the person is vested with spirit which makes life possible …. This spirit is movement (rhythm)" (L. King, 1976, 231).

Rhythm might better be considered the operational principle for spiritualistic/Ka energy. In this way rhythm seems to "envelop[e] vital forces" and to be "transmitted in … tangible enclosures." It seems humans to access the rhythm optimally have to get in sync with it. Though ADP are equipped biogenetically to do so, the process is neither automatic nor guaranteed. Yet, it can be palpably discernible. Doug Williams's 1987 Super Bowl performance (NFL Films) can illuminate. After an abysimal start stretching into the 2nd Quarter, the quarterback visibly reached down inside himself psychically and came up outside himself drawing in or tapping into the well of ancestral spiritual force—palpably, right in front of our eyes whether in attendance or by television (remember?)—resulting by contagion to his teammates in a rhythmic-riddled dismantling of the opponents never before seen at that level of American football. Andrews (1989) remembered and remarked that Doug Williams lost reality. The Black Dot [see below] lined up the frontal lobe for perfect sperm-like migration into a sports climax. Rhythms absorbed time as he [played/performed] …. His blood reached the highest archtype [sic] and flowed to the lowest organs [impacting] …. the rhythm of Doug's mind and kept it going, going …. *What manner of force is this*? 'It' was locked in for a whole quarter. And what was it? (40-41, emphases original)

Perhaps this is what the adage "that old Black magic" refers to actually. Was the rhythm or the spiritualistic energy responsible for uplifting Williams? Was rhythm or spiritualistic energy dispersed across teammates and onlookers? What is certain is that the spiritualistic energy and its affordances were always there potentially, before kickoff, but could not be actualized without being tapped into via rhythm. I rest my argument using a statement from Carruthers's explication of Kamite literature on the origin of the cosmos or Sep Tepy being underpinned by spirit:

> The elusive fourth aspect, sometimes refers to ceaseless movement. It is this eternal condition which produces rhythm and rest, without nullifying the original omni-directed movement of the universe. (1995, 51)

Apparently, at least two things are going on here—the original unending spiritualistic energy and rhythm, a property that is inherent in or attendant to it.

Making Sense of Spiritualistic Energy

Despite its white-out in mainstream Eurasian scholarship, ancient ADP thoroughly investigated spiritualistic energy (Budge, 1960; Gilbert, 1980; James, 1976; King, 1985; Massey, 1974, 2000, 226; I. Schwaller de Lubicz, 1981). What has been made available to modern-day researchers is thimbleful to what the ancestors produced, which according to R. A. Schwaller de Lubicz (1977) is "[a]n encyclopedic amount of work [which] …. remains unknown in terms of its … psychospiritual knowledge." In upshot, the elementary knowledge so far distilled posits the African self—in actuality, not just philosophically—as extended vertically from the Divine or One God through ancestors through the living on to the yet-to-be born progenies and simultaneously extended horizontally to include all living ADP. This is clearly the idea of self-extension and WEUSI based in the biogenetics of spirit, said biogenetic foundation from which these concepts should never be divorced or elided.

As a presumed actuality, the self-extension idea can stand more theorization. It was proposed that a nexus for self-extension exists in the nervous system and it was termed the I-Me-We nexus of selfhood (Azibo, 1990a). The formulation is logical in that self-extension as an actuality seems highly probable and is made possible by consubstantiation in Divine Ka meaning life rooted in *shared* spiritual essence (Azibo, 1996b, 2011d). Perhaps, this is the most fundamental nature of African human nature assumption traceable to the creation mythos. The phenomenon of self-extension would seem empirical and detectable. A likely biogenetic player might be "the neuromelanin 'Amenta' nerve tract" thought to be critical in accessing the collective unconscious

(King, 1990, 31). Also, Bynum (1999, 84) informs "Amenta is a nonlocal phenomenon … an interconnected, nonlocal 'quantum of action [with] psychoneurolog[ical] presence in the brain." Perhaps, it works like this: the African collective unconscious is accessible via the neuromelanated Amenta nerve tract which appears a candidate for the nervous system housing or host of the I-me-we nexus of selfhood.

The Divine Ka imputed in the person was septenary with each division or aspect responsible for instilling stepwise psycho-spiritual capacities with the ultimate potential of being like or attaining oneness with the Divine itself. This idea is far from gobbledygook nor should it be recherché. It simply implies development of one's individual Ka such that it is in sync with the rhythm of the all-pervading Divine Ka. Only at this point is transfiguration possible and the person transfigured can say in the manner imputed to "Jesus of Nazareth" that "It is not I who speak, but the Father speaking through me" (paraphrased). This conversation with the Divine, the One God, is a connection with Divine Ka that extends the I-Me-We nexus of selfhood to the cosmic self. In the irrefragable centered African worldview (Azibo, 1992a), this thinking is axiomatic that ADP can transfigure with the One God/the Divine (ben-Jochannon, 1971; James, 1976) as it was commonplace for ancient and contemporary persons to invoke the concept of a person having achieved "aware[ness] of an immediate and constant rapport with the Divine" (Azibo, 1989, 179-180).

Logical and philosophical as all this is, it must be more if it be beyond opinion. Otherwise the apothegm "de gustibus non es disputandem" would apply. For it to be science, a biogenetic apparatus(es) is required in humans to execute the aforementioned septenary functions and processes which, importantly, are not found in or are differentially developed in non-human animals. Richard King led the way in the last quarter of the 20th century in pointing to available documentation in the nervous system. The following is extracted from his works (1997, 1985, 146-149, 1990, 20, 31, 37):

1. To have inner vision suggests one must also have an eye for inner vision, an inner or third eye.
2. Phylogenetically, the pineal gland is actually in humans a modified eye. The pineal withdrew into the head embrologically, converting from a physical eye into a light transducer which converts light into hormonal signals that can actually change levels of consciousness.
3. An eye transforms light, *spirit*, into more dense forms of matter that have informational content such as neurotransmitters, indoleamines, and polypeptide hormones (added emphasis).

4. The pineal hormones activate the locus coeruleus which is the twelfth and uppermost in a chain of twelve pigmented brain nuclei found in the brain stem. The name locus coeruleus literally translates as black dot.
5. The degree of pigmentation in the locus coeruleus increases as one moves up the evolutionary ladder. In humans, pigmentation of the locus coeruleus or black dot was the same as the substantia nigra—deep melanin pigmentation.
6. The locus coeruleus, black dot, the uppermost center of pigmentation is functionally the doorway that opens into the all black neuromelanin *Amenta* (original emphasis) nerve tract. This infers it is literally a brain doorway to the collective unconscious which is that part of the human mind containing biological and mental records of ancestors accumulated phylogenetically.

Thus, having left animality behind black dot provides the biogenetic *capacity* to access knowledge harking back to human beginnings and even cosmic origins (Sep Tepy) thereby rendering possible and tangible communion with ancestors and the presumed One God—pending, of course, a personal Ka developed enough to not only get in sync with rhythms of Divine Ka, but in self-controlled turn-it-on, turn-it-off fashion like that ascribed to the Nazarene (in contrast to, for example, the "high" temporally accessed and rode by Doug Williams discussed above). The Nilotic ancestors used formal education to accomplish self-control/development of this sort (Gilbert, 1980; Hilliard, 1986; James, 1976; Onyewuenyi, 2005) usually taking decades for mastery or perfection.

Returning to mythos as purveying knowledge about human possibility, probability and potential, African mythos posited God Thoth as the messenger delivering the One God's communications to humans. The Greeks represent Thoth as Hermes and from Hermes comes the word hormone. King's point 3 above reveals the role of hormones (back traced to Hermes to Thoth and centered African thought) in transmitting the One God's messages carried in spiritualistic energy. That is what hormones do, transmit directing messages.

On the Transposition of Spiritualistic Energy into Human Energy

If black dot/locus coeruleus provides the body's central capacity for transfiguration, then neuromelanin provides the biogenetic mechanism centrally responsible for transfiguring. In the main, neuromelanin, part of the autonomic nervous system, refines and enhances the central nervous system's functioning. That is its constant job done with automaticity beginning thereabout conception. It follows that neuromelanin is one vital phylogenetic reality. Knee jerk dismissal of it having a role in psychological functioning is unscientific. It is also racist in that no other biogenetic substances like noradrenalin, serotonin, melatonin, and so on are dismissed at get go.

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To the contrary, the field of physiological psychology exists to study all biogenetic substances that might have behavioral implications. To pooh pooh neuromelanin as done in Eurasian social science scholarship appears defensive and xenophobic given the medical science confirmation neuromelanin enjoys (King, 1977; Moore, 1995). Whereas for Africana scholars, the pooh-poohing seems explainable by ignorance born of lack of self-knowledge and motivation not to upset Eurasians (Azibo, 2012a). Nonetheless, physiological psychology research confirms and extends the observations of Richard King enumerated above (Bynum, 1999; Moore, 1995, 2002). Parenthetically, child development research also supports a melanin hypothesis of enhanced psycho-motor-intellectual functioning (Stewart, 1996; Wilson, 1978).

The proposal that melanin is so critical to and pervading of human biological systems that it should be considered a complementary sensory network to the central nervous system—akin to a phylogenetic twin—dubbed the essential melanic system (Nobles, 1976) seems a reasonable formulation. Using it as a construct in the present theory perforce recognizes that it is open to empirical falsification like all constructs. It is pointed out that should future scholarship show the essential melanic system formulation per se be found not credible, that would only mean evidence for a distinguishable system as in nervous system or endocrine system is insufficient. That eventuality would not invalidate the role of neuromelanin and associated biogenetic structures in African personality functioning nor psychological functioning in general. An essential melanic system is a curiosity, a splendid part of the fiction; not a necessity for melanin functioning or involvement in African personality. At any rate, invoking it here reveals its evolutionary purpose as "attend[ing] to self-realization—the purpose of which was to make the entity conscious of its own essence" (Nobles, 1976, 168). Clearly, cosmic, spiritualistic energy derived from Divine Ka in its function as vital force is a useless essence to the human without a biogenetic mechanism in the organism that transposes it. That appears to be the first-order role of neuromelanin whether best classified under its own system or not.

It would seem that a centered African theory of African personality would have to be informed by the roles of spiritualistic energy, rhythm, I-Me-We nexus of selfhood, neuromelanin or the essential melanic system, and the locus coeruleus/black dot. Even better, these should be prominent in the theorized structure of the personality.

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Chapter 4

The Structure of the African Personality

Based on the previous chapter, a reasonable structure of African personality would be tripartite accounting for (1) unconscious biogenetic level constructs and (2) conscious level constructs involving mental-implicit behavior and (3) action level overt behaving. The mental-implicit and overt behaving must logically derive from or reflect the biogenetic if our scientific fiction (theory of personality) be internally consistent. The base of African personality can be seen as spiritualistic energy optimally actualized with rhythm extending self into the racial collective via the essential melanic system or otherwise melanin-related bodily mechanisms, particularly black dot/locus coeruleus. This base imbues not only an African beingness in the personality, but a teleological African becomingness as well. Both African being and becoming encompass implicit mental and overt behavioral phenomena that come along with parental biogenetic base. Thence the earlier definition—a biogenetically grounded (unconscious level) psychological Africanity meaning the self-conscious (mental-implicit level) prioritization of defending, developing and maintaining ADP's life, life chances and culture (overt behavior level)—makes sense.

For each of these three levels there is a correlative phylogenetic-based psycho-behavioral propensity. These are

1. *own-race bias* (ORB)—correlative of the unconscious biogenetic level, ORB is an appetence meaning a natural, inherited trait or instinct based in evolution to be predisposed with a positive and survivalist orientation towards organisms with which the person shares biogenetic commonality relative to organisms of perceptively lesser biogenetic commonality;
2. *own-race preference* (ORP)—correlative of the self-conscious mental-implicit level, a partiality or favorability towards organisms and/or artifacts associated with these organisms that share perceptively greater biogenetic commonality; and
3. *own-race maintenance* (ORM)—correlative of the overt behaving level, a natural, inhered imperative of humans for the sustentation of organisms of biogenetic commonality relative to organisms of perceptively different or lesser biogenetic commonality. This is a positive bias towards the biogenetically common and not an anti-bias towards the more biogenetically dissimilar.

The relationship between these psycho-behavioral manifestations is that ORP and ORM derive from ORB. ORM derives directly as it inheres with ORB. But, ORP evolved in response to the expanded role of consciousness brought on by evolution of the cerebral cortex in homo sapiens sapiens. In turn, this required the unconscious, biogenetically-based dictates of African personality—synopsized under the ORB term—most likely present in "Lucy" and the australopithecines and the later homo habilis family be transposed to the level of consciousness. With that realized and foremost developed in sapienization, the cognitive as opposed to the biogenetic base of ORP has become preeminent in directing the personality. That has afforded a double-edged sword: the beauty of human psychological functioning itself along with, however, the possibility of negativity like prejudice, ethnocentrism, underdevelopment or disordered development to enter via socialization and physical and social ecologies.

In the present theory, the tripartite structure consists of constructs called the inner core, outer core and action. The corresponding psycho-behavioral referents again are ORB, ORP and ORM, respectively. The inner core refers to the bodily parts and mechanisms through which six biogenetic constructs operate. Nominally, these six biogenetic constructs comprising the inner core are spiritualistic energy, rhythm, I-Me-We nexus of selfhood, essential melanic system, black dot/locus coeruleus, and a set of seven traits. These six biogenetic constructs may be thought of as acting through the inner core or housed or enfolded in or by the inner core construct. (Though the black dot/locus coeruleus is a documented entity, it is used as a construct here in terms of its purported personological function.) The inner core, it was just alluded to, is also responsible for the seven African personality traits. According to Baldwin (1981) these traits are overlapping and integrated as a function of spiritualistic energy and neuromelanin. They are affect-symbolic imagery synthesis (the synthesizing of words and objects with affect/feelings to convey meaning), multidimensional-polysense perceptual orientedness (reliance on equivalent-interacting and interdependent multiple modes of sensory acuity including proprioceptive processes, tactile, olfactory, taste, auditory and visual sensory systems), ebonics (the unique nature of the linguistic and communication style of ADP), rhythmic-fluid physiomotor responsiveness (spontaneous, flexible, fluid, and rhythmic features of motor responses/body movements), stylistic expressiveness orientation (emphasis on expressiveness, flair, improvisation and rhythm in all manners of self-expression like language, movement, dress, and so on), affiliative-socializing orientation (propensity for affiliation and social-communal expression), and religious orientation (religious propenity including the moral propensity toward balance, truth, justice, and righteousness or Maat).

The outer core refers to cognition and ideation such as beliefs, values, attitudes, thought, and so forth that affirm self-extension or personal and collective psychological Africanity (WEUSI).

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The action component of the structure refers to the overt manifestations of psychological Africanity meaning actual participation in/doing/engaging psychological Africanity beyond cogitating about it. A behavioral templet for the action component follows. Adopted from Marcia Sutherland's work, she termed it *the authentic struggler*:

> The authentic struggler sees value in .... [and] is dedicated to his or her [individual] African self and by extension to all African persons .... not allowing the oppressor to manipulate him or her to maintain the oppression of [ADP] .... lives in accordance with African-centered attitudes .... is a person of [African-centered] culture .... informed by our collective history and common concern .... has fallen in love with the race and consistently sacrifices for our uplift [as] .... a situation of oppression can never be adjusted to .... existing as a sovereign people [is preferred as] our only stake in the present order of things would be to change it .... [thus] seek justice, but strive for the liberation of productive forces [resources] .... possessing a true and lucid consciousness of the Manichean world's design .... accept[ing] of the risks and responsibilities associated .... [as his or her] will to freedom ... exceeds any ... psychological and physical fears .... resolved never to yield ... to rebuild [African civilization] ... and to fight. (Sutherland, 1989, 1997, 58-60)

It was recommend the authentic struggler templet be used in clinical practice and research as if it were a scale or ledger on which successive approximations of attitudes and behaviors to appropriate African personality functioning are promoted and recorded (Azibo, 2014a).

Theoretical Acumen and the Advances in African Personality Theory

Theoretical acumen affords greater specificity about what "appropriate African personality functioning" means. Both the original and 2nd edition of the Azibo Nosology are based on two constructs that represent order inherent in the African personality construct:

> *States of order: correct psychological and behavioral functioning and correct orientation* …. [The] African view of human nature and the [three] advances in [African] personality theory listed [below] afford the legitimacy of the correct psychological and behavioral functioning notion. More specifically … the yoking of correctness with natural-normal human functioning stems from the second and third advances: since personality is seen as biogenetically based and since there is a natural order of things, what is natural to the original human being is 'normal' and correct.

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Although the achievement of this ultimate, exalted functioning is infrequently realized … a *correct orientation* is well within the reach of individuals. Correct orientation stands for … the 'aspiring morality' to attain correct psychological and behavioral functioning …. [as it] derives from the spirituality … inherent to the [African] personality and presumably is its natural-normal state. (Azibo, 1989, 179-182, original emphases)

The point to be taken here is that Sutherland's templet perfectly captures at the psycho-behavioral level the ramifications for conceptualizing normalcy in terms of "correct psychological and behavioral functioning" and "correct orientation," two notions that apply when operating under epistemological African-centered personality theory formulations.

The terms inner core, outer core and action were in use with the original Azibo Nosology and their usage continues in the current metatheory as basic constructs because they appear generic enough to anchor a metatheory of African personality. As pointed out in chapter 1, a metatheory is one in which other theories about the same topic can be subsumed under. Scholars may choose to operate from the metatheory or any of the theories organized under it. Consider two cases in point concerning holistic African personality theories: Williams's (1981) three constructs genetic and spiritual blackness, psychological Blackness and collectiveness, and naturalness each functionally corresponds, respectively, to the present theory's inner core, outer core, and action constructs as do Baldwin's (1981) African self-extension orientation, African self-consciousness, and African survival thrust constructs. The present theory and these other two manifest the three *advances in African personality theory* (Azibo, 1990a, 1990b, 2015a). The advances are (1) epistemologic framing from centered African perspective (as against mere mouthing or intending the orientation), (2) assuming African personality is biogenetically based and (3) assuming a natural orderliness to the cosmos to which the nature of human nature is subject and therefore designed to get in sync with. It has to be of note that of all the models of ADP's psychological functioning—including racial identity and personality ones—ever produced, only three are holistic and each of these employs the three advances (Azibo, 1990a). This fact defies coincidence and demonstrates how critical centered African epistemologic framing is.

Table 2 contains a summarization of African personality structure. As the relationships there illustrate, the present theory seems to qualify as metatheory and from hereon will be referred to as such. In addition to status as advanced, the theories in Table 2 are also classed as formational which means the theory covers personality from conception to death (Azibo, 2015a).

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The reader might pause momentarily and juxtapose formational framework to cultural transformation metamorphosis racial identity models misnomered nigrescence. As nigrescence is defined as the process of becoming Black psychologically, two things jump out. First, nigrescence transformation theories are seen to be limited domain models rooted in the anti-African social ecologies brought on by Eurasian civilization. Second, with a little cogitation, this term nigrescence is easily seen to be nonsensical nomenclature. Users of this term have proceeded as if studying the metamorphosis represents a field unto itself separate and apart from African personality metatheory (Azibo, 1998). That just cannot be if how psychological Africanity develops is actually a natural subfield of African personality theory as argued by Azibo (2015a). The term is objectionable for this reason as well as its seeming derivation from or kinship with "Negro"—a term reflecting historically a "call me anything but African" ethos among elite African-U.S., despite there being no such place as "Negroland" from which said "Negros" could have hailed (Collier-Thomas & Turner, 1992). If nothing else, the fact of nigrescence's terminological longevity is a tipoff that Africana racial identity scholars continue to manifest shortcomings in conceptually defining their work and perhaps their personal identity (akin to the ABP refusal to jettison ABPsi and ABΨ designations).

Employing the term "Negro" and any derivatives is a continental problem also. Scholars who accept and promote the Nigrescence term might take notice of Frantz Fanon's abhorrence of "Negro" terminological variants:

> [Fanon's] "rejection of negritude is influenced, further, by the fact that the generic term 'negro' is the creation of the white man. It is a term, nevertheless, which was created to designate the white man's conception of the 'quintessence of evil' and bestiality. Therefore, he [Fanon] cannot see why black people should revel in the fallacy of an undifferentiated negroness created for them by their oppressors. (Martin, 1999, 99)

These two observations also apply to most multidimensional and multiracial models of racial identity emerging these last two decades or so. As temporalities of eras and zeitgeists, descriptions of ADP's existential identities from the framework of transformation, multidimensional and multiracial models may be fine. It is of utmost importance to note, however, that nothing more is described than transition from or settling into a personality bricolage delimited abject, base, wretched nigger-to-bourgeois negro (per professional technical—not vulgar— usage of the "nigger" and "negro" terms by Jennings, 2003) wrought by Eurasian-perpetrated (neo)slavery and (neo)colonialism. Identity orientations like these can never reflect normalcy no matter how prevalent.

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As shall be shown, the base concepts and definitions employed in these models are epistemologically Eurasian. What a peculiar place to assert or instantiate, as the prevailing nigrescense, multidimensional and multiracial models do, the beginnings of African personality and identity! It is important to ponder this. The colonial thinking is open to all, is it not? Why would the Eurasian's license to define African personality and identity be cosigned by the Africana theorists advancing these models? Did they not hear Thomas Szasz when he said the law among humans is to define or be defined? Why have they not heeded Amos Wilson's exortation about "the license to name the world, to categorize, classify, or otherwise demarcate the world and behavior on the part of Whites, must be revoked [as] Afrikans *must* assert their right and power of self-definition—of categorizing and classifying the world and the nature of their being" (Wilson, 1993, 119, original emphasis)? Was there no African personality and identity—indeed, was there no African—before the coming of the Eurasian that these theorists could have drawn on for model nomenclature and conceptualization? Or, were ADP mere tabula rasa written across as the period of reciprocal influences with Eurasians resulted in our domination? These questions are posed non-rhetorically so that Africana racial identity/African personality/African personhood scholars can undertake self-criticism, a purpose of which is not condemnation, but growth.

The African Descent Researcher's Paradox

When going beyond *description* with cultural transformation developmental models, uni- and multi-dimensional, adult and adolescent, as well as recently arriving multiracial models, all naked and unattached to holistic, advanced, formational models—which outright subsume them thereby providing the proper *interpretive* framework for them (Azibo, 2014a, 2015a)—cultural transformation and multiracial theorists ipso facto operate on one or both of these two absurd premises (a) that there is no such thing as African personality before Eurasian influence and/or (b) ADP were like tabula rasa before Eurasian influence. While this derivation is logical, the position taken by the well-respected African descent psychologist James Jones bears witness. This anecdote is true:

> Circa 1984-1985, at his request I provided Dr. J. Jones Africentric literature for an invited lecture at an APA convention on "Black personality." His position given at the ensuing convention was that there was no such thing except in relation to White racism. I asked him during the Q&A, 'What if all Whites died tomorrow? Would there be no 'Black' personality? Before the White invasions, was there no 'Black' personality?' Though the auditorium was large and completely filled, you could hear a pin drop as Dr. Jones literally peered over his glasses at me stating

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'Azibo, I don't usually answer those types of questions, but (now pointing his finger at me) I'll do it for you. *I cannot conceive of a world without White folks ....*' (The reader should compare with esteemed psychologist Bobby Wright's [1982] position that ADP 'will not begin to make progress *until* we begin to conceptualize the world without Whites.')

From this anecdote and as logically derived, it would appear self-evident that Eurasian imprisoning of the minds of the majority of ADP's "racial identity scholars" to the Eurasian conceptual universe jailhouse is profoundly fundamental, apparently ingrained and certainly in full effect. This illustrates the African descent researcher's paradox par excellence (formerly the Black researcher's paradox):

> … being part of the Black community and being trained in theory and research approaches which simply do not jibe with the reality of life for African [descent] persons. The major, negative consequence of this paradox is summed up in [the] statement 'as long as black researchers ask the same questions and theorize the same theory as their White counterparts, Black researchers will continue to be part and parcel to a system which perpetuates the misunderstanding of Black reality and consequently contributes to our degradation.' (Azibo, 1988, 229)

There will be a particularly splanchnic example of this paradox identified below regarding theories of William Cross and Robert Sellers. For now, suffice it to say this state of affairs of conceptual incarceration of African descent scholars regarding African personality and identity is sad actually. Unfortunately, it is not theoretical minutiae as it suggests that still here with us are the legacies of slave and colonial mentalities holding sway over African descent psychological workers' conceptualizing (Azibo, 2015b). Ergo, cultural transformation and multiracial theorists miss or downplay the point that *transcendence* of bodily fetters and mundane holdbacks is theorized (1) as part and parcel to the formational character of the metatheory, occurring as a function of increasing personal Ka accessibility to Divine Ka (African being and becoming), (2) to represent the pinnacle for psychological development and (3) thereby to trump mere *transformation* in identity of the so-called "Negro-to-Black" variety of metamorphosis that occurs under Eurasian supremacy domination—which interpreted in light of African being and becoming, the denouement appears a regression "Negro-to-Black-back to Negro" (Azibo, 2014a, 2015a).

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That this developmental trend of Negro-to-Black-back to Negro is bona fide psychological regression and not identity progression or recycling is substantiated in Chapters 7 and 9. It is critical the metatheory preclude interpreting the "back to Negro" part of the trend as normalcy. A witticism to that end is offered: transcendence trumps transformation!

Vulgar Biogenetics or Vulgar Criticism: Make a Choice

Before proceeding to the metatheory in the next chapter, a challenge by a panjandrum of Negro-to-Black transformation and multidimensional models in 1991 to theories qualifying as advanced that has gone without written response all these years is answered. It is apropos at this point in the book as the challenge is over biogenetics and the inner core construct has just been explicated. William Cross distinguished between two types of African-U.S. who have high salience for psychological Africanity: some construct a strong nationalist framework ... but others may derive a far less nationalistic stance. The former can lead to total salience on [psychological] Blackness; for the latter, it is less so. For example, *vulgar* nationalists … believe Blacks and whites are biogenetically different, with Blacks of "superior" racial stock and whites an "inferior" mutation of Black stock and *traditional* nationalists … who frame their nationalist perspective with other than biogenetic constructs. (Cross, 1991, 212, original emphases)

I am not registering an objection to Cross's using the "vulgar" and "traditional" terms because they are his, though I think they are poor choices. However, it is burned into my memory Cross's biting remarks revealing his contempt for and out of hand dismissal of identity theories and theorists that are biogenetically based or otherwise employ biogenetic arguments. Though he has expressed this position in public commentary numerous times, I found him particularly caustic and offensive as a panelist on "Models of Black Psychological Functioning" at a 1981 ABP meeting in Denver. What makes *his* public remarks vulgar on the issue of biogenetics and identity is that whensoever he applied them to centered African personality theory/theorists the remarks were lies. To this day, to my knowledge, and certainly thereabout 1981, there are only three such theories. They are listed in Table 2: the metatheory and Williams's and Baldwin's. Upon checking them, nowhere will it be found that they purport African-Eurasian differences of the type "with Blacks of 'superior' racial stock and whites an 'inferior' mutation of Black stock." The fact of biogenetic differences does not ipso facto connote superiority-inferiority or stratification in terms of worth of any sort, especially when it is not denoted. Whether knee jerk or deliberate, Cross set up a straw man to condemn. In doing this "advanced" theorization which by definition assumes a biogenetic basis for personality was smeared. For decades he has knocked over this straw man. This has proved out to be pivotal in the history of Africana psychology and personality as transformational, multidimensional and multiracial models ensconced in ADP's reaction to miasmatic ecology could not have ruled as they have since 1970-

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present if biogenetically based theory were considered worthy of investigation by psychological workers en masse without unwarranted prejudice, a prejudice promulgated forcefully by Cross which falsified them based on a lie. Just how far along might Africana personality/identity theory be vis-à-vis biogenetics but for reificatory straw man arguments like Cross's? To me, it does not get any more vulgar than this, the articulation of straw arguments that, in effect, retard the discipline.

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Chapter 5

A Functional Model of the African Personality: Azibo's Bicycle Wheel Model

To get what has been distilled about structure and dynamics and set the stage for discussing development, psychopathology, treatment, assessment and research—thus presenting a holistic theory—the model in Figure 1 is offered. It is called the wheel model of personality and likened to a bicycle wheel. Allport's definition and Mischell's observation are not forsaken either as how idiosyncratically organized personality constructs and racial African personality metatheory join in the person is illustrated in the wheel model, a feat heretofore unaccomplished or un-emphasized in Eurasian or nascent centered African psychologies. The formulation is intentionally structured "to provide an understanding of individual experience and behaviour at both the general [population or group] and the particular [individual person] levels" (Sloan, 2009, 58).

The model's worth stems from functionality: for each piece of the wheel said to depict a personality function or construct there is a corresponding behavioral analog. Personality in toto, then, is seen as bipartite consisting of (1) a phylogenetically derived racial core component that for ADP is represented by the metatheory with its three constituent parts presented earlier and (2) an idiosyncratically organized non-racial peripheral component that results through ontogenesis. Peripheral is defined as those aspects of personality that are idiosyncratically organized within individuals according to Allport's definition and Mischel's observation. The peripheral component would appear to have no constitution in or necessary contribution to the transpersonal and, phylogenetically speaking, the racial. As the racial part derived in phylogenesis, it is core; as the idiosyncratic part derives in ontogenesis it is not personality's core, but peripheral to it. It follows that optimum personality functioning occurs (a) when both components are well integrated in the individual and (b) the constituents of each are functioning as they are theorized to.

Figure 1:

AFRICAN (BLACK) PERSONALITY CONSTRUCT:
Azibo's (Bicycle) Wheel Model Metatheory
Rim = Persona = Mask which is that part of "personality" shown to the outside world
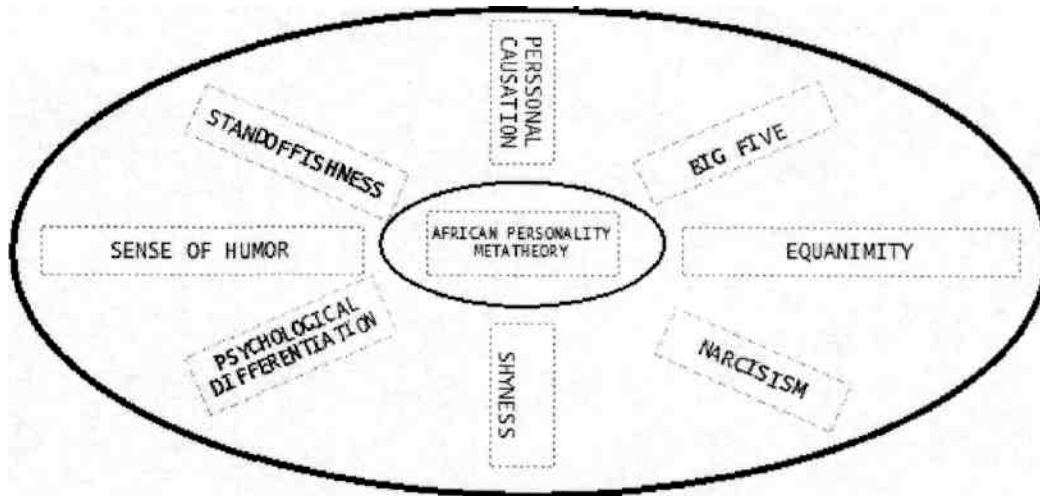
Spokes are meant to represent all possible aspects of "personality" that are ontogenetic and idiosyncratically organized within individuals (there can be an infinite number of spokes, only a few are presented in Figure 1). Spaces between the spokes represent the totality of variables operating on and in the physical environments the person negotiates such as social psychological and ecological factors. A few examples are socio-economic status, presses toward amalgamation, conformity/nonconformity pressures, status characteristics of others, political oppression, prison, low sex ratio, crowding, inferiorization presses, stereotype threat, hunger, child parenting, ad infinitum.

As a wheel is designed to roll through physical space and transport, that is its main life function. Thus the hub of the wheel is its most central feature or core. All the wheel's activity is ultimately integrated or coordinated through or otherwise dependent upon the hub to function properly. Without a hub or with a damaged one, the wheel rolls sickly or qualitatively different than when undamaged or it might not roll at all. It functions sub-optimally when damaged, maybe splintering, disintegrating or grinding to a halt. Whichever, this is abnormality for the wheel as its inherent capacity to transport is diminished to a state ranging from life endangering to a mere discomforting dysfunctionality. Thus its primary purpose is no longer obtainable. When the hub is damaged, the entire wheel is affected such that every remaining part of the wheel (spokes and rim) of necessity functions sub-optimally or maybe not at all. Damage is sustained that mounts with daily usage predisposing breakdown, catastrophic or simple—even if the parts are not directly or visibly damaged. To analogize, substitute in this paragraph personality for wheel, biogenetic/phylogenetic foundation part for hub and peripheral part for part. This novel and radical conceptualization at once compels nosology and treatment for each part of personality, the ontogenetic peripheral and the phylogenetic racial.

Azibo (2014a, 2015b, 2016a) has provided nosology for the tripartite phylogenetic racial part and explained how to integrate treatment and diagnosis for both—the phylogenetic racial and the ontogenetic peripheral parts of personality. As well, he provides caveats for DSM/ICD usage pertaining to peripheral personality (returned to below). Any thinking that nosology provided by Azibo is psychological balderdash and so much "just the niggers flexing" (a phrase used in disregarding ADP's social movements) should be disabused as his nosological contributions (Curry, 2014a; Jamison, 2014; Jennings, 2014; Kelsey, 2014) are not frissons, but the quintessential realization of the admonition "[p]sychological health care must begin to .... mak[e] accommodations for the expression of belief patterns, thoughts, and sociocultural customs indicative of the presence of an African identity in the behavior of African people" (Toldson & Toldson, 2001, 417).

The psychological analogs of the spokes, spaces between the spokes and the rim are imagined as the wheel moves through space symbolizing the person negotiating the human's ecology. The spokes depict possible aspects of personality ontogenetically arrived at and idiosyncratically organized within individuals. Therefore, personality's spokes are likely multitudinous well beyond the few placed in Figure 1 for illustrative purposes. A non-exhaustive smattering of additional possible spokes are crudeness, nostalgia, mercurial nature, callosity, slave to fashion, emotional and social intelligences, forcibility, mansuetude, proneness to alfresco, arrogance, delusional self-concept, jocosity, Type A personality, defense mechanism usage, impostorism, ataraxia, verbosity, venality, cowardice, Machiavellianism, level headedness, daftness, daredeviltry, intemperance, vainglory, psychopathy, depression, narcolepsy, haughtiness, susceptibility to hypnosis, pushiness, boorishness, fretfulness, ad infinitum.

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How individuals organize and integrate variables and constructs like these within the peripheral part of personality as well as with the racial part is what produces the uniqueness of personality. In that lay individuality. Individuality is further enhanced as the person develops her or his own way of behaving and expressing. This characteristic self-presentation signature is like the ride of the rim negotiating the terrain, moving through space, providing the ride one has become used to.

The spaces between the spokes are not imagined blank, but to represent social forces and social psychological variables encountered in the human ecology. Crowding, peer pressure, socioeconomic and health status, stereotypes and stereotype threat, micro aggressions, invasion of personal space, school quality, gang violence, societal expectations and views of one's reference group, status characteristics of self and others, consuetudinary oppression and injustice, availability and quality of services, institutional and individual racism, pressure for skin bleaching and lightening, halo effects, attractiveness prejudice, pigmentation bias, failed parenting, child parenting, other Manichean and non-Manichean social and physical properties of environments, cultural mistrust, ad infinitum are examples. If normalcy is to be engaged, both components, peripheral and racial core, must negotiate these spaces in a manner that affirms both the integrity and worth of the individual and the priority of defense, development and maintenance of ADP. This latter point is not up for debate as the racial core component reflecting phylogeny, in theory, is supposed to be preeminent to the peripheral component reflecting ontogeny. In other words, phylogeny lays the foundation, direction, and parameters for ontogeny. Concerns about the peripheral component's functioning therefore relegate to secondary, though not at all unimportant (Azibo, 2014a, 2016a, in review a).

The following event from recent history shows how correct this conceptualization may be. Assume for sake of argument the peripheral personalities of Colon Powell, Condoleeza Rice and Clarence Thomas are optimal and unique to each. It would have made no difference as far as enhancing ADP's life chances if their peripheral personalities were irreparably damaged and riddled with DSM/ICD disorders as the first two planned and executed and the third prepared to adjudge as constitutional the treasonous (to ADP) and unpardonable anti-African act of kidnapping the sitting, democratically elected Head of State of Haiti Jean-Bertrand Aristide. As the racial part of African personality and its trinity of ORB-ORP-ORM motivational orientations, is the central factor in ADP's normalcy functioning, just as the hub is literally central in a wheel's functioning, how is the anti-ORM behaving and orientation of this unholy cabal to be interpreted psychologically? Colloquially, what's up with their wheels? The perfervid devotion to Eurasian domination with which these three participated in the packing off of President Aristide epitomizes a wicked wheel misshaped in its hub as anti-ADP and pro-Eurocentric interests. This is actually what 1619 has wrought in the continuing nigger-to-negro bricolage that is African-U.S. personality and identity: a domestication that is a danger to and dysfunctional for ADP's lives and life chances (Azibo, in review c).

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This is African personality disorder/dysfunction/abnormality. Yet, without centered African personality theory the disorder would go unrecognized as (let us assume) each of these three presents to the public with aplomb. That is, their rims appear functional and undamaged. Even when spokes are visibly damaged (as the public suspects regarding Clarence Thomas), a strong rim can compensate for a while. The rim represents the persona or mask—that aspect of personality shown to the outside world while negotiating it. The persona/mask can cloak an individual's internal troubles—racial and nonracial, that is hub and spokes—just like the rim can compensate for faulty spokes, faulty hub, or faulty integration of the two, and no one might ever know as the ride could seem smooth enough.

Chapter 6

Contradictions and Special Contradictions in African Personality Explained

There is only one contradiction [among ADP] in the world today and that is that there are no contradictions. That's the one contradiction. Bobby Wright (1982)

Chapter Preamble

John Henrik Clarke (John Henrik Clarke, 2012; Toure, 2009) in a public lecture in Philadelphia circa 1991delivered his life's reflections without talking about himself much. Instead, he followed a centuries old tradition which states "If you want to know about me, then let me tell you about my teachers." The praise went forth in explaining how his teachers and their works had shaped him. The contradictions of those teachers (there had to have been some) were left out. I too followed this tradition when asked to speak on my self-reflections (Azibo, 1993a)—having been designated one of the "Distinguished Psychologists" of the National Association of Black Psychologists. The praise points for my ABP teachers, loosely speaking, flowed without mention of their contradictions. However, this is not the case in the present chapter in which contradictions of seven iconic Africana scholars provide the basis for analysis. Some might think this inappropriate as to develop a disquietude that erupts or slow burns. Despite this, some personality textbooks make a point of looking into the lives of the theorists for insight into their theories (Schultz & Schultz, 2001). As well, I invoke Bobby Wright's point about contradictions (chapter epigraph) that ADP cannot continue on with displaying contradictions en masse and accepting it as okay as if anything and everything that ADP do is neither to be questioned nor sanctioned.

Therefore, I advance this discussion of icons for two reasons. First is that their contradictions best underscore and vivify the explication I am presenting about the potential for contradictions being *inherent* in the African personality construct. This point is returned to below. Second, the genealogical work of Carroll (2012) establishes my relationship with some of these scholars. The relationship between my work and theirs has been summed up as follows: "Azibo's body of work constructs an intergenerational and intellectual bridge that connects the pioneers of African/Black psychology with the more recent voices in the discipline" (Jamison, 2014, 3).

It would seem this author is well-placed to bring forth these scholar's contradictions—and I do so here pursuant to theory illumination. In doing so, I hope to "steer a course between the Scylla of concealment and mendacity and the Charybdis of 'meanest mortal's scorn'" (Azibo, 2002, 71). I admit up front that in calling out/naming/identifying the contradictions of these individuals, most of it relies on my own testimony. It is mostly my own recollection of events that I personally experienced in interactions with them. I offer my recollections in the flow of the given interactions as I best recall. The interactions took place in the 1980s and 1990s and covered private and public meetings, formal and informal conversations, around business or personal matters. I offer no supporting witnesses, videotapes, audiotapes, photographs, or documents. But, I stake my reputation on every iota of information presented. As a public intellectual, I have little money and no power. All I have is my reputation. As this will not be good enough for all readers, I would offer the following resolution: Should any of the named persons, their representatives, or their supporters wish to dispute the facts as I present them in this chapter in a way that carries legal force and substantial consequences, not only would I relish it but I suggest doing it Africentrically: a public trial judged by a panel of elders, both sides (me and the disputants) taking an oath literally on pain of severance of the penis (as depicted in many of ben-Jochannan's books), loser to lose his penis immediately upon final judgment. Perhaps atavistic and dramatic, but I am serious.

Chapter Purpose

With the intricacies of the wheel model from chapter 5 in mind, the heretofore unexplainable, skull-cracking (makes the head snap back involuntarily or knee-jerk like while cogitating), confidence in African-centeredness sapping contradictions in African personality functioning can be understood. That is the purpose of this chapter, to lay bare a logic that explains manifest, observed contradictions in African personality functioning. As the epigraph suggests, the contradictions in ADP's behavior often go forth without corrective commentary. By way of explaining such population-wide contradictions, I will use examples of actual behavior by iconic African descent mental health professionals and scholars. Each example is public knowledge or fact that I can personally attest to. I describe their contradictory behaviors providing commentary based in African personality theory. Although it is necessary to discuss pertinent mental disorder/disorganized personality concepts in light of the contradictions described, this is not to be interpreted as diagnosing these individuals.

Contradictions

Contradictions in espousing centered Africanity while actually behaving consistent with the Eurasian center are not theoretical minutiae, but of major consequence especially where persons oriented toward or espousing of ORP/ORM are concerned. Manu Ampim has put it well:

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> … it is impossible for the Africentric community to begin practicing Maatian ethics, when there are so many movement individuals involved in corruption. Much of their behavior is no different than that of the average unprincipled street person. This behavior by many movement individuals must be challenged, because each of us, and the movement itself, is affected by this activity. The individual person and his [sic] actions are not separate and cut off from the collective. The collective and the individual exist in a reciprocal duality, where one always eventually affects the other. (cited in Baruti, 2005b, 69).

WEUSI implies this directly. It is also pointed out that "children assess their parents based upon the degree of contradiction they exhibit." It follows at the society level that "[i]f any individual [from the] … Afrikan centered intelligentsia, who is … practicing european [sic] [Eurasian] thought or behavior [when found out] … will leave mass confusion among our people in her/his wake" (Baruti, 2005b, 74).

There are people, intelligentsia and the masses, including especially mental health workers, who display contradictions in ORP and ORM behaving regularly. This might be expected, logically, as paraphrasing Bobby Wright (1982) "ADP have the right to have 'crazy' and dysfunctional people too." ADP are not "super people," just African humans with all human fallibilities built in. As the mental health worker of African descent comes out of the same environment overall as does the populace, s/he is likely as vulnerable to hub failures/breakdowns/disorganization as are the masses. Actually, I have been saying colloquially for decades that the two craziest groups of ADP I know are the psychiatrists and psychologists. Although likely a serious problem, mental affliction amongst the psy-profession bretheren is often difficult for the African descent mental health professional to come to terms with (Azibo, 2015b). Nevertheless, some of these contradictions stemming directly from a damaged hub may be run of the mill and others spectacular anomalies. Azibo's wheel model can likely explain most instances of this type of straight-up, walking contradiction and can likely fix them by applying directly the Azibo Nosology II (hereafter AN II) to the interpretation of the individual's behavior. The AN II is a system of diagnosing and treating disorders of the African personality (Azibo, 2014a). It is the favored diagnostic tool as it derives directly from the wheel model.

Example 1: Un-named, but well known. Many nationally known psychologists espouse African-centeredness. One does so in his professional speechmaking and writings, but is straight-up a contradiction in certain regards. For example, in the midst of a serious group effort of ADP meeting to solve community problems he excused himself to go observe—of all things—Salat Al Jumuah. If that were not enough, he admits to facing Mecca when praying. Why?

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Because Dar Al Islam requires these behaviors! Imagine additionally that for decades this same individual beset with in-the-closet, on the low, secret same-sex attraction and indulgences has contradictorily espoused in his public speeches and writings culturally appropriate heterosexual marriage. Baruti (2002, 2005b, 69-76) provided a scathing report. Using the AN II diagnostic system, the theological misorientation disorder—defined as the belief in, allegiance to, or practice of a theology, religion-related ideology or any aspects thereof that are incongruous with (a) Africentricity meaning African-centeredness as social theory, (b) African history, and (c) traditional, centered African asili or deep structure of culture—can explain the former Arabicized behavior dressed up as Islamic religion. Sexual misorientation disorder—defined as the practice of or inclining toward male or female homosexuality, bisexuality, bestiality, or other sexual acts or sexual thinking qualifying from an African-centered perspective as perverse—can explain the sexual behaving.

With explanations from the AN II in place, using them in clinical practice and self-development activities likely will bring about more effective treatment and African-centered growth for all ADP afflicted in the population at large (Azibo, 2014a, in review b).

Example 2: Asa G. Hilliard. If Cheikh Anta Diop can rightly be labeled "Pharoah" (Finch, 1987, 227) for his Imhotepian/multi-genius multidisciplinary contributions and activism, then Asa G. Hilliard can be designated a "Prime Minister" for his. Despite being a giant amongst African-centered scholars, his membership in the Sigma Pi Phi fraternity, also known as the Boule', has been "skull cracking" for many as this is an organization of African descent men who vow to serve Caucasian American domination over the African-U.S. (Frontline, n.d.). When confronted with this contradiction, Hilliard is alleged to have replied "we're just a group of people who like to throw banquets and picnics" (Frontline, 7). At best, if Hilliard is given the benefit of the doubt, this seems a half-truth which fails in exculpation considering the anti-African centered nature and history of the Boule'.

Example 3: Robert L. Williams. "Bob" Williams chaired my dissertation committee and came to my wedding reception. I have observed this man closely for decades and praised him in the same fashion Clarke reported about his teachers (Azibo, 2008). Still, there are sad contradictions that round out that rosy portrayal. I witnessed improper sexually overtoned behavior by him directed at a student charge. After a class lecture Williams and the student went into his office. I followed a few minutes later without knocking and found Williams at one end of the desk and the student at the other. The student was saying emphatically "Stop it, Doc" (as we called him). From their breathing and body language it appeared as if he had been chasing her around the desk. The reader might imagine my no ordinary surprise, but that is only the half of it. Subsequently, there was a parking lot incident in which the same student was protesting vociferously to Williams that she was neither getting into his car nor going riding with him. In both incidents, the student appeared visibly vexed and shaken.

Even if the first incident were somehow excusable, the unwantedness of what appeared to me to be persistence in approaching her in the second had already been clearly communicated in the first. One must wonder whether there were prior or subsequent approaches. As I reflect on this 30 or so years later, it remains disturbing. I suspect the incidents may not have been isolated assuming credence of other graduate female charges' allegations to me of sexual approaches from Williams during and after my time under his tutelage—truly Cosbyesque.

Also, Williams has been notorious for somewhat peacockishly attending professional meetings accompanied by women who are not his wife. A former president of the ABP who is an age-peer of Williams criticized him to me during chit chat that this behavior was an affront to those who know his wife, a poor example for younger professionals, demeaning of the ABP convention, and morally wrong.

I expect Williams would have been unconvinced as around the time the students' talk amongst themselves about his "lecherous old man" behaving (of the sort I witnessed) became noticeable, he made a point in class lecture that he was not bothered by accusations circulating about his adultery. "After all," he quipped, "what's the alternative? Would you prefer 'a-childery,'" thus averting the budding crisis with this piece of classic Williamsesque. I recollect chuckling in amazement. Mea culpa. Actually, vulgarity around male-female relationships flowed from Williams. At every opportunity during classroom lectures he would state gems like "that's almost as big a lie as when the man says 'I'm only going to put the head in' (he would invent the opportunity, if it did not arise). In responding to a graduate student's presentation on polyandry as a solution to African-U.S. male-female problems, Williams stated—without hesitation or concern for her embarrassment and belittling—"We used to call that 'pulling a train.'"

All in all, Williams' behaving contradicts ORP/ORM dictates as it undermines the defense, development, and maintenance of (a) ADP's family life via actual sexualization of Africana women, (b) proper Africana student-teacher relationships, (c) intergenerational transmission of educational knowledge and (d) appropriate culture-based conduct.

Example 4: Joseph White. About Joseph White, acknowledging his contributions to the pro-Black camp's (distinguishable from the African-centered camp) movement in nascent African psychology (Azibo, 1996a) is proper. But his manifest contradictions are to me abhorrent from the African personality perspective. Unlike Regina Jennings' (2003) scholarly, professional and appropriate employment of the n-word, for example, White has been a notorious user of the n-word over a career of many professional talks. Specifically, he has delivered to Africana professional bodies his best thinking about the psychology of ADP replete with vulgar, degrading, gratuitous, flippant, matter-of-course n-word usage that would shame the worst of the rappers and unprincipled street people. It was commonplace for White to say in public settings/professional lectures "niggers do this" and "niggers do that" and "niggers think like this" and so forth to the point of nausea.

I find White to have been at his nauseating best having written a book on/for "Black men" and a multi-edition *Psychology of Blacks* text when in public lecture he put down an African descent woman he identified as a former wife, deriding her as follows: "Yeah, I was married to …. But I got rid of her. I gave her away to [a prominent politician] …. Now he wants to give her back! I said no!" Though the appropriateness of the Tony! Toni! Tone! song My ex-girlfriend is a whore!!! (pronounced hoooooah) might be debated, for a professional psychologist of White's stature—regarded as an expert commentator on/for "Black men"—to in public lecture despicably put down an African descent woman in this manner is appallingly beyond the pale. I paraphrase ancestress Frances Cress Welsing that the woman of African descent is 50% of the African's self or self-concept implying that disparagement of her like this belies racial consciousness maturity and perhaps appreciation (Azibo, 2017, in homage to Dr. Welsing discusses her famous color confrontation thesis).

But, that is not the half of it as pertains to White's manifest African woman disparaging remarks considering that his second wife is/was Caucasian. Is that not a kick in the head? The contradiction in ADP's ORP/ORM behaving that their spousals with Eurasian descent people represent is deep (Azibo, 2002; Crawford, 2000, 2002). Yet, it is self-evident when contrasted with the following social theory guidelines: Marcus Garvey taught plainly that outmarriage was for ADP "a crime or sin for which he [or she] should never be pardoned" because as Nathan and Julia Hare pointed out "any group seeking to build upon its unity and cohesion ... will discourage outmariage." The two go hand-in-hand. Thus, Del Jones' bottom line is sound that "[t]here is no place in Afrikan culture for European [or Arab] lovers" (cited in Azibo, 2014a, 119-124) as it militates against the re-birth of centered African civilizations, an ORP/ORM priority. Therefore, outmarriage by ADP with Eurasians has standing as a diagnosable mental disorder in centered African personality theory (Azibo, 2014a) at least under Eurasian supremacy domination which continues in full effect planet-wide. This centuries-old fact renders Thomas Parham's shoptalk defense of his mentor "Joe" White's outmarrying, in response to my criticizing the same, extreme nincompoopery. I recall my head snapping as his statement—"Yeah, but that was his *second* wife" (his emphasis)—was skull-cracking to me as if that fact were exculpatory. So what? ORP/ORM behaving under Eurasian supremacy domination does not admit outmarriage as appropriate as long as it is after a person's first marriage! *Excuses, Excuses* (Crawford, 2000) comes to mind. So many ADP appear hell bent on making excuses for ORP/ORM contradictions occurring in the population over fever for sexual activity with Eurasians. Recalling the chapter epigraph at this point is in order.

The Bottom Line on ORP/ORM Walking Contradictions

Among ADP today, inclusive of the educated elites and the rank and file, the rim hides many ORP/ORM shortcomings like the ones in the preceding four examples. Nevertheless, it is to be clearly understood that these are weighty contradictions indeed:

> In our [African-centered] tradition, there was no contradiction between what one said and what one did. The degree of the contradiction between what one publicly states and privately does is a *measure of one's character* (Baruti, 2002, 20, added emphases) …. 'In African tradition …. [w]hen a man [sic] thinks one thing and says another he cuts himself off from … the reflection of cosmic unity, creating discord in and around him' (A. Hampate Ba cited in Baruti, 2002, 20)

The bottom line regarding walking contradictions like the foregoing four is ultimately they necessarily becloud and pull ADP away from the African center, the African Principle, the African frame of reference—an intolerable state of contradiction displayed by icons of Africana psychological liberation that militates against the mental freedom of ADP.

A Diagnostic Complexity

The determination of a contradiction in clinical practice may not always be straightforward as are my casual observations in examples 1-4. In actual cases, that the spokes of clients might be nontrivially influencing their manifest contradictions in ORP/ORM should be clarified in assessment as the hub-spoke interplay can be intricate and should not be glossed over. Suppose, for instance, that Joseph White's public n-word usage behavior could have been influenced by a proneness-to-vulgarity spoke. In theory, Robert L. Williams' behavior with women could have been influenced by a spoke reflecting a tendency for "human butterflies going from plant to plant." After all, there is nothing inappropriate or worldview contradictory—inherently—of, so to speak, being "a lover out to score." Though, at worse, a satyriasis spoke might be considered. Was Asa Hilliard's Boule membership influenced by a belongingness, me-tooer, or gregariousness spoke? Theoretically, for any individual only the Divine and, to a lesser degree, the clinician employed could possibly know for sure as to spoke influence on a given walking contradiction. What our theory tells us for sure is the hub-spoke interplay must be examined in clinical assessment of ADP (Azibo, 2014a, 2016a). The present discussion is neither intended nor to be interpreted as clinical diagnosis; rather it is theory explication/exploration only.

Special Contradictions

Yet, there is more to understand. In suspiration, I point out that the preceding four examples are not the contradictions being referred to under the "special contradictions" heading. Azibo's wheel model can clarify another whole category of contradictions that sometimes arise in the African personality. Specifically, what gives extra pause are the contradictions rooted in the spokes that belie the adequacy of a person's spoke functioning as said person nonetheless presents strongly in ORP and ORM behaving.

Such a person *appears* rim-wise to be okay in spoke functioning as s/he simultaneously exhibits or exhorts appropriately the defense, development and maintenance of ADP with resolute posture to neutralize threats, irritants and impediments. I will start explaining special contradictions with example 5. It is an innocuous example in the scheme of possible examples, though it is no less revealing of the phenomenon. The sixth and seventh examples are more grave.

Example 5: Wade Nobles. I concur with Asa G. Hilliard's (2006) praise of the contributions Nobles has made to nascent centered African psychology. I identified him as the sole individual whose published work can be historically documented as initiating or ushering in the African center as the foundation for psychological work regarding ADP in modern times (Azibo, 1996a). Despite this, supposing that Nobles evinces something objectionable and off-putting in his idiosyncratic character (his spokes) alongside acceptable professional ORM orientation (his hub), then he could be used to effectively illustrate what "special contradiction" means.

Nobles characteristically presents as disdainful of egotism—always uttering in reference to himself in his public speaking sentiment like "I hope this ain't no ego stuff coming from my mouth." However, his actual interpersonal behavior differs 180° leastways in his interactions with and otherwise observed by this author. For instance, in hosting/chairing a convention for the national ABP Nobles had the temerity to unprecedentedly change the dates to fit his personal schedule. That would seem to qualify as indicating a special contradiction. The nerve! I mean, such behavior suggests an enormous egotism, self-conceit spoke suggesting the individual "thinks his/her behind weighs two tons" or "thinks the sun does not rise until s/he wakes up." The very idea that the convention dates must be altered to conform to or assure his presence is objectionable and unprecedented. After all, it was an organization's convention, not his personal meeting. That Nobles' top psychologist staffers appear as employee lickspittles that feed his egotism also reflects unfavorably on his idiosyncratic, ontogenetic configuration of spokes.

As well, arrogance spoke is quite negative and unattractive. It seems to be companion to egotism in those afflicted with the latter. For example, I secured grant funding covering transportation, lunch and a $500 honorarium for a series of African-centered scholars to address a graduate seminar that I was teaching in Temple University's AASD chaired by Molefi Asante at the time. I contracted with Nobles for a two-part lecture wrapped around lunch. Curiously, he standoffishly did not reciprocate my morning welcoming small talk nor did he thank me privately or publicly for the contract, platform and glowing introduction that I gave him. I did take note that he and Asante had a private conversation prior to getting started.

I approached Nobles about lunch after the morning program, but I was ignored as if a nonentity and he walked away from me showing me his backside. Actually, the only thing the insult lacked was a "talk to the hand" gesture. Smarting from this, after a few steps, I caught up with him and inquired. He responded to me rebuffing with a lordly hauteur of a Hindu crossed by the shadow of a Dalit (Untouchable): his face aghast and body language only interpretable as if communicating how dare *you, you* ask to have lunch with me. This ugly, just plain bad manners behavior from a prominent scholar, wreaking of arrogance spoke, was unexpected. As I neither wished to exchange bodily fluids with him—just soup, sandwich and conversation—nor to borrow money—just to sit at his feet so to speak to possibly gather a pearl or two he might have to offer a younger, admiring, aspiring colleague (especially one who garnered him this contract/platform)—I was taken aback and nonplussed. I pondered the arrogance.

In contrast, there was none of this bad manners and pompous unpleasantness with the reputable Jacob Carruthers with whom I also contracted. It seems it could not be truer—"different 'spokes' for different folks." (Contrasting Nobles and Carruthers on this point also vivifies African individuality discussed earlier.)

Of course, a combining of distasteful traits/spokes may eventuate in deeply disturbing behavior. Arrogance, pompousness and egotism could indicate other than bad manners innocuities. As pertains to Nobles, his behavior suggests a "what's in it for me?" orientation. Nobles not only behaved badly toward me, moreover, he did not fulfill his contract which was to explain the origins and ramifications of the African-centered idea from the deep structure of African culture. This point was a mainstay of my teaching and scholarship albeit a bane to Asante. Asante denies and assails this perspective stating always and everywhere that all things Afrocentric originate with him: He chastised me in a public meeting once stating "There is no Afrocentricity without or before Asante." I contracted Nobles because he would know better as he authored the deep and surface structure model of culture from which authentic African-centric analysis derives and published scholarship with the term "Afrocentric" before Asante (Azibo, 1992).

I ask *cui bono?* (who benefits?) from Nobles'duplicity (another nasty spoke of his?) in not teaching on this topic in open violation of the contract? Not the students, not me, the chagrinned contractee, but the AASD chair Molefi Asante was the sole beneficiary as he was actively perpetrating the fraud that there was no Afrocentricity before him. What was in it for Nobles? It is a fact that shortly thereafter Mrs. Wade Nobles was enrolled in Temple's AASD's Ph.D. program from which she "earned" a doctorate. The implication of prepurchasing or paving the way for the opportunity for a doctoral degree for the Mrs. by Mr. Nobles' duplicity is disturbing.

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Would Nobles' distasteful spokes lean toward accepting such an offer if tendered by Asante, who is rumored to have sold AAS doctorates? (I discuss him next.) If yes, then Nobles would appear a Maat-mouther open to Machiavellian machination. This would constitute a most dangerous special contradiction—enfolded out of sight inside his social innocuities as the interplay of the phylogenesis-derived racial core and the ontogenetic peripheral components of African personality are managed by the rim. Given the revealed facts, Nobles seems worth pondering as the perfect illustration of the special contradiction concept.

My discussion of Nobles gives pause to wonder more generally how easily members of the conscious African community can stoop, succumbing for personal gain to the ways of the world (recall Ampin's concern about this). The next two examples present special contradictions that are blatantly dangerous to the African collective.

Example 6: Molefi Kete Asante. The vainglory of Molefi Asante as he has blatantly claimed authorship of the term and fatherhood of the concept of "Afrocentricity," all based on his 1980 book of that name, is truly dangerous. The preponderance of evidence suggests Asante knew that 1973's journal *The Afrocentric World Review* (AWR) not only employs the term, but the definitions he uses as well. Did he lift them like Melania Trump vis-à-vis Michelle Obama? As the AWR predates by 7 years his initial work on the topic, it is a reasonable belief that Asante could have plagiarized the terms and definitions. The theft of ancestor's and contemporary's work about centering in the African asili and the thunder that is rightfully theirs is accomplished when an *outwardly* centered scholar proclaims falsely that he has given the world "the Afrocentric idea" (pun intended) that he certainly has not. A super productive individual, Asante has provided his ruminations about Afrocentricity worldwide for decades. However, his ruminations do not meet the epistemologic criterion as laid out in chapter 1. Azibo (1992a, 87-89) addressed this almost 30 years ago.

What appears to be Asante's vainglory spoke pushes not for his rightful place in line, but to be perceived as at the head of the line at any cost. Maat be damned as it is mere mouthing anyhow is what Asante's bald lies about Africentricity appear to connote. As case in point, Asante took over a public lecture by this author circa 1991 contradicting my argument as to the African-centered worldview foundation for epistemologic Africentricity declaring "I started all this. All Afrocentricity begins with me. There is no Afrocentricity before Asante. I should have never called it 'Afrocentricity.' I should have called it 'Asante-ism.'" He had upstaged, nonplussed, and embarrassed me to proclaim himself founder. Subsequently he explained to me that he was following lockstep the steps to posterity's greatness by aping Jacques Derrida as relayed in *How to become a dominant French philosopher: The case of Jacques Derrida.* This assured me of Asante's disingenuousness, unmitigated gall and vainglory.

All this I suggest be referred to as "the Asantean absurdity." It is so serious a disconcertment as to make Ampim's complaint about conscious ADP cited earlier appear understated. Unprecedented negative ramifications for epistemology and pedagogy are enfolded in the Asantean absurdity. It skillfully skirts the requirement of thinking being epistemologically located in the centered African asili (chapter 1) to be deemable African. If it be true that "[f]rom the standpoint of epistemology, Africentricity becomes a superfluous, watered-down concept when divorced from the a priori [irrefragable] African worldview [read asili] base" (Azibo, 1992, 87), then by declaring the divorce Asante opened the door for the Asantean absurdity to walk in. Whether inadvertent or Asante's contrivance (more likely considering his Derrida revelation), this has served only to erroneously enshrine his ruminations and casual observations about Africentricity as authoritative.

The tragedy for epistemology is that Asante's opinions get mistook for respectable knowledge. For those sucked in—the gullible, the Johnnies-come-lately to centered African thinking, the co-conspirators, the me-tooers and all others—they knowingly or not emplace opinion over science (rationalism married to empiricism). This shameful and ignoble state of affairs gets worse.

The negative ramification of the Asantean absurdity pertaining to pedagogy is that an entire line of falsely founded, false narrative literature develops, gains traction, and is taught. One problem is the productivity that results is always inherently flawed being built on a house of cards. For example, an Asante mentee has advocated Africana scholars take up "organic thinking" referring, appropriately enough, to intellections free from Eurasian hegemony and designed to ameliorate ADP's problems and build up Africana scholarship in which ADP enter as subjects (Tillotson, 2015). But, as Tillotson, like his mentor, simultaneously and skillfully skirts the African asili, dissing it in effect, the only place to turn for foundation before initiating an ADP-as-subjects study is *contemporary* Africana thinking. Because Asante's exposing, popularizing and promotion of his version of African centeredness, following the Derrida script, has been unmatched it makes him appear the go to guy, guru, or godfather, so to speak, for ADP-as-subjects work.

But, this will not wash. Attempting to steal the legacy of the race through the Asantean absurdity is evil and pure Machiavellianism. Corrupting the view of subsequent generation followers is unforgiveable as well. Perhaps, Asante missed the lesson that it is best to think—and to teach mentees to think—through our centered African ancestors:

veto Booker T. Washington's command to cast down your bucket where you are; rather … [l]ower your bucket in the African Deepwell. Renew the teachings of your ancestors! …. Come back [conceptually] to the Black Land [Kemet and classical African civilizations]! It's the place where you [and your psychology] came into existence (Carruthers, 2010, 59)

Nevertheless, me, me, me, arrogance and vainglory spokes, apparently run amok, are implicated with Asante.

It might not surprise that vainglory of the magnitude underlying the Asantean absurdity may also be associated with real community destruction. Indeed, in his first stint as AASD chairperson at Temple Asante destroyed the morale of the department—keep in mind it was the only Africana Studies unit in the United States that granted a Ph.D. degree at the time—in part by declaring himself "Pharoah" in a department faculty meeting, in actuality, literally, not jokingly.

He announced that therefore his actions were above questioning by departmental faculty such as myself. Asante also berated Ph.D. students publicly anytime they would question his analyses. Frequently they were left with the gem "Don't question me, just quote me." Power wielding is what this is and it is quite distinguishable from leadership. Power wielding appears to be another of Asante's spokes.

When combined, power wielding and vainglory spokes portend trouble for the community/the collective at hand. I shall enumerate six more examples. (1) Campus police had to be called to Asante's office by this author on a Sunday afternoon as, based on the sounds audible in the hallway outside his office, it appeared he was "advising" a female student in the John B. Watson tradition (sexual intercourse). Immediately after a crescendo, audible to me standing outside his door, Asante said to the woman "Yes, uh, just make those changes I pointed out and it [her academic work] will be all right." The police arrived minutes later asking the student "Are you alright, Miss?" (2) A department faculty member discussing with this author her concerns about applying for tenure stated that she was contemplating filing sexual harassment charges against Asante for touching. She informed me this occurred every time Asante suggested they meet to discuss her application. In reply to my pointing out that "Molefi is probably just a toucher as he touches all of us faculty," she retorted she knew the difference between touching and, you know, touching! especially as occurs simultaneously with remarks about her tenure application. (3) A few female graduate students in the program around this time began to disconcertedly desert to other departments and universities or drop out altogether. (4) A student who obtained the AAS Ph.D. under Asante and was hired as departmental faculty charged Asante with plagiarism.

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It was upheld by the Faculty Senate and immediately thereafter Asante was removed as department chair (See the 27-page, single-spaced report by the Faculty Senate available from this author). (5) Rumors of financial payoffs for dissertation approval circulated. (6) The University took the department's administrative authority and gave it to the history department.

It would seem the posterity motive driving Asante yielded a kick in the posterior. The results of Asante's power wielding and vainglory behavior ramified harmfully out to community effectively neutering the single African-centered (nominally at least) Ph.D.. program in modern Academia worldwide. Now a laughingstock program back under Asante's chairmanship, Temple AASD's Ph.D.. program has been joined, maybe eclipsed, by subsequent Euro-centered AAS doctoral programs born as countervailants. But, judging from his rim, inclusive of his shameless scapegoating of Joyce Ann Joyce, who initially replaced him as chair, one would never know the depth of Asante's contradiction as well as his singular, primary responsibility in the department's disintegration—a tragedy and in my view the greatest setback to the re-birth of African civilization in the domain of higher education ever. That is the (Molefi) Asantean posterity.

Example 7: Joseph Baldwin/Kobi K. K. Kambon. What could be more offensive to the African personality's sensibilities than a psychological worker, namely Joe Baldwin/Kobi Kambon, staunch in propounding ORP and ORM, who with guile and malice prepense published this author's data in his 2003 book without permission? Plus, he secretly orchestrated a smearing and isolation campaign against this author begun circa 1998-2000. Two things happened between Kambon and me during this time which were *casus belli* or, in the vernacular, "tore ass" in our friendship which dated from 1980.

First, I worked in the psychology department he chaired at Florida A&M from 1993-2004. I leveled charges pertaining to his incompetency which were influential in his removal from the chair. So discombobulated and rendered catatonic with this development was Kambon that the Dean was forced to personally come to the department and order him out of the Chair's office which he had childishly refused to vacate. The Dean remarked to me, with a flex of shoulders, as teary-eyed Kambon tucked his head between his legs and vacated the office sheepishly, "that boy's got to know where the power is around here." Kambon's seizing up and failure to adjust to his ousting represents an inadequacy in his spoke functioning. To save face no doubt, Kambon has told all who would listen that he voluntarily "stepped down." A point to be taken is the diagnostic complexity inherent in the hub-spoke interplay that is evident in this "I stepped down" lie by Kambon. As before, a clinician would have to assess whether the lie is more a failing in the hub as in "Lying Psychological Misorientation Disorder …. defined as misrepresenting the truth about any matter, public or private, forethoughtfully or with knee-jerk, matter of course like automaticity on a recurring basis" (Azibo, 2014, 98) or spoke dysfunction such as prioritization of or proclivity to saving face.

Second, to his face I informed him that our 18-year association had to be terminated to which he remonstrated "But, Daudi, everybody knows that *you're my man*. All the nationalists know that *you're my man*. What would people think?" Disregarding latent homosexual overtones which I have long-suspected about him and for which his heterosexual activity is interpreted by me as sublimated compensation, this looks like narcissistic spoke run amuck. It is reminiscent of full blown, textbook narcissistic personality disorder in which narcissists construct and maintain relationships with others primarily on the bases that the others serve the interests of the narcissist making him or her look better, contributing to his or her aura. But, the rim covers it all up, in this case those objectionable things in Kambon's narcissistic behavior. My reply was given at a subsequent faculty meeting where I reported his statement retorting as follows that "I'm not your man, I'm my own man. Always have been." Visibly crushing for Kambon was this retort as would be expected when a narcissism-fueled illusion of 18 years is penetrated.

Additionally, Kambon is notorious for ORP/ORM chest thumping. Cowardice spoke is not expected in persons who do this. On the contrary, bravery and resolute "whip ass" posture–when matters come to that–is typically expected of warrior-scholars (Baruti, 2004, 2010). Well, in a restaurant in Toronto in 1993, Kambon was way over the top berating in full blown King Kong mode a lone, frail-looking, middle-aged to senior, bejeweled Caucasian woman who, seated across from us, was pestering this author, Kambon and a few other "brothers" with her queries about our African attire and reason for gathering. Upon being joined by (apparently) her husband and two sons, each being a 6'6" bruiser wearing $500 suits in this author's recollection, she informed them of Kambon's insult. The husband jumped to his feet irately moving toward the group, but was held back. This author with beer bottle in hand was preparing to "cut a path through a wall of human flesh" (paraphrasing a W. C. Field's line). And what of the narcissist, seated next to me, from whom an apology to the woman was in order—and at that point even strategic? I looked to him and to my no ordinary surprise he was cringing and had peed himself. I surmised that had a brawl broke out—caused by him, mind you—he would have run abandoning us without hesitation.

My estimation of Kambon the man took another hit circa the mid-1990s. Kambon remarked in response to the lone Caucasian psychology faculty member's life threatening incapacitation with cancer "Thank God. I have been trying to get that woman out of this department since I became Chair. The ancestors have interceded and answered my prayer." On many occasions he would say this with gusto. I believe this to be as childish and misplaced an invoking of ancestor intervention as athletes signaling the Divine when they make a great play. Perhaps it represents a spoke or perhaps not. What is indisputable is that the callousness of this repeated behavior suggests a spoke.

I was shocked at the displays of cowardice and callousness by Kambon, a person I had admired for 13 years prior to the cowardice incident. From that moment I perceived his cowardice to be deep down. The callousness incident solidified my lowered estimation of Kambon the person. But these obnoxious "spokes" were not the reasons why I terminated our friendship 5 years later. Neither was the narcissism, which I resented greatly after peeping it to be the foundation of our relationship. It was the pragmatic lying, deceiving, and cheating that I began to see at this time whereas before I had not that was the last straw. For simplicity, let us call this Kambon's pragmatism spoke.

He expressed despicable pragmatism at its rawest with me as we conferred over my giving low grades to students more than other faculty. I quote Kambon's recommendation: "Daudi, as the department chair, I can't tell you to pass everybody. But maybe you could do like I do: start every student out with a 'C' and distinguish upward between 'B' and 'A' grades."

What a jaw dropping contradiction from someone who always invokes the best African-U.S. scholarly traditions of Blyden, Carver, Woodson and the like when discussing education (Baldwin, 1979). Indeed, Kambon has been credited with "*[i]n the spirit of ancestors …* carv[ing] out …. a contemporary version of an intellectual maroon community" and extending "the emancipatory vision that DuBois … and that Herman Canady" (Jamison, 2016, 595, my emphases) had pursued earlier. Though that be the cover story for student and public consumption (Kambon, 1996b), vulgar, contradictory pragmatism is apparently what lied beneath. It would seem that real emancipatory vision would preclude and rail against pragmatism of this sort in grading.

Also, I cannot imagine Kambon's pragmatism being endorsed by the Nilotic ancestors as they taught in the Mystery Education System and, closer to home, the likes of marooners Mary McCleod Bethune, Marva Collins, Barbara Sizemore, Chancellor Williams, E. Franklin Frazier, W. E. B. DuBois, John Henrik Clark and other honorable persons in this tradition—which is the tradition I thought he and I were operating in. My reply that I test students at the appropriate level of difficulty on the material that I have prepared them for and grade them based on their performance resulted in Kambon appealing to image: "But Daudi, if the students are passing our classes (his and the remaining faculty) but not yours, then what does that say about the rest of us? How does that make the rest of us look?" My assumption, evidently incorrect, had been that the rest of them operated without compromising dictates of Africanity-based professional ethics. Truthfully, I had wondered if they were just better teachers than I.

Whatever the case, ADP cannot build for eternity compromising educational standards in the manner recommended to me by Kambon. To do so makes a mockery of the centered African principle—which when concomitantly invoked in the context of these contradictory practices becomes mere mouthing.

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The lifetime-lasting tragedy is that just as "children assess their parents based upon the degree of contradiction they exhibit" (paraphrasing Mwalimu Baruti) so too do students assess their teachers, mentors and the positions they espouse based upon their degree of contradiction. Actually, in my ten years teaching masters level students in this so-called, avowed Africentric psychology department (Kambon, 1996b) it was my perception that by the time the charges left, a significant majority of them regarded the department's Africentric emphases and orientation as a joke, as just "talkin' all that jazz" or, in non-euphemistic and frank terms, just some crap to wade through—pretending as if a disciple—pursuant to degrees and letters of recommendation. This is neither hyperbole nor hating, but believable truth as students pick up on the real truth that runs their learning environment as reflected in what for me was this last straw regarding grading.

On several occasions, a FAMU graduate psychology student facing a poor grade appealed to me with statements like "C'mon, be a 'brother' and let me pass." In the same conference about my grades, Kambon tried to impress upon me that "this is our hustle"—the Africentric thing in psychology—and that I "threaten it by not passing so many students" and, the kicker, "Look, man, you know how this works, just pass these MFs and let the White man fix any problems or deficiencies at the next [i.e., Ph.D.] level! We just got to get these MFs 'outta' here." Proudly, I did and do not share this pragmatic philosophy on graduating students. It epitomizes the special contradiction idea.

Kambon's pragmatism spoke underlies a shame he apparently shares with Cyril Burt, the falsifier of IQ score data to show that ADP were genetically inferior in intelligence to Caucasians. Kambon was accused in faculty meetings by a department colleague of falsifying research data reported for the African Self-Conscious Scale (ASCS) for which he was the principle developer. He never defended himself opting not to reply. I asked him in private why he did not defend himself to which he expressed a nasty pragmatism: "So what if some of the [test development] data aren't perfect? White psychologists present tests with phony data all the time. Everybody does it." His answer just "cracked the skull" and I should have asked directly Are you saying that you falsified the data? But, I did not as this was a time when I thought hagiographically about Kambon. However, in my mind he joined Cyril Burt in infamy when he deleted from the subsequent ASCS test manual his own factor analytic data (the alleged falsified data) and replaced it with Stokes, et al's (1994) factor analysis, conducted independently, which happened to yield factor results identical to those presented in the allegedly falsified dataset. This deletion is strange as researchers are more apt to include independently produced data alongside their own data in subsequent test manuals as evidence of replication. Kambon's removing and never again referring to his initial factor analytic data is suspicious behavior suggesting it was falsified in the first place as had been alleged. Some might perform the mental gymnastics required to deny this test development business as evidence of special contradictions courtesy of the pragmatism spoke.

But, I reiterate the scholarly intention of this chapter is not to affect the reader with what for some will seem tittle-tattle, but that my bi-partite (phylogenetic core, ontogenetic periphery) personality model appears explanatory. The data fit.

When revenge spoke joins pragmatic and narcissistic spokes, there can be a synergy capable of producing the unbelievable. The eminent, redoubtable psychologist Bobby Wright's intellectual influence on Kambon is known to be significant: "[a]s a young man immersed and initiated in the Chicago School of Black Nationalism" Wright was one of Kambon's important mentors helping to cement his orientation to African-centered psychology. Kambon even "dedicated his administration [of the ABP] to continuing Bobby Wright's legacy" (quotes from Jamison, 2016, 598). It is important that I pound the point of Kambon's freely admitted indebtedness to Wright for his professional development:

> Kambon chose Wright as an intellectual model …. Kambon [stated that] Bobby Wright 'became one of the truest examples of a "Race Man" that I have known in the field of psychology' …. As a keen and astute observer of Wright, Kambon used the lessons learned from Wright's work and applied them to his own….Kambon builds on Wright's … focus …. Based on the breadth and depth of Kambon's research, it is clear that the seeds planted in him by Bobby Wright became fertile and produced a rich and robust [intellectual development]. (Jamison, 2016, 599)

The reader can imagine my no ordinary surprise reading Jamison's 2016 report which as just shown shows Kambon righteously extolling Wright when circa 1998-1999 in administrative court testifying against me, under oath, spurred on by revenge spoke, Kambon *repudiated* Bobby Wright—his work and his everlasting memory—in response to the hearing officer's querry about my teaching Wright in graduate classes:

> HO: I have looked at the material and there are concerns and complaints about [Dr. Azibo] teaching Bobby Wright. As the department chair, do you recommend or teach this material in your courses?
> JB(KK): No, I do not. I do not regard that material as helpful or necessary. Dr. Azibo is the only faculty who would use material by Wright. Dr. Azibo is brilliant, but he has to be right all the time and simply does what he wants.

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DA: The material I use on Wright I got from Dr. Baldwin [KK] and he approved it! Here are the memos.
HO: Dr. Baldwin [KK]???
JB(KK): [clears throat] Uh, I do not anymore. I used to [teach Wright] some time ago, but no longer. Uh …
HO: [interrupting, looking at Baldwin/KK disdainfully as one would a presumptuous liar] Thank you, I get it. I understand exactly what is going on here.

Kambon's betraying the legacy of our shining hero, Bobby Wright (1982), on whose shoulders he stands, is unbelievable reality. Driven by revenge spoke, Kambon's behavior is at once unforgiveable Machiavellianism and in no ways Maatic. The Biblical punishment of "being beaten with many stripes" comes to mind. This profound contradiction was carried out with Kambon arriving at the hearing right after teaching "Black psychology" class dressed in African clothing, but ducking to a side room for a hasty change into Western sportcoat and tie before testifying against me.

A topper even to the cheating and lying conflated under pragmatism spoke and betrayal coming with desire for revenge spoke is Kambon's behavior toward a student charge. At this juncture, recall Ampim's complaint about Africentric persons' contradictory behavior. The woman, while a departmental graduate student, had had an affair with Kambon. She had confided in me about it seeking advice on the matter as we were platonically close. Although I had known about it the way that you "know" something, her revelation was still upsetting. Nevertheless, while away on internship, she returned for a visit—perhaps for homecoming, to reconnect with friends or to say thank you to faculty as she moved on, I do not recall. The thing is that, right in front of me as a group of faculty and staff were leaving the campus, Kambon said to the student "Hurry up and get your doctoral degree and come back so that I can give you a job." Innocent enough, except when something amorous is/was actually going on. Even between consenting adults, in every state of the United States it is de jure sexual harassment for a faculty member to promise or allude to providing a job to a student in exchange for prior sexual contact or in an attempt to maintain, extend or otherwise rekindle sexual contact.

Going Forward with the Special Contradictions Idea

The reader may decide for himself or herself or hold it in abeyance whether examples 5, 6, and 7 provide instances of "special contradictions." I deem them special contradictions not because the individual's discussed enjoy stature. What makes a contradiction special in this bi-partite theory of personality is that it reveals, illustrates or explains how behavior based in a person's spokes (that part of personality which is peripheral/idiosyncratic/ontogenetic) can be contradictory to the

gestalt of strongly presenting rim-wise as oriented toward Maat and espousing African-centered ORP and ORM behaving expected from a functioning hub (that central/core/phylogenetic part of personality). Understanding special contradictions would seem theoretically important and practically necessary.

Special contradictions, like ordinary walking contradictions, can be surprising as no doubt are the three examples provided. The special contradictions reported here are illustrations from real life that are full of nastiness, Machiavellianism and individualism and appear as 180° from Maat. Fortunately, the wheel model metatheory is able to make sense of it all. Each of the examples suggests also that spokes, despite idiosyncratic organization within the person, integrate in the personality in logical ways. The narcissistic Kambon, for example, could never live down what for him was this author's betrayal and desertion from the personal circle of intimates he had constructed for their utility to make him look good to others. Therefore, true to narcissistic form, his psyche could not face the perceived desertion straight on for what it was, but had to distort reality with a twisted, unrelenting calumny serving—in his mind, not to me—as a punishment, a lesson taught for daring to mess with Narcissus.

In other words, the intended message seems to be "know this" and "take that" as by continuously smearing the deserter is the only way Narcissus can stay beautiful in his self-construction. This is sad, juvenile and thoroughly Eurasian behaving from a chronologically grown and outwardly appearing centered African-U.S. male. I am embarrassed for him and the others mentioned in this chapter whose mouthing of Maat and simultaneous practice of Machiavelli is the epitome of the special contradiction idea.

That "[a]n absence of contradiction between what one says and does was and remains the basis of Nommo, of Metu Neter ('Good Speech') in the Afrikan tradition" (Baruti, 2005b, 74-75) is not to be overlooked in restoring African personality for the purpose of re-birthing African civilization. Neither restoration nor re-birth will be achieved successfully without particular attention to ethical matters regarding African personality (Azibo, 2015b, 2015e)—including making special contradictions a priority for elimination especially among the Africentric community in keeping with Ampim's complaint. Making an anachronism of Bobby Wright's maxim in the chapter epigraph may be within reach of the psychological worker should s/he employ Azibo's wheel model metatheory of African personality. It provides the best explanation so far for how special contradictions arise inherently within the psyche and how and why they function. Thus it is the jumping off point for fixing them.

Four Takeaway Points

The matter of fact presentation of this non-flattering information about iconic Africana scholars is not intended as poison pen, pillory or diatribe, but more an intellectual contribution. As I am a hardliner against the personal behaviors and professional positions of Africana scholars that outright betray the African Way or impede the African renaissance and re-birth of centered African civilization, I always hit hard. Occasionally naming individuals is unavoidable or desirable and I have done it before (Azibo, 1992a, 2002, 2011a). It was felt necessary in this chapter because using identified icons should have greater explanatory impact afforded by realness than a generic presentation. As well, if icons can fall short, that implies that everybody, ALLUSWE ADP, can evince special contradictions and that everybody needs to be diligent in his/her duty to keeping the principles of the African Way. This is the first point to be taken.

Second, it follows that it is the principles of the African Way that we are to fall in love with primarily and, secondarily, the icons and personalities we admire for their articulations and demonstrations of said principles. Only so long as said personalities keep or continue the African Way principles should they enjoy our favorable attitudes toward them. When contradictions arise in any given person, and they will, as we have shown, s/he, icon or not, is to be helped as one's life space permits bearing in mind that "God is not through with any of us yet." However, s/he is never to be given a pass and the benefit of the doubt becomes questionable when so ever special contradictions manifest because the first love is the principle, not the person articulating it.

Point three is that special contradictions are inherent in the structure of African personality. Specifically, the groundwork is found in the interplay between the dictates of the phylogenetically based hub and the individual's ontogenetic, idiosyncratically organized spokes. It is via the rim that this interplay is played out, managed and presented to the world outside—sometimes as contradiction as the 4 walking contradictions and the 3 special contradictions presented here illustrate. (The cognitive consistency and social desirability constructs would always seem to be driving forces.)

Fourthly, it follows that most people, including your author, would not care to present their contradictions—special or walking—publicly anymore than those I have depicted would. But, as confession may be good for the soul, all African descent individuals are encouraged to have this conversation with the wo/man in the mirror first and then perhaps with a counseling person if necessary. Getting one's contradictions in order may not rise to a clinical matter requiring either a Western nosology or the African-centered AN II diagnosis for everyone. Still, it is imperative that this becomes routine self and psychological assessment. Self-assessment while difficult for the African descent mental health worker must precede or co-occur as s/he works on/for ADP at large (Azibo, 1990b, 2015b).

Chapter 7

Fundamental Considerations for How the African Personality Develops

The Need for Sankofa-infused Afrocizing

The inner core of the hub is an immutable biogenetic entity. Its ORB propensity comes with the genotype. With its functions transposed to the cognitive outer core, ORP has to be taught and honed unlike presumed automatic, instinctual ORB. Clearly, this is the responsibility of the institutions that socialize (Khoapa, 1980)—traditional ones like the African family, the larger African community, peer groups, media, school, and religious institution and newer ones like social media and the internet. Transmitting racial-cultural preference (ORP) through ADP's societal institutions along with non-racial social competencies like hygiene, courtesy, manners, and so on is proactive behaving. It is how ADP reared their offspring initially. It represents natural struggle inherent in humanity negotiating ecology. In advocating Sankofa or returning to this practice, the term "Afrocizing" has been used to refer to an African personality-building type of socialization (Azibo, 2015a; Azibo, Robinson-Kyles & Johnson, 2013). Oliver (1989) sees this as necessary.

Sankofa is necessary today to instill ORP due to (neo)slavery and (neo)colonialism causing many ADP to socialize offspring to relate as if Eurasian. This socialization, actually domestication (Azibo, in review b, in review c), of necessity always yields a "(re)nam[ed] linguistically and psychologically stripped … once identifiably African … [a] commodity … degraded and dehumanized …. debated and legislated outside of the human family," in short, a bricolage personality bounded "nigger-to-negro" in Jennings' (2003, 251) terminology. Struggling against this hegemony while noble and imperative is nonetheless reactive. Even though reactive struggle of this sort can stimulate African personality growth in the outer core (Khoapa, 1980; Williams, 1981)—usually taking place through spontaneously and externally arising cultural transformation metamorphoses (Azibo, 1990a, 2014a, 2015a; Jones, 1998)—the caution must be kept in mind that in general "to be reactive is to be nonproductive" (Goodman, 1976, 154).

Roadblocks to African Personality Development

In modern times, there are five major stymies to outer core's ORP development. First is the fact that African personality underdevelopment and disorder (discussed below) are statistically normative. However, that does not make it "normal" (Azibo, 1996b). With the outer core diminished or damaged in most ADP, proactive struggle seems inconceivable or laughable. Reactive struggle born in spontaneously ignited situations like Ferguson, Missouri or Hurricane Katrina seems susceptible to quick degeneration in mobilized, but unorganized masses. Second is the problematic of adolescence. The vicissitudes involved in identity development during adolescence can be challenging and daunting, especially when racial identity is added to the mix (Plummer, 1997). Baruti (2004, 101-104) pointed out the adolescent's practice of deceiving parents who attempt to Afrocize/racially socialize them was a serious problem. The upshot of the deceiving is engaging in "*closet European*" behavior according to Baruti. Their deception is analogous to youth who leave home for school properly dressed and once out of parental sight change their dress to what the other kids perceive as cool. A possible dent into this closet European behavior is to "establish an Afrikan environment outside the home in the community" (Baruti, 2004, 102, original emphases). The third stumbler is child spoilage as discussed by Baruti (2010, 247-257). It begets a self-consciousness that militates against ORP development by promoting lack of self-discipline and inner strength, insatiable lust, uncontrolled appetites, the practice of exploiting parent's and other's resources, and the prioritization of me-myself-I self above all else (crass Eurasian individualism). The upshot over the last three generations according to Baruti (2010) is something without precedent among ADP—arrogant young people who have no sense of benevolent, humanistic responsibility to other ADP whatsoever. Clarity (Evans, 2006) on this intrarace relations point is overall absent as "spoilage does not allow one to freely give to others …. or act on a vision of selflessly benefitting others" (Baruti, 2010, 253). Thus, spoilage is blocking of successful I-Me-We nexus transposition to the outer core.

Fourth, so-called transracial adoptions (Eurasians adopting ADP's children) seem capable of muddling ORP at best. The adoptees are set up for ambivalence and diffusion regarding psychological Africanity. Ambivalence reflects polar opposite thoughts and feelings with positive and negative valences held simultaneously. This is identity diffusion (Semaj, 1981) resulting at best in likely as not ORP (and ORM) behaving due to holding in the psyche African- and Eurasian-oriented thought with the latter highlighted (Azibo, 2014a, 2015a; Azibo, Robinson-Kyles & Johnson, 2013).

Research support for transracial adoption of African-U.S. has largely been based on four faulty dependent variables: higher academic achievement and IQ scores (this only indicates learning and facility with Caucasian culture and may index mental Caucasianizing which is anathema according to our metatheory), superior scoring on personality and mental health measures (Eurasian measures and constructs which may not be isomorphic across race and prone to category errors [Ryle, 1949] and transubstantiation [African Psychology, 1982] in interpretation), higher personal self-esteem scores (least important component of WEUSI, I-Me-We nexus of selfhood), and higher racial group esteem scores (typically based on inadequate or invalid measures and constructs of racial esteem as many contradict the metatheory's rudimentary conception of psychological Africanity—discussed below). Additionally, scrutiny of most transracial adoption studies reveals them as "cloaked under the guise of objective scientific inquiry [making] a covert attempt to rationalize and legitimize the transracial adoption of Black children" (Ogletree, 1976, 53). In the main, transracial adoption seems as pernicious politics (Willis, 1996) discernibly "designed by whites to accommodate their own, rather than Black, needs" (Grant, 1972, 66). Empirical support for transracial adoption has been evaluated as not actually existing (Alexander & Curtis, 1996). For example, McRoy, et al. (1984) studied 30 African-U.S. transracially adopted children aged 10 or more who had been in the adoptive home at least two years. Findings were mostly negative, a principle one being the adoptive parent's perception correlating with (determining?) the child's orientation toward racial identity. When parents viewed the child as mixed, the child self-perceived as mixed. When parents suggested 'human' or non-racial identity was preeminent and/or discouraged the child from focusing on racial issues, the child showed reluctance in Black racial identification. As well, it is notable that many adoptees had been told they were not like other "Blacks," did not talk like ADP, were liked because they "acted White," and regarded themselves as dissimilar in attitude, language and culture to other "Blacks" (McRoy, et al., 36-38).

Irrespective of any research finding, transracial adoption is best viewed as anathema and unapprovable policy for revocation wheresoever in place. Three reasons seem trump tight in backing up this position: it (1) is ORP ineffectual, (2) is tantamount in the African-U.S. context to taking the children of a defeated enemy—an action outlawed by United Nations Treaty on Genocide—as done with First Nations peoples (Churchill, 1997), and (3) signifies ADP's mental defeatism to whatever extent and whenever it is accepted among them. The bottom line is inescapable that transracial adoption militates against transcendent victory over Eurasian warfare in the future (Madhubuti, 1978) and continues clearing a path in society to amalgamation. Even though it is discussed below, it bears stating here that amalgamation is conceptualized as a dreadful distemper arising in African personality disorder (Azibo, 2014a) and thriving in bamboozlement over the nature of the Eurasian other (Azibo, 2017).

There are four foremost thoughts that are recommended for premising transracial adoption policy in light of the ORB, ORP and ORM dictates:

1. "Whites are the implacable foe, the traditional and everlasting enemy of the Blacks …. *The white man is [ADP's] bitter enemy* …. [T]his is not the ranting of wild eyed militancy, but the calm and unmistakeable verdict of several thousand years of documented history" (Williams, 1976, 310, original emphases);
2. *Nothing* happens under the system of White supremacy that is not about [perpetuating] White supremacy (frequent utterance of psychiatrist Frances Welsing; also see Burgest, 1981; Welsing, 1991);
3. The First Nations (aboriginal Indians) experience with adoption by Whites is instructive as it denied those children the possibility of being Indian (culturally speaking) thereby representing the coup de grace, the capstone of the invasion of their nations, yielding inferiorized and anti-Indian Indians; and
4. All psychological theory aside, "[a]doption of Black children by whites is the very last thing I recommend since my position is nationalism" (Wilson, 1980, 35).

The fifth roadblock to the development of African personality is amalgamation and outmarriage, which are conflated here for convenience. The reader need only reread the points made about transracial adoption and apply them whole hog to amalgamation/outmarriage. So poisonous to ADP is this behavior that it not only militates against developing African personality as defined by the metatheory, it attackingly undermines the thought and practice of having and making strong *African/Black* families. It would seem a no brainer that every problem ADP experience in the modern world can be ameliorated if not solved altogether by having strong African/Black families with which to orienteer. Indeed, it was the destruction of strong African/Black families that has facilitated ADP's status today as in extremis. As alluded to, there is much to discuss about this poison that is amalgamation/outmarriage (Baruti, 2000) including its status in the AN II as a Type II self-destructive disorder characterized by trying to become White, Arab, or Eurasian mentally or literally, consciously or unconsciously, and its etiological connections with bi-racial and multi-racial identity disorder, colorism, skin bleaching and skin lightening behavior (SBSLB) disorder, desire to be other disorder, and its subcategory disorder called passing for White, and Eurasian fever disorder (Azibo, 2014a, 109, 120-124, see also Azibo, 2011b, 2011c, 2014b). Suffice it to say that for ADP:

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[almagamation and] marriage outside of the race is a violation of the self-extension principle: the primordial principle that obligates transmittal of the original human being's primeval, consubstantiating Ka/spirit to "self" via procreation. Self, being 'extended' … refers namely to other original human beings, i.e., [ADP]. (Azibo, 2002, 64)

Suffice it to say that for non-ADP:

> To conceptualize African participation in the transmittal of Ka/spirit via procreation with nonAfricans/non-original humans who have a genesis/lineage *directly* generated in mutation as legitimate psychological functioning *assumes* the insignificance of two things: (a) those biogenetic factors constituting race in psychological and personality functioning and capacity [the inner core construct contradicts this], and, (b) the mutation of the original human being which engendered biogenetic racial differentiation in the human gene pool, said mutation being brought on by adaptation to the Northern Cradle environment [Azibo, 2017; Finch, 1985; Wobogo, 2011] …. These two meritless assumptions are so popular presently that they pass … without a scintilla of support offered for them [necessitating] …. entreat[y to] the reader to (re)think about them seriously. (Azibo, 2002, 65, original emphases)

It would seem to follow that perpetual self/race-extension via African-on-African procreation is, to be sure, the only way to ensure self/race-extension into eternalness …. [which] is the bedrock of [African-centered] mental health conceptualization …. Any mental or physical negation by an African [descent] person of the desire and practice of seeing to it that [ADP] exist here on planet earth in perpetuity as Africans/Blacks (speaking racially, not geopolitically) is the quintessence of mental illness (Azibo, 2002, 67).

Suggestions for Effective African Personality Development

Baruti (2010, 319-323) provides suggestions that can initialize and reinforce African personality development. They might be used in mental health work as well as done at home, school, and so forth. A few are learning an African language not indigenous to one's ethnic or geopolitical group, assuming and embracing African names (without paying the government: "It is the fool whose own tomatoes are sold to him" says the Akan), making daily affirmations to ORB, ORP and ORM, befriending African elders reciprocating wisdom with deeds and placing the children at their feet, acquiring land and resources to be used in nation building (Akoto, 1992), daily

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pouring or speaking libations, filling all physical spaces wherever possible using the African aesthetic (Azibo, Cassius, Marion & Casper, 2013; Richards, 1993), wearing African attire as frequently as possible as well as partaking with frequentness decent audio and video products and websites and bookstores by ADP, scheduling daily reading about ADP who have centered African mindsets, developing and purchasing calendars with important African dates, engaging in rites of passage activities, searching first for competent African descent service providers (plumbers, lawn care, internet technology care, and so forth), developing weapons and other self-defense skills, joining organizations that are African-centered after scrutinizing them, and starting or otherwise involving oneself with centered afterschools and Saturday and full-time schools. Not to be forgotten are the codes for conduct Welsing articulated in 1974. Specifically, ADP must stop doing these things to/with one another: name-calling, cursing, squabbling, gossiping about each other, being discourteous, robbing, stealing from, fighting, killing, using and selling drugs, throwing trash and dirt in the community (Oliver, 1989). That these codes are even more in need today is the saddest of commentary. It appears that African-U.S. have actually lost their minds á la Wilson (1989) and Welsing (2014): Oh, what 1619 has wrought (Azibo, in review c)!

Teaching the falsity of the mulatto hypothesis might be an effective segue to introducing self/race love training (Azibo, 2014b). In her counseling practice, Jean Wilkens Dember used a symbolic "door of return" clients had to go through during session (personal communication, Summer 2014). Bibliotherapy seems a promising technique (Atwell & Azibo, 1991; Ford, et al., 2000). All this would seem doable, but must be pushed by individuals and institutions that socialize. Formal and large-scale rites of passage programs are implicated (Belgrave, et al. 2004; Brookins & Robinson, 1995; Moore & Coppock, 1987; Oliver, 1989; Warfield-Coppock, 1990, 1992) as are media involving ADP which simply must be redirected to respect ADP's consciousness (Azibo, 2010). Reactive countermeasures for mentally destructive media would also be helpful (Omoera & Anyanwu, 2014). All intervention and preventive efforts might be directed at micro-, mezzo-, or macro-system levels (Akbar, Saafir, and Granberry, 1996).

After initializing movement toward the African personality, the goal is for adults and adolescents to achieve the following self-consciousness:

> [perpetual] willingness and desire … for life changes in a positive direction; accessing of Afrikan-centered thoughts, concepts and historical/cultural memory; conscious practice of Afrikan value/spiritual/philosophical systems; and [openness to] … limitless [centered African] thought and, thus, possibility. (Addae, 1996, 79)

Orienteering with self-consciousness like this is salutogenic and can perpetually undergird the authentic African personality about which the templet presented earlier is the best psycho-cultural representation. My declaration appears supported by Moriba Kelsey's assessment of the templet:

> standards of sanity for African People must be based outside of Eurasian normalcy and …. address mental, spiritual and behavioral variances from our own African standards and norms [which constitute] …. the keys to healthy African living …. African 'race' maintenance as a life plan is a bona fide re-Africanization recovery process [in which] …. the baseline personality characteristics demonstrated by healthy African historical figures are vital to the establishment of African norms. (Kelsey, 2014, 193)

It is imperative the externally removed African-centered norm of connectedness via collective caring ethos (Ward, 1995) be recovered in African personality development. Thus, I repeat The authentic struggler sees value in .... [and] is dedicated to his or her [individual] African self and by extension to all African persons .... not allowing the oppressor to manipulate him or her to maintain the oppression of [ADP] .... lives in accordance with African-centered attitudes .... is a person of [African-centered] culture .... informed by our collective history and common concern .... has fallen in love with the race and consistently sacrifices for our uplift [as] .... a situation of oppression can never be adjusted to .... existing as a sovereign people [is preferred as] our only stake in the present order of things would be to change it .... [thus] seek justice, but strive for the liberation of productive forces [resources] .... possessing a true and lucid consciousness of the Manichean world's design .... accept[ing] of the risks and responsibilities associated .... [as his or her] will to freedom ... exceeds any ... psychological and physical fears .... resolved never to yield ... to rebuild ... and to fight. (Marcia Sutherland, cited in Azibo, 2014a, 41)

Chapter 8

Psychopathology, Treatment and Assessment of African Personality

Identifying Fundamental Psychopathology

Mentacide, as Batman. As indicated, holistic theories provide normalcy and abnormality statements. Structure, dynamics and development taken together comprise the former for the metatheory. Mentacide and psychological misorientation—and 53 other African personality disorders they predispose—define the latter (Azibo, 2014a). As the world order of Eurasian supremacy is anti-African to the point of systematically by design necrotizing the African personality, intentional extirpation of ADP psycho-culturally and actually, once used up or whensoever deemed necessary, appears ruled in. An exaggeration this is not. Remember the Tasmanians (Davies, 1973), the aboriginal Hawaiians (Azibo, 2012b), Leopold, LeClerc and so much more (Jones, 1992; Williams, 1976; Wilson, 1989). Seeing this point as real is important. For example, Oshodi (2015) decries the post-colonial/neo-colonial "Nigerian personality" as it is not sustaining viable national or individual life.

The term mentacide was applied to the process by which Eurasian civilizations attack African personality by psychologist Bobby Wright (perhaps, adapting the term from work on Jewish self-hatred). Mentacide uses society's image-making mechanisms (Olomenji, 1996) to moot psychological Africanity and instill psychological Eurasianism (mental Arabicizing, Americanizing, Europeanizing) which often includes rank as well as subtle anti-Africanism. Mentacide is both the process and result of implanting Eurasian utamawazo like "White is right" and "West is best" and "White people's ice is colder than ADP's ice" and the racial corollaries like "n------ ain't nothing," "f-bomb all n------" and so on. Thus is the psychological Africanity in the person's outer core killed and displaced by live mental Eurasianism. It is fair, then, to describe victims of mentacide "as a kind of living dead" as ben-Jochannon (1992) did—alive to European and Arab consciousness, dead to African consciousness—[e]ven when quite alive in the active-inactive sense. Apparently, mentacide is extraordinarily effective in precluding and arresting ORP and ORM. Regarded as formal—although undeclared in keeping with Sun Tzu—psychological warfare against ADP (Azibo, 2011c, 2014a, 2016b; Baruti, 2005b; Olomenji, 1996; Shujaa, 2015), mentacide's effect is to nullify the outer core's psychological Africanity thereby making almost impossible the development of ORP and ORM behaving.

By way of illustration, albeit in role reversal as villains to aid in conceptualizing African personality breakdown, from the preceding mentacide appears as the Batman, the one large and in charge and primarily responsible for matters of disorder. Robin, as the Batman's sidekick, is integrally involved in his affairs. Frankly, without the Batman Robin is a nonstarter that generates little interest. In theory, he is capable of going his own way, of being initiatory in matters of disorder. In point of fact, however, he has no meaningful existence in these matters, no raison d'etra apart from the Batman.

Psychological Misorientation, As Robin. When the *outer core* is rendered null and void distally through society's mentacidal machinations, the upshot for the African personality proximally is an externally forced implanting in the outer core of a Eurasian-based cognitive structure and belief system. In turn, the violated outer core pychologically orients the individual as if s/he were Eurasian. This is best identified as a psychological phenomenon, specifically a *psychological* misorientation—not a cultural misorientation á la Kambon (1996a, 2003). Psychological misorientation is a more correct/accurate, and thereby more appropriate, conceptual term as the local phenomenon or existential dynamic takes place in individual psyches and it is there where the patching up of things must ultimately take root. This is an undeniable truth even though the overarching phenomenon be faulty adaptation to the anti-African miasmatic milieu, physical and cultural, imposed externally by Eurasian civilizations. Hence, mentacide is the Batman in these phenomena, these matters of disorder as occurring under Eurasian supremacy domination. Therefore, if a theorist wanted to emphasize more the cultural milieu, then s/he should zero-in on mentacide. Clearly, the misnomered "cultural misorientation" term is to be retired as it is either incorrect or inappropriate any way you look at the issue.

What the psychological misorientation construct means, in synopsis, is that a biogenetically black individual in her or his mind is not operating with mental, ergo, psychological Africanity. S/he proceeds as genetically black minus psychological Africanity. As the void is filled with cognitive Eurasianisms, this causes her or him to proceed negotiating the ecology in the manner of a Eurasian—usually a European or White/Semitic Arab. It is crucial to understand that under the metatheory an individual's misidentification in this way or adjustment otherwise to it is quintessential mental disorder irrespective of prevalency in the population or adamancy with which the misidentification is held by the person (Azibo, 2014a). The reason being that African-centered personality theory by definition is a combination of the absolute and psychological models, to wit

> The *psychological model* construes disorder as a result of an intrapsychic personality process gone awry. It assumes the existence of an orderly or organized intrapsychic personality process. The *absolute model* postulates disorder to be the lacking of some nonarbitrary standard. (Azibo, 1996b, 49, emphases original)

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That the centered African mythos on the nature of human nature compels ORB as the nonarbitrary standard the upshots of which in the personality process are ORP and ORM was discussed earlier.

Emphatically, the psychological misorientation construct—while subordinate to the mentacide construct which predisposes it in contemporary ADP's lives—is far from innocuous. It is a dangerous state of personality in which the individual through trickery part and parcel of and/or surrender born of desperation or acquiescence to Eurasian civilizations negotiates the ecology as if Eurasian himself or herself. This means that his or her outer core is comprised of Eurasian cognition which facilitates concordant overt behavior via the action component (Azibo, 2011c, 2014a; Azibo, Robinson & Scott-Jones, 2011; Jamison, 2015). Boko Harem and the treason against ADP characterizing the government services of Colon Powell, Condoleeza Rice, and Clarence Thomas are perfect examples which corroborate Dr. ben-Jochannon's (1992) overall thinking that

> For a [colonized,] captive and enslaved people which we Blacks [worldwide] are, the highest form of mental instability could be … a Black who has adjusted to his [or her] condition and/or has accepted the value system of the White [or Arab] oppressor ….[she or he] is more in need of the services of the mental health provider than the traditional 'patient' [with peripheral/secondary disorders] …. because [his or her] … level of adjustment [to Eurasian society] … is dangerous not only to him or herself and the family related, but also to present and future Black generations. (Yosef ben-Jochannan,cited in Alexander, 1980, 34-35)

For that matter, the anti-ADP perpetrations of people accurately labeled "Uncle Toms" as analyzed by Council on Black (2002) are examples as well.

It cannot be overpropounded the psychological damage to African personality and identity wrought by mentacide and psychological misorientation, especially after factoring in intergenerational transmission. Aristide's (2011) words are applicable:

> This is a real danger! It is a potential source of a major identity crisis. This identity crisis can lead to pathological behavior morning, noon and night …. The consequencies are enough to damage a person for life. The pathologies provoked … corrode the character like a strong acid …. [yielding] mental slaves …. A *kasumba ya kikoloni* equals a mental slave. (63-68)

Slave mentality terminology and thematic variations like colonized consciousness can serve as apt colloquialisms useful for enhancing psychological workers' gestalt of ADP as they indicate that these populations worldwide *still* operate with the same definitional and belief systems and, therefore, the same reality structure for inference making and ideation, as did their enslaved and colonized ancestors (Azibo, 2011c, 2015a). A noteworthy contribution of the metatheory, the Azibo Nosology specifically, not to be overlooked is the professional nomenclature and systematization provided for these psychopathological phenomena heretofore missing.

According to the metatheory, mentacide and its cognitive offspring, psychological misorientation, are abnormalities that disfeature the outer core with devastation. When these disordered conditions manifest in the outer core, the action component necessarily evinces behavior consistent with and reflecting Eurasian dictates. Like Batman and Robin, respectively, the mentacide and psychological misorientation constructs tend to work together in conjoined fashion. Also, as with the comic book heroes, mentacide and psychological misorientation may act independently as theoretically one can manifest without the other (Azibo, 1989, 182-187, 2014a). As mentacide, as well, frequently devastates the peripheral part of personality and together with psychological misorientation predisposes an additional 53 African personality disorders that systematically and specifically attack the outer core thereby militating against ORP and ORM, the actions of these two constructs is the quintessence of personality disorganization and breakdown in the wheel model and, thereby, psychopathology at its most fundamental. In Azibo's train of thinking, and borrowing eloquent phraseology, psychological misorientation in the modern era can be politely described as a Eurasian "invitation [or] … welcome into psychic and mental alienation, a deliberate … enticement into an officially supported form of lunacy" (Armah, 2006, 10). Professionally, it is best seen as a product of mentacide this socially engineered de-Africanization of ADP (Azibo, 2011c, 2015a), said de-Africanization perforce equivalent to the destruction and preclusion of authentic Africana peoplehood via dehumanization. No doubt about it, mentacide is an infamy, a crime against humanity and its offspring, psychological misorientation, appears a death row sentence.

Etiological Model of Perpetual Psycho-cultural Devastation

All this psychological devastation has been synoptically modeled and labeled "the etiological model of perpetual psycho-cultural devastation" (Azibo, 2016b, 54-60). The starting point of the model is the everlasting attack on ADP by Eurasian civilizations. Each can be singled out for analysis as Azibo [in review c] does the United States. When applied to the African globally, the acronym is EMPPDAG; to the African-U.S. specifically it is EMPPDAU.S.; to the African-United Kingdom it is EMPPDAU.K.; to the African-France it is EMPPDAFrance; to the

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African-Brazil it is EMPPDABrazil; to the African Nigerian it is EMPPDANigeria; to the African-Oceania it is EMPPDAOceania; and so on. The model may be more focused as needed as it lends itself to group specificity as in EMPPDIbo, Yoruba, Zulu, Maori, Hawaiian, Dalit, Nubian, and so on. The EMPPDAG in outline form follows:

> Eurasian psychosexually motored, terroristic conquering → un-free status (inability or unwillingness to conceptualize the world in ways contiguous with centered African ancestral thought) → not literate status (inability to apply the freedom inherent in using the wisdom of ADP) → necrosis of African personality → 55 mental disorders that disorganize and cause breakdown in the African personality (Azibo, 2014a) → prevention and undermining of orienteering for own-race interests (where → stands for leads to).

The upshot of the EMPPD$_{AG}$ has been deleterious, to wit:

> ADP shaped into a Eurasian designed and implemented bricolage via neo-colonialism and neo-slavery influences → termination of them seeing African-centered civilization as worthwhile → demeaned disparagement of the African personality → de-prioritizing the defense, development and maintenance of African life, culture, and life chances → substitution of orienteering as if a Eurasian → thinking in which Eurasian-centered concepts for negotiating reality become deep rootedly preeminent → perpetual mental enslavement to Eurasian-centered worldview via conceptual incarceration in it → perpetual behaving in accord with dictates of Eurasian civilization (where → stands for led to).

From all this, an affliction model of disorganization and breakdown in African personality can be extracted, to wit:

> mentacide → psychological misorientation → thinking and behaving with Eurasian-defined consciousness → necrotizing of the African personality by militating against, weakening and precluding it → termination of Africana peoplehood conception as functional → idea of Africans as a psycho-culturally terminated race of people as a fait acompli, or inescapable, deserved, or desirable → reinforcement of the thinking that the in extremis status of ADP set up for genocide is inevitable (where → stands for leads to).

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Thus, Bobby Wright was right writing that mentacide is the psychological precursor to ADP's genocide. Wright appears a most under appreciated psychological scholar-activist (Azibo, 2016c, 2017).

What to do about African Personality Breakdown and Disorganization: A Treatment Approach

With a faulty outer core beset with mentacide and mentacide-induced psychological misorientation identified as what constitutes primary psychopathology from the perspective of the metatheory, the next issue is what to do about it. Restoration of ORP to the outer core—by arresting and reversing mentacide, defeating it in effect, and transcending psychological misorientation—is logically the primary treatment goal (Azibo, 2016b) as the theory maintains as goes ORP, so goes ORM. Any psychotherapy or technique that accommodates this reasoning may be seen as acceptable eclecticism.

Repair of peripheral personality disorder is important also, but a secondary concern. Azibo (2014a, 44-45, 2016a, in review a) has explained it all—in particular, how psychopathologists can simultaneously approach treating racial and peripheral disorders of personality guided by a four-fold table presented here as Table 3. For example, with persons qualifying as quadrant A in Table 3, where the idiosyncratically organized spokes and the ORP and ORM constructs of the outer core and action components, respectively, are in good order, the psychological worker wants to optimize them all (the idiosyncratic/peripheral and the racial/core). Considering scenarios in which Clarence Thomas, Condoleeza Rice, Colon Powell, Martin Luther King Jr., Malcolm X and Mary Mcleod Bethune each is adjudged to be perfect or healthy pertaining to idiosyncratic aspects of personality (spokes), the first 3 would fall into quadrant C where ORP/ORM is in disorder and the last 3 quadrant A. Now, changing the scenario to where the first 3 have clinically dysfunctional idiosyncratic spokes would land them in quadrant D. I pose the question Does it matter mental health-wise C versus D for these 3 (Thomas, Rice, Powell)? A more poignant way of asking this question is Did it matter when Powell invaded Grenada solidifying the deposing of hero-ancestor Maurice Bishop or when Powell and Rice headed up the kidnapping of Jean-Bertrand Aristide of Haiti, both victims being Heads of State no less, and Thomas stood by ready to rule the constitutionality of it all? Clearly, for ADP who function without or in opposition to ORP/ORM orientation consistent with the dictates of Eurasian civilization, the ordered quadrant C versus disordered quadrant D status of the idiosyncratically organized spokes of the personality makes no functional difference in their behaving and thinking pertaining to the maintenance of ADP. Again, as ORM is the primary mental health objective that personality is innately subject to, perforce, all else—particularly personality's idiosyncratic, individualistic aspects through which people negotiate lived experience—is secondary from a phylogenetic perspective.

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That said, it is important that the idiosyncratically organized aspects of personality that the spokes represent may be considered mentally healthy. In synopsis that would mean affording reasonable reality perception, emotional satisfaction and social skills in personal affairs, vitality toward life, capacity for internal control, coping skills, a constant state of dynamic tension, anathematization of oppression, capacity to negotiate Eurasian space, positive me-myself-I self-concept, and a sense of personal efficacy (Edwards, 1999, 287-288). Guided by Table 3 (Azibo, 2014a, 2016a) optimizing spoke functioning in the ORM context is what constitutes a holistic approach to therapy. This is discernable in psychotherapeutic work with indigenous peoples (Goreng Goreng, 2012; Taylor & Usborne, 2010).

The point to be taken, however, is the spokes still warrant the label *peripheral* in juxtaposition to ORP/ORM aspects which are more central functionally and theoretically as just shown. Whenever a client is located in quadrants C or D, the science behind the African personality metatheory requires a strong dose of racial realism (Curry, 2008) as a central part of treatment. At this point in time, sadly, it is the therapist's art that shall dictate how, how much and when to dose because no psychological worker has begun to conceptualize evidence-based practice research with the AN II (Azibo, 2015b) after all these 29 years since the initial Azibo Nosology (Azibo, 1989, 2014a). Now, consider if Messrs. X and King and Mrs. Bethune were bereaved over the loss of a family member eventuating in clinical depression for them. This would place them in quadrant B obviously. It should be obvious that ADP can be correctly oriented to reality with ORP/ORM and experience a mental disorder found in the DSMs or ICDs. Wrong and wrongheaded insistence to the contrary by Kambon—"[possessing a Eurocentric consciousness is] the necessary precursor or prerequisite condition to the onset of virtually all ... [DSM and ICD] mental disorders in Blacks" (Kambon, 2003, 103-106)—is dysfunctional for psychopathologists as the X-King-Bethune bereavement-to-depression scenario shows. On top of that, its rank absurdity is disrating for the field of Africana psychology. Kambon's thinking on this matter is revealed as just plain silly, maybe even childishly so, to the point of not to be taken seriously. Perhaps, such are the fruits of an apparent, vengeful narcism (chapter 6) this rage against the common sense of Azibo's formulation by Kambon. Laugh out loud laughable it would be if it stopped there, but it has not.

Evaluating Huberta Jackson-Lowman's Criticism

Jackson-Lowman (2004, 616-620) leveled 7 criticisms at the Azibo Nosology. They mostly derive from her consultations with Kobi Kambon when the three of us were faculty at FAMU. She is quoted with my reaction in parentheses so that the reader might conclude for her/himself whether they qualify as reasonable, lousy or as unfounded reprovals:

1. One of the difficulties with the Azibo nosology is [Azibo's] assertion suggesting the possibility of using both the Azibo nosology and Eurocentrically-developed nosologies together. (Difficulty or strength? See Table 3.)

2. [Azibo's] recommendation that the Diagnostic and Statistical Manual assume a supplemental role … begs the real need for systematic deconstruction of the DSM-IV to determine how, when, and if any of its diagnoses are relevant and useful in the understanding of Black mental health. (Hogwash. Employing the DSM supplementally to the Azibo Nosology can be seen as part and parcel, if not step 1, to its systematic deconstruction vis-à-vis ADP.)

3. Another difficulty … is Azibo's conceptualization of compartmentalization between neurotic parts of the personality and the 'Black parts of personality' in his diagnosis of peripheral personality disorders …. In the context of the Afrikan worldview, [this compartmentalization] is inconceivable … given that all things are interconnected. (The criticism is inconceivable and apparently not true as the wheel model, Figure 1, holistically integrates spoke/peripheral personality functioning with the racial Hub/Core.)

4. [The centered African worldview] suggest[s] that interventions at the level of the invisible realm are also necessary to facilitate healing and restoration. (Okay, so what? This is a non-criticism as the "invisible realm" howsoever Africentrically defined is neither precluded nor undermined by the Azibo Nosology diagnostic system. It would seem prudent for practitioners who address matters "invisible" to obtain an Azibo Nosology diagnostic assessment for the "non-invisible," assuming they wish to be holistic. It is a no-brainer as well that perhaps there may be relationships between Azibo Nosology conditions and "invisible realm" concerns. See Azibo, 2015b.)

5. Azibo's nosology focuses on the individual level … however, there is a concomitant need to similarly address … all generations, and Nature, Ancestors, and Spirit, in other words, the communal, societal, and spiritual levels. (This appears straight-up a straw argument contrivance or, at best, indicates Jackson-Lowman has low-level understanding of what she attempts to critique. Maybe both. The Azibo Nosology plainly situates itself in African personality theory normalcy via interpretability only in deviation from or distortion of the correct orientation construct which is *explicitly* based in consubstantiating "Spirit." Thus, it is unassailably tied to ADP intergenerationally, as in vertical self-extension, and communally, as in horizontal self-extension. There are no grounds, "invisible" or otherwise, for this criticism. What a misread or bald-faced lie arguing the Azibo Nosology does not engage self-extension.

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The Azibo Nosology has always been out in front on this issue. Truth is the typical practitioner and mental health establishmentarianism is where the need to adjust gestalt in apprehending and employing nosology Africentrically is needed. The Azibo Nosology is the starting point for this. See Azibo, 2016a.)

6. [Jackson-Lowman implies the Azibo Nosology is not] … capitalizing on the strengths of African life. (A patent falsehood if not the mother of all lies as from my point 5 reaction the Azibo Nosology is based in "Spirit" and through that literal and philosophical self-extension. There has been no contribution to Africana psychology ever through which the African principles flow more than the Azibo Nosology II and original.)

7. [She implies further that the Azibo Nosology leads to] … a continued search for pathology in the individual …. by only labeling the individual, it would appear that we continue the process of victim blaming and divert our attention from the unhealthy context [specification of the environment under Eurasian supremacy domination] in which the behavior is learned or displayed …. a change in [t]his focus is [needed] …. [s]ince the Afrikan … community has labored so long under the effects of pejorative labels. (Perhaps, Jackson-Lowman may have skipped philosophy of science 101 and needs reminding that labeling is inherent in descriptive classification and nosology embraces that without apology. True, a mental health worker may have a bias toward victim blaming with diagnostic labels, in effect, using them as "semantic blackjacks" (Thomas Szasz, cited in Azibo, 2015e). However, this is not a problem inherent in the Azibo Nosology because the labels employed there, often by definition, usually locate the source of ADP's "learned or displayed" individual, family, group, and national/ethnic dysfunctions in "the unhealthy context" of miasmatic, Manichean societal milieu—like mentacide and psychological misorientation do! As all labels in the Azibo Nosology derive from or have been adjusted by Azibo to fit the African asili, what is to be made of this criticism? Jackson-Lowman's implying Azibo Nosology diagnostic labels are pejorative without offering one example and providing no argument for her point is a nasty disservice to the Azibo nosology and the various authors who articulated and labeled the concepts it contains. These scholar-practitioners "labored so long under the effects of" Western-based psychology which nullified them. Upon inclusion in the Azibo Nosology, their labor is in position to receive more recognition which surely is due. No, Jackson-Lowman, the Azibo Nosology does not need change in focus, just better criticisms.)

I concur with one statement: "strategies that can foster healing and restore harmony and balance … thus leading to correct psychological and behavioral functioning, would greatly enhance the utility of this [the Azibo] nosology" (Jackson-Lowman, 620). But, presenting this point as a criticism of the Azibo Nosology, which she does, is misplaced. I raised the issue recently (Azibo, 2015b) asking was the centered African psychological world sitting around waiting for Azibo to provide validated strategies? Must Azibo do all the work? Is this his personal fantasia or landscape, the original Azibo Nosology and edition II? Is this all just soliloquy? Although the Azibo Nosology was "humbly presented for the express purposes of its adoption and refinement by African psychologists" (Azibo, 1989, 206), Jackson-Lowman's criticisms seem to not carry this spirit. Should the reader agree that her criticisms in aggregate seem to constitute unfounded reprovals more than original thinking, it would demonstrate that getting it wrong is a serious hazard to centered African psychology scholarship that might befall anyone. However, in this case Jackson-Lowman's getting it wrong does not pass the smell test. Though she reveals a leitmotif of dissing the Azibo Nosology along with Dr. Azibo himself, her points, sadly, are sophomoric. In aggregate, her criticisms amount to poppycock. There is a reason for that which has nothing to do with muliebrity. Her criticism appears more a misguided missile shot that continues Kambon's thinly veiled but behind the scenes agenda attacking all things Azibo (chapter 6), in play since circa 1999-2000, particularly the Azibo Nosology about which he seems hell bent on seizing control outright (Kambon, 2003, 105). As part of that campaign, Kambon uses those he can manipulate or dupe as if a phalanx to create space. However, the AN II and the four-fold table (Azibo, 2014a, 2016a), Table 3 herein, and other forward movement on the nosology (Azibo, 2015b) nullify and void his insidious and loathsome efforts.

Back to Jackson-Lowman, the landscape is pretty simple. She has purveyed an extremely poor and toxic diatribe cloaked as constructive criticism. Actually, her critique deserves the colloquial adjective piss-poor because her analysis smacks of disingenuousness. In this light, her empty commentary reads like the work of a disdainful lickspittle—as she obsequiously throws the rock handed her by the hidden hand of Baldwin/Kambon—much more than a presenter of her own thought out positions.

Assessment: Some Overarching Considerations

Many psychological workers take measurements to assist them with therapy and research. How should assessment of this bipartite theory of personality be approached? For the peripheral component, inevitable usage of Eurocentric instruments and nosologies should heed the many cautions that have been advanced (Abdullah, 2003; Azibo, 2014a; Dana, 2013; Hilliard, 1991; Kwate, 2001, 2003; Morris, 2001; Schultz, 2003; Wright & Isenstein, 1978). Some of the topmost of these concerns are

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1. faulty assessment due to the Eurocentrism built into the instruments which can make the interpretation of the results vulnerable to category mistakes and transubstantive errors;
2. non-appreciation or ignoring of the cultural-linguistic idiom of the African ethnic/geopolitical group in question when administering the test and interpreting its results and constructing items;
3. failure to consider using culture-focused alternative instruments purported to measure a similar variable;
4. failure to consider how the state of a client's outer core (namely, racial identity infected by so-called acculturation and assimilation) might be affecting the peripheral spokes and the treatment process;
5. failure to acknowledge and to attempt to mitigate the political implications of assessment;
6. the problematic of framing or situating, consciously or unconsciously, test results in acceptance of negative-pejorative views of ADP's personality that are defaming;
7. related to item 6, reliance solely on instruments that focus on deficits and neglect social, emotional, and cultural strengths;
8. failure to use ADP's cultural contexts for interpretive clarity; and
9. reticence to incorporate racial differences in test results as possible red flags regarding validity.

For the racial metatheory component, normalcy and abnormality assessment of the outer core requires cultural focusing based in centered African epistemology, not mere centered African orientation. Though instruments measuring the outer core are many and various (Burlew, Bellow & Lovett, 2000; Jones, 1996), unfortunately most confuse identity regression and disorder with normalcy or identity progression (Azibo, 2014a; Azibo, Johnson & Robinson-Kyles, 2007; Azibo & Robinson, 2004; Azibo, Robinson & Scott-Jones, 2011; Robinson & Azibo, 2003). The explanation is the underlying parent theory is not African-centered epistemologically, but, at best, may merely be oriented Africentrically. When choosing and interpreting scores from these measures caution is called for. At the minimum, the chosen instrument should be an emic and ethnic group culture-specific indicator of psychological Africanity or disordered psychological Africanity. This rules out, in my view, measures constructed as generalized "ethnic identity" instruments. It certainly rules in a cloud of caution over them. Inherent in so-called ethnic identity measures is a "deficiency in applying [such] … scales of a generalized nature cross racially … as the practice precludes grounding the scale in ADP's racial reality" (Azibo, Robinson & Scott-Jones, 2011, 251). For example, it was suggested after examining their empirical results that more specific African-centered racial/ethnic identity measures rather than the more generalized ethnic identity ones employed "may be more sensitive to this population [African-U.S. adolescents]" (Townsend, et al., 2006, 111).

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An area that stands out for its underdevelopment—though receiving an excellent push in the 1970s (Wright & Isenstein, 1978)—is culture-specific projective techniques (Azibo, 2006a). Given the preponderance of clinical practitioners among African descent psychological workers and the heavy usage of projective testing, this fact is peculiar.

Steps in Assessment

It is a peculiarity as well that psychological workers, apparently, are truly at a loss when knowing what to look for when assessing from an African personality framework. From the metatheory's perspective, global clinical assessment should start with ORP/ORM normalcy. This is step 1. The templet presented in chapter 7 is best to guide the practitioner as it epitomizes mental health defined Africentrically. Said definition enfolds "explicit and implicit notions of … the nature of the African …. rel[ying] on interpretations and explanations from the African cultural deep structure …. [emphasizing] race maintenance or survival thrust" from which it is derived that "mental health is that psychological and behavioral functioning that is in accord with the basic nature of the original human nature and its attendant cosmology and survival thrust"(Azibo, 1989, 177,1996b, 54). Second, after assessing the outer core against the templet to gather a picture of normalcy status, psychological Africanity disorder using the Azibo Nosology II is assessed and diagnoses considered. This is step 2. Third, using criteria of the practitioner's choice to assess the peripheral part of personality, which usually includes the current DSM or ICD, the person is located using the four-fold table (Table 3) presented in chapter 8 and the practitioner follows the guidelines provided there. This is step 3.

Importantly, executing step 3 does not imply unqualified, whole hog acceptance of Western-based assessment principles, norms, and measures. This temptation must be tempered and made an anachronism when working with clients of African descent (Dana, 1993, 2013; Schultz, 2003). Moreover, it is the third step in which the "misdiagnosis monster"—culture-based misreading of ADP's symptoms which are assumed isomorphic to Eurasians—is bearded. It is step 3 *implemented Africentrically* which forces the practitioner who might discount socio-cultural impact on symptomatology among ADP to rethink that position. At this point in the assessment, if not before, the practitioner must come to grips with the multicultural reality (a) that "Whites or Europeans are no longer the standard by which the psychology of people is judged" (Azibo,1988, 81) and (b) appreciating that that historically has been the problem in the first place as "Black mental health and illness [frequently have been/still are] made over in white [frame of reference]" (Cheatwood, 1992, 3). Overall, the approach to assessment is straightforwardly simple and there appears little need to complexify the matter although more detail is available elsewhere (Azibo, 2014a, 42-46, 2016a, in review a).

Clarity on Normalcy versus Abnormality

Returning to the assertion that many instruments measuring the outer core mix-up normalcy with abnormality, the templet can be used as a corrective guide as it contains no racial identity regression or diffusion or confusion otherwise in psychological Africanity that might be misconstrued or masquerade as normalcy. It should be clear that according to the metatheory any instrument indexing normalcy in the outer core yielding scores or interpretations *incongruous with this templet* of African personality/psychological Africanity/racial identity functioning cannot be construct valid even if its reliability be high. Based on this bold assertion, it seems a warning is in order. Therefore, I offer a note of caution concerning the psychometric standing of instruments in the African personality/psychological Africanity/racial identity field overall if they can be seen as remotely purporting to measure the outer core. There are many instruments extant that report good internal consistency reliability including scale subscales. African American (n.d.), Psychological nigrescence (2001), Sellers, et al. (1998a) are popular examples, but by no means the only ones. Tres bon, n'est-ce pas? Emphatically no, as the bulk of these instruments focus and lean too much on reliability while being utterly void of and incapable of attaining construct validity (Azibo, Robinson, & Scott-Jones, 2011) which has been referred to as the whole of validity (Loevinger, 1957), a viewpoint still holding sway for many (Wikipedia, 2015). This is what should be psychometrically intolerable in the literature pertaining to the assessment of the outer core—especially in the so-called racial/ethnic identity literature. Also, this incapability for construct validity has revealed the shock that many researchers and practitioners by virtue of their postulating and reporting inauthentic, contradictory and often anti-African African psycho-cultural functioning—adjudged to be that on the basis of incongruity with the templet—as acceptable and often apical fail to distinguish abnormities from normalcy in their formulations of African personality/psychological Africanity/racial identity functioning. This is most serious and deserving of immediate attention from every scholar and practitioner. The matter has been thoroughly criticized and labeled the contradiction in construct conceptualization issue (CCCI) (Azibo, 2014a, 49-51, 2015a, 156-161; Azibo, Robinson, & Scott-Jones, 2011, 251). The 2nd edition of the Azibo Nosology is a corrective containing mentacide, psychological misorientation and the 53 disorders they predispose, culled from the works of 22 theoreticians and clinicians spanning the last 60 years, and is recommended for clinical assessment of abnormality in the outer core (Azibo, 2014a, 2015b). A symptom checklist of this pandect is in planning. (The reader may contact the author if interested in helping.)

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William Cross and Robert Sellers

As Exemplars of CCCI. *Though it* is elaborated as a point of research focus below, a word on the CCCI as endemic in Cross's and Sellers's paradigms is in order. As their models appear to be the regnant racial identity formulations applied to ADP with which most others appear consistent overall, the criticism likely applies to these other models too. Except for this overarching issue, the CCCI, the works of these two scholars, their colleagues and all it has spawned provides much to be built upon. The voluminous literature has indeed lived long as Cross's original model dates back to 1971 and Sellers's work entered at least as early as 1998. Although working independently, they articulated an identically flawed position on which their models are situated. For Cross, it is the distinction he makes between personal identity and reference group orientation or RGO (Cross, 1991) in which the latter forms the basis for understanding racial identity in his thinking. In brief, when African-U.S. use themselves and their ethnic culture as the reference point for self-assessment as opposed to Euro-American people and culture racial identity is usually more positive. The theme is similar for Sellers. He uses classic symbolic interaction framework which, shall we say, emphasizes just who is the looking glass self for the African-U.S. In other words, from whom, whose culture and what societal forces do African-U.S. defer to for self-assessment?

This matter of the racial-cultural-ethnic referent for self-assessment is properly one of appropriate versus inappropriate negotiation of the environment for ADP. In other words, what RGO or looking glass self connotes is an important variable for ADP—but not an identity or personality construct on which to hang theory. The theoretical problem ensues where Cross and Sellers base their formulations in these Eurocentric notions in effect utilizing them as constructs rather than conceptualizing them as ecological variables only. Historically, a major criticism of Cross's transformation model—extendable to Seller's model—is its "traditional Western psychological theoretical underpinning" (Stokes, et al., 1998, 173). I maintain it is the Eurasian-thought bases that are responsible for warping the formulations of each scholar as their theoretical and data-based interpretations almost never escape the web of Eurasian conceptualizing. For example, Cross has taken the position adamantly countless times in public lectures that he is a normal human being who happens to choose on the basis of his RGO to struggle for African-U.S. liberation, but he would be just as normal if he chose not to. In other words, for Cross, racial identity orientation has no inherent implication for normality in personality and psychological functioning: "the significance of reference group orientation … or group identity does not rest in a capacity to create, change, or enhance elements of personality" (Cross, 1991, 143). This thinking appears absurd on the face of it and certainly from the metatheory formulation.

There is nothing to recommend it. But, because taking this position is deferential to Eurocentric psychology's hegemony—by way of exclusion from personality—it was allowed to enter (with a splash) and find the niche therein it currently occupies. A similar nincompoopery is expressed by Sellers: "no value judgment is made with respect to what constitutes a healthy racial identity versus an unhealthy racial identity" (Sellers, et al, 1998a, 278). Apparently, Sellers has not learned that the "value free" orientation in Western training is bogus and anachronistic. More importantly, it also suggests his contributions in this literature may not be informed by literacy (defined earlier) meaning, in this instance, the application of African ancestral thinking about the nature of human nature to his racial identity work as the ancestral thinking is explicitly situated in value-laden considerations (Akbar, 1996; Azibo, 2011d). The Kool Aid of "value free" is best left undrank. Perhaps, a 180° turn would be more aligned with the Ancestors and potentially life-saving as "if we don't push [our] correct values, *we will get pushed on by others* with their values, whether they are correct or not" (Madhubuti, 1978, 135, original emphases). Sellers' position would seem to be an example of this.

It should also be noted that what makes the thinking of both Cross and Sellers "warped" is its diametric opposition to or ignoring of the thinking about normality expressed in the templet. Straightforwardly, the Cross formulation and Sellers's by extension are inadequate about "what is a healthy identity for African people who live in a White racist society" (Stokes, et al., 1998, 177). Something has got to give: either individualism-based ontogenetic, existential choice inherent in the Cross and Sellers models is preeminent to individuality-based choice adhering to phylogenetic, evolutionary predestiny or it is not. We cannot have both as the formulations are distinct and not on par one with the other. The question is, Is self conceptualized as me-myself-I preeminent to WEUSI or ALLUSWE as self conceptualization? Confronting this existential question—perhaps *the* existential question of the first quarter of the 21st century for ADP—is the inevitable consequence of epistemelogic centering in contrast to mere intending to be African-centered or pro-Black. Perhaps that is why it apparently is so frightening to genetically black scholars as once centered, there is no hiding place, nowhere to run from this question. The centered African creation mythos (chapter 2)—ADP's oldest remembered statement about their humanity—is clear that WEUSI represents normality in racial identity. It permits no confusion or contradiction in construct conceptualization on this point throwing into sharp relief the positions of Cross and Sellers and those building on them.

As Exemplars of the African Descent Researcher's Paradox. It is to be noted that in addition to the CCCI error, the formulations of Cross and Sellers err in not holistically integrating racial identity/RGO with personality per se—unlike Azibo's bicycle wheel formulation herein—as if "Black racial identity," "nigrescence," "cultural transformations," and so forth constitute a field unto themselves separate and apart from personality.

This too seems to be a function of uncritically launching from Eurasian conceptual platforms. As Eurasian psychology as a whole pooh-poohs the very idea of centered African personality (Azibo, 2015a), African descent identity scholars starting from the Eurasian conceptual universe, like Cross and Sellers, follow failing to meaningfully connect their theories with centered African intellection on personality or identity. When an Africana psychology research is undertaken but is situated in Eurasian thought, the African descent researcher's paradox looms. Recalling from earlier discussion that this paradox refers to being part of the Africana community and being trained in theory and research approaches which simply do not jibe with the reality of life for African [descent] persons rendering African descent researchers part and parcel to a system in which the misunderstanding of ADP's reality is perpetuated and consequently their degradation is enhanced, the paradigms of Cross and Sellers and similar others are seen to epitomize this. It does not matter if some are African-centered in orientation. That the models by Cross and Sellers truly represent fleshing on the African descent researcher's paradox skeleton is a life lesson for Africana psychological workers.

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Chapter 9

Research

A unified theory of the *Black experience* will constitute the most important research tool available to Black researchers   James Goodman (1976, 155)

A Telling Trend

Azibo's metatheory comes the closest to unifying African personality, psychological Africanity, racial identity and behavior for ADP globally, not just the United States. Researching it in all its aspects depicted in Figure 1 is critical to providing support for this personality theory/scientific fiction construct. Again, what puts the science in the fiction of personality theory is research. Starting with the phylogenetic core or hub then addressing the ontogenetic peripheral or spokes followed by ecological/environmental spaces between the spokes, research is reported across the structure, dynamics, development, psychopathology, treatment and assessment subjects. Overall, research deriving from the metatheory is supportive. Actually, there is a multi-decades trend among the African-U.S. for children, adolescents and adults showing that the greater the psychological Africanity measured at the outer core, the greater or more positive is the psychological functioning. This trend holds for other formulations that can be organized under the metatheory too. Charles Thomas asserted in 1971 that "Blackness is a tonic" (101-125). He was referring to the psychological. Over the 47 intervening years to date, research warrants raising this pronouncement to a truism: psychological Africanity is a tonic. Typical findings among the legion of studies can be found in Carter (1995, 139-149), Thomas, Hacker and Hoxha (2011), Croasdale and Mate-Kole (2006), Thompson (1994), Mumford (1994), Jagers and Owens-Mock (1993), Boatswain and Lalonde (2000), Hammond et al. (2014), Taylor and Grundy (1996), Bynum, Burton and Best (2007), Mandara, et al. (2009), Murray and Mandara (2003), Constantine, et al (2006), Caldwell, et al. (2004), Schultz (2003), Atwell and Azibo (1991), Neblett and Carter (2012), Neblett, et al., (2010), Chambers, et al (1998), Sellers, et al (2003), Sellers, et al (2006), Poindexter-Cameron and Robinson (1997), Buckley and Carter (2005), Heflin (1981), Altschul, Oyserman and Bybee (2006), Seaton, et al., (2012), Whaley (2016) and Wilderson (1979). It makes sense psychological Africanity being a tonic for African-U.S. given that racism is greatly implicated in that populace's mental health woes (Azibo, 2011c, 2014a; Williams & Williams-Morris, 2000). This tonic trend usually is found with measures of "ethnic identity" also (Greig, 2003).The tonic idea might be a reality for ADP globally. The phenomenon of connectedness to cultural roots relating to good mental health occurs among American Indian and Alaskan Native people also (Cavalieri, 2013).

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Naturally, Azibo's researches into each part of the holistic African personality metatheory will be featured as they have attempted to answer questions deriving directly from it. However, research by Semaj (1980) is presented first for its direct implication for one of the fundamental assumptions of the metatheory's structure and dynamics—ORB.

Structure and Dynamics

A Peek at ORB. Semaj's (1980) study is an instantiation of the metatheory's argument for ORB as innate brought on in evolution, though that was not his purpose. He compared older (ages 8-11) and younger (ages 4-7) children who had not developed the cognitive ability to process racial cues with those who had—i.e., those without versus with racial constancy, respectively—on three childhood measures of the outer core's ORP. He used the Preschool Racial Attitude Measure, the Social Affect to Black and Racial Reference Group tests. Results are shown in Figures 2a, 2b, and 2c. If Azibo's theorization is correct that the inner core ORB construct automatically engenders leaning toward things African, then ORP should be evident in the outer core of the very young very near the time they acquire racial constancy. Semaj pooled data across several studies he had conducted and found precisely this result on each measure for 4-7 year olds with racial constancy, but not 8-11 year olds with racial constancy. In fact, the latter group decreased in ORP behavior from 85% to 40% and increased in "neutral" responding from 10% to 45%. In contrast, ORP behavior for the 4-7 year olds with racial constancy increased from 68% to 75% (Semaj, 1980, 15). Thus African-U.S. children for whom race is a cognitive category (i.e., can process cues as racial phenomenon) appear as if pre-equipped by something or for some reason for ORP as indexed by these measures in a manner consistent with the metatheory's structural constructs. Thus, ORB per the metatheory would seem the prime explanation.

Alas, Semaj's results also show that aging to older childhood in the anti-African United States ecology is associated with diminishing ORP responding for children possessing racial constancy. Also, these results raise the possibility of a "critical period" for solidifying or losing the presumptively inborn ORB's generation of ORP sometime between 7 and 8 years of age. It should be noted that although Semaj reported the age x racial constancy interaction as statistically significant for each measure, as Figure 2b reports the Pre-school Racial Attitude Measure significance level exceeded .05. Still, it shows the same trend of the other two measures. Two out of three with the third in the direction of the other two suggests strong support.

Figure 2a:
Social Affect to Black
age x racial constancy $F(1, 76)=4.62$, $p<.05$

racial constancy-no   racial constancy-yes
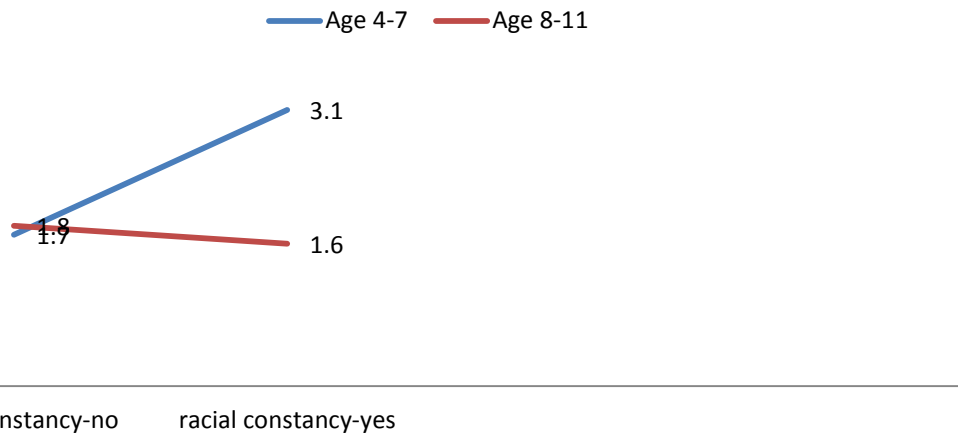
Figure 2b
Pre-School Racial Attitude Measure
age x racial constancy $F(1, 76)= 3.75$, $p>.05$

racial constancy-no   racial constancy-yes

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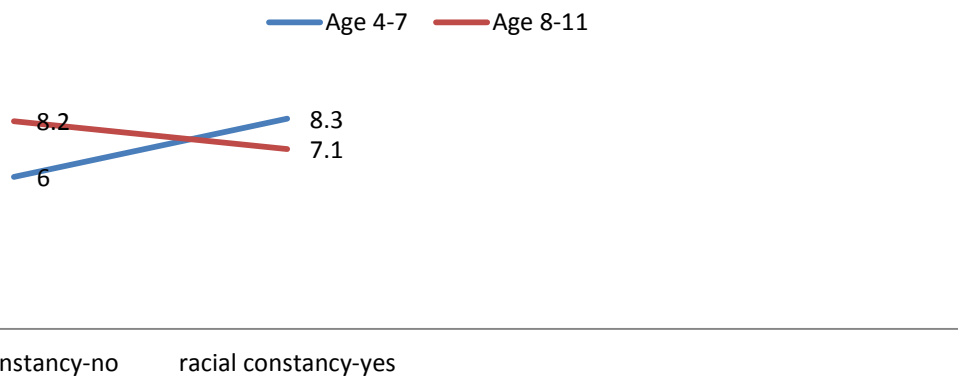
Figure 2c
Racial Reference Group
age x racial constancy *F* (1, 76)= 4.15, *p*<.05

age 4-7   age 8-11

5.4
4.5   4.5
3.9

racial constancy-no   racial constancy-yes
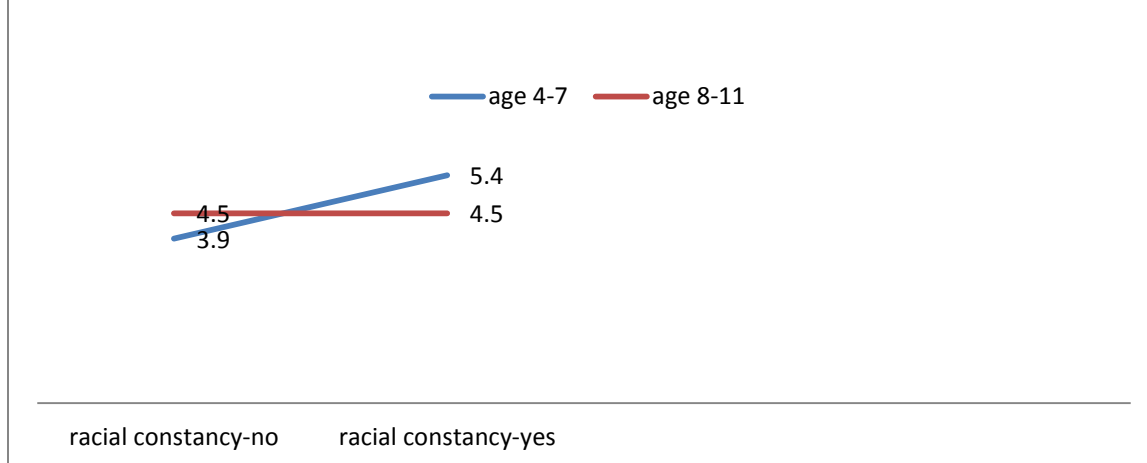
Approximating Spiritualistic Energy with Personal Causation. If the metatheory be correct that spiritualistic energy is the dynamic powering the personality's ORB → (through transposition) ORP → ORM structural relationship in the personality (where → stands for leads to) and if the presses in the ecology (spaces between the spokes) are Eurasian-based/formulated/oriented/sustaining in all areas of people activity, then African personality is under continuous onslaught. Necessarily, African personality will require intrinsic energy to keep moving in the ORP and ORM directions. As environment dominated by Eurasian civilizations is a constant drain on ADP's intrinsic energy and affords nothing in terms of extrinsic reinforcement for ORP and ORM behaving, it militates against the ORB → ORP → ORM relationship and thus the entirety of African personality. Although spiritualistic energy is theorized, not every African person will have that energy available due to draining by the ecology and/or interference getting in sync with it. Therefore many ADP may not be intrepid succumbing to the onslaught. Without a manifestation of intrinsic energy—spiritualistic or otherwise related—ORP and ORM likely suffers. Therefore, intra-race, ADP will be classifiable using measurable differences in ORP/ORM. A uni-dimensional low-to-high psychological Africanity continuum variable that reflects ORP/ORM status can be conceptualized as the most rudimentary model of African personality by definition (Azibo, 2006a). Investigating hypotheses about ORB, ORP and ORM behavioral correlates of the rudimentary model can provide tests of the metatheory's basic premises.

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Lacking a measure of spiritualistic energy, Azibo (1983c) used the personal causation construct as a rough substitute. It refers to the intrinsic motivation deriving from a feeling frequently involving flow—which is reminiscent of rhythm—born of feeling in control of outcomes existentially as the environment is negotiated (deCharms, 1968). The hypothesis of a positive correlation between personal causation scores and rudimentary psychological Africanity scores (RPAS) was confirmed and replicated in two small convenience samples from a community college (Azibo, 1983c). With confidence stemming from the personal causation results that indeed there was intrinsic energy somewhat akin to spiritualistic energy, i.e., either approximating it or maybe deriving from it, concomitant with psychological Africanity and thereby available to fuel the theorized ORB-ORP relationship, discernible in Semaj's results, the metatheory's logic compelled the question: Would RPAS relate positively to ORP and ORM behaving? Two experiments were run.

"Black" is Beautiful (only) when the Psyche is "Black." To test ORP, college students at a mid-western, predominantly Caucasian university were randomly assigned to rate the attractiveness level of yearbook photographs of "attractive" Caucasian or African-U.S. coeds. A bi-polar 1 (unattractive) to 11 (attractive) scale was used. Target photographs were pre-rated by a different group of students. They were regarded as equivalent based on mean ratings above 10. The thinking was that "Black" would be perceived as beautiful if the person's psyche was "Black." The results showed that as RPAS increased, the perceived attractiveness scores of the African-U.S. photo increased (β=.11) whereas the effect was opposite for the Caucasian photo as attractiveness ratings decreased (β=-.08). This interaction was statistically significant. The theoretical significance was the results supported ORP as a function of an outer core index (Azibo, 1983b).

Stay in My Corner. Azibo's (1983a) dissertation presented an experiment similar to his perceived attractiveness study. Published at Azibo (1991a), it sought to determine which ADP would "stay" with the race when requested by a higher status individual to abandon it. College students at a mid-western, predominantly Caucasian university were asked to evaluate (ORP) and recommend for a job (ORM) African-U.S. and Caucasian applicants who were presented as equally qualified. Participants were randomly assigned to either condition or a control group exposed only to same-race applicants. They were made to believe their responses would be used in the hiring decision. Manipulation check was confirming. For participants choosing the African-U.S. applicant over the Caucasian applicant, an "expert" in the job field with greater status characteristics than the student participant attempted to persuade the student to lower his or her evaluations of the African-U.S. applicant and to reverse his or her hiring recommendation in favor of the Caucasian applicant. Manipulation check confirmed participant's awareness of the expert's status characteristics. After this, evaluations and recommendations were done over. Status characteristics theory (Berger, Fisek, Norman, & Zelditch, 1977) predicts the participants will acquiesce because of their lesser status compared to the expert.

The metatheory, on the other hand, contends the ORM dictate of the action component and the ORP dictate of the outer core will manifest among those with higher RPAS in self-consciously defending, developing and maintaining ADP. Therefore, the higher RPAS persons would neither acquiesce in reversing their earlier recommendation nor lower their earlier evaluations of the African-U.S. applicant. Results supported the metatheory as high RPAS were statistically associated with greater "stay scores" (maintaining one's initial position) for evaluations (ORP) and the recommendation (ORM). Low RPAS were statistically associated with failure to manifest either ORP or ORM behavior indicated by failure to "stay."

A Note About the Theory-derived Steady State Approach

For perspective, these three studies (Azibo, 1983b, 1983c, 1991a) were conducted while I was a graduate student and set me on the theoretical and empirical track identified in the preface. These studies instilled in me great confidence in the African personality construct as a real phenomenon that should be pursued as they appeared to show firstly that an intrinsic motivational basis existed for sustaining the theorized African personality behaving and secondly that persons scoring higher versus lower in psychological Africanity could be counted on to reliably evince own-race preference and maintenance behavior. Recalling that Dr. M. L. King (1968) implored studying "the ideological changes in Negroes" (sic), the reader might feel the fire these researches stoked in a young and budding psychologist who at that time in his development could not understand why studies like these were a rarity among psychologists of African descent.

Motivated to facilitate others' successful study of African personality led me to lay out my gestalt on thinking through quantitative psychological research on ADP. I articulated the theory-derived steady state approach (T-DSSA) for this purpose (Azibo, 1988). It requires first a theory about African personality that is African-centered—preferably epistemologically and not merely in orientation or intention. From this theoretical base hypotheses are derived. Second, measures derived from the theory indexing psychological Africanity at the outer core are selected. Thirdly, the focus of the research is on correlates of the outer core functioning. Hence the steady state functioning of African personality is emphasized. Although back in 1988 Azibo deemphasized transformational, metamorphic developmental studies, that is not the case anymore as the T-DSSA has always accommodated and never barred them. My thinking was that by requiring inclusion of an outer core variable as a major, moderator or mediational variable in the studies of ADP, African personality research would not die of neglect. I reasoned as well that neither would the field ever have to ask in self-reflection "where is the African person in African personality research?" Additionally, the T-DSSA may be particularly helpful for graduate theses when, like the status characteristics study (Azibo, 1983a, 1991a), competing hypotheses are framed in an experimental context. This almost guarantees a result(s) approvable by the researcher's supervising committee. One budding researcher found the approach fruitful (Thompson, 2003).

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A Serious Note About Multidimensional Studies and Conceptualizations

Prototypical Profiles. Research is not limited to the low-to-high continuum that generates RPAS. Actually, multidimensional outer core conceptualization is currently popular. Azibo (2015a, 156) pointed out the multidimensional conceptualization actually dates back to before 1978 where we find "a lesser known albeit [apparently] the first multidimensional model in Wright and Isenstein (1978, 16-20)." It is important to point out something commonsensical. Specifically, scores from *every* dimension of a multidimensional model must be compatible with the uni-dimensional RPAS which derives from the low-to-high continuum of psychological Africanity. Obviously, this is a prerequisite for the construct validity of a multidimensional model's dimensions (Azibo, Robinson & Scott-Jones, 2011). Consider, for example, the original multidimensional model. It views the outer core as comprised of 6 motivational dimensions: pro-White (acceptance and approval of White American cultural and societal standards and a favorable attitude to Whites in general), anti-Black (negativism toward an African-U.S. cultural orientation including ideology, institutions, and denial of personal Africanity), anti-White (negation of Whiteness, White people, and White American orientation), pro-Black (personal and collective African-U.S. identity including personal commitment to the success of African-U.S. people), pan African (favorable orientation toward the kinship of continental and diasporan ADP), and Third World (plight orientation to ameliorate the of all oppressed people). Each dimension directly or inversely reflects the RPAS uni-dimensional continuum such that when measured higher or stronger inclinations suggests higher or stronger psychological Africanity orientation. If a reverse dimension, higher or stronger inclinations suggest lower or weaker psychological Africanity orientation. Theoretically, these motivational orientations could combine 6! ways in the psyche yielding a great many profiles. Five prototypical profiles are found in Figure 3.

Figure 3
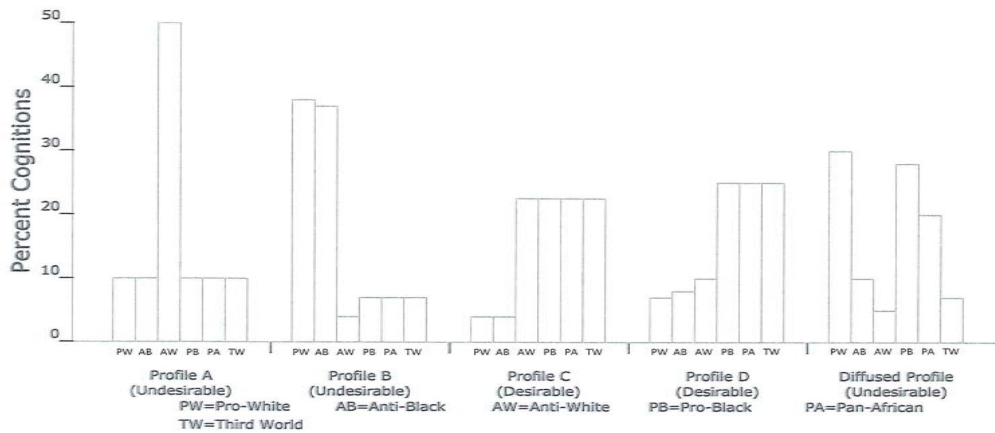
Hypothetical Multidimensional Psychological Africanity Profiles Consistent with the Uni-dimensional Rudimentary Psychological Africanity Continuum

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Azibo, Robinson-Kyles, and Johnson (2013) discussed these multidimensional profiles:

> Profiles A and B depict undesirable psychological Africanity. Profile A persons operates on negative AW energy. Conspicuously absent here are positive orientations that affirm psychological Africanity like PB, PA, and TW …. African person[ality] should not be consumed with AW alone. Vernacularly, the type of AW in Profile A is a "Charley Fever" where Mr. Charlie is a reference to the White man. And, the sentiment is one of "I just hate White people, all of them". A Profile B person operates on energy that affirms whiteness/Europeanism/Western civilization and negates all things African. Own-race maintenance is not possible with this person whereas anti-African behavior including activity injurious to ADP and behavior that extols and undergirds Caucasian/Eurasian people and social dictates would be expected.
>
> Desirable psychological Africanity is depicted in Profiles C and D only. The predominant orientations in each profile are positive energized African oriented ones. Thus, they provide a concrete guide for setting afoot the new African descent person. Is Profile C more or less favorable than Profile D? In other words, can AW orientation be positive? The history of Eurasian domination does produce Charley Fever of Profile A, but also demands nothing short of reasoned, rational anti-Whiteness given the predacious, vampiric history of Eurasian's relationship with ADP spurred by Eurasian culture itself which offers much to be critical of …. In this light, AW based in historical and cultural reflection is to be expected in reality prone ADP. This type of AW orientation is qualitatively different from that in Profile A, although it is as yet undetermined whether Charley Fever AW sentiment may meld with it or be mellowed by it.
>
> The Diffused Identity profile depicts a psyche consisting of high levels of some desirable orientations like PB and PA as well as the PW undesirable orientation. The reader should note that in our theorization *the PW orientation is dominant and highlighted in the cognitive structure of the Diffused Profile person* despite occupying about the same percentage of cognitive space as PB and PA. An individual with a diffused profile would likely as not respond with admixture of Pro-African and Pro-White behavior. Our thinking is that this profile is the most prevalent in contemporary cohorts of African-U.S. people. (114-115)

Yet, some currently popular theories postulate dimensions that contradict the rudimentary model continuum. This astounding fact is exemplified in the works of Sellers (Sellers, et al, 1998a, 1998b), Cross (Psychological Nigrescence, 2001) and all the researches that they have spawned these last two decades or so. Imagine, for example, a model describing four dimensions of the outer core called A, B, C and D. Dimension A refers to embracing the African aesthetic, B to martial attitude to eliminate ADP's enemies, C to acceptance of gay lifestyle, lesbianism, aspects of Americanism and Zionism, and deep-seated, heartfelt kinshp for Eurasians and D to holding dear ADP's life chances. In this model, as is typical in multidimensional models, each dimension typically stands conceptually equal to the others. Given that dimension C is not a "reverse" dimension (according to the articulated theory), dimension C is interpreted as indexing the outer core on par with the other three dimensions. *This is illogic*. Even if dimensions A-D accurately describe the modal psyche found in factor analytic nomothetic research, dimension C represents outer core disorder—certainly not normalcy in psychological Africanity—according to the templet, the metatheory and the mythos about African human nature. High scores on dimension C are in no way compatible or on par or reconcilable with African personality's ORB → ORP → ORM trinity which culminates in the uni-dimensional continuum's RPAS.

The conclusion has to be faced by psychological workers and racial identity and African personality scholars that whatever dimensions like dimension C are measuring, it is not normalcy in racial identity or psychological Africanity. It is not an index of the outer core by definition. If racial identity, psychological Africanity or African personality were so greatly distensible as to include dimension C phenomena, then what would these dimensions A-D represent really? Just what would that be? This was Bobby Wright's (1982) point stating "if [psychological and cultural] Blackness is everything, then it is nothing." That Cross's and Sellers's models include dimensions very much like dimension C should serve as a caution in understanding them. Dimensions and conceptualizations like "C" reflect Cross's (1991) thinking that "*[t]here is no one way to be Black* [psycho-culturally]. Being [psycho-culturally] Black involves a wide spectrum of thoughts and orientations" (149, original emphases). Azibo's metatheory postulates two things on this wrongheaded point:

> (1) that there is only one way to be psycho-culturally African (Black) in the context of psychological normality as the metatheory defines it and that is to negotiate the environment with the widest spectrum of thoughts and behaviors so long as they are oriented to defending, developing and maintaining the life, life chances and culture of ADP so that they remain in the world in perpetuity everywhere hereafter (here on the planet after we have passed on) as psycho-cultural and genetically unaltered ADP. No other formulation can be derived from the nature of African human nature conceptualization contained in the creation mythos (Azibo, 2011c, 2014a). Therefore, deviation from this anywhere, everywhere, everytime is psychopathology. As well,

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(2) it is in the synchronization and integration of the ontogenesis-linked peripheral (secondary) and phylogenesis-linked racial (primary) components of personality wherein diversity in African survival thrust or naturalness unfolds with the widest possible spectrum of individual orientations. This is where personality may best reveal the "understanding of individual experience and behaviour at both the general and the particular levels" that Sloan (2009, 58) spoke of.

What to do with dimensions and conceptualizations like "C"? It seems the metatheory requires they be re-worked in the context of African personality *disorder* for any model in which they are found, but does not necessarily call for abandoning or dismantling the host model altogether. Instead, the metatheory organizes the literature coming under its purview and scholars may choose to work with whichever model fits their thinking so long as within the framework of the metatheory.

The illogic of a dimension like "C" is absent from the multidimensional models presented by Thompson (1991) and the one found in Wright & Isenstein (1978, 16-20). The illogic is explainable first by the theorist's non-location in epistemological African-centeredness. Actually, the theories of Sellers and Cross and their colleagues apparently reject, eschew and run from applying epistemological centering to their formulations. Consequently, their theories view what herein is called the outer core as buffeted about by racist ecology and individual's subsequent adjusting. Thus, in their theories the outer core has no inherent integrity. The outer core is in their models a function of the environment in which Eurasians specify Eurasian behaving and anti-African behaving by ADP as acceptable, rational and expected normalcy. Thus, the Sellers and the Cross models incorporate and measure African-U.S. adaption to this Eurasian-defined reality as if they were measuring something authentically African-U.S. in basis. Flowing straight from the African descent researcher's paradox, this is a prime example of what philosophers call a category error (Ryle, 1949)—a semantic or ontological error in which things belonging to a particular category are presented as if they belong to a different category. Similarly, The African Psychology Institute (1982) would label it a transubstantive error—a mistake of meaning that occurs when the behavior and cultural manifestations of one people are interpreted with the meanings of another people. It is through these errors exactly in this way that both Sellers and Cross formulate a dimension(s) that is actually an abnormality from the metatheory's definitional perspective—as is dimension C—as positive or neutral with conceptualization as apical always looming. Again, I underscore that neither the Sellers or Cross model is epistemologically located in the African center as these models ascribe interpretive preeminence to the environment as if (a) the environment itself was unspecified by Eurasians or (b) said specification was insignificant.

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The intellect of psychological workers who make transubstantive and category errors of this sort in this field should not ipso facto be called into question as miseducation via indoctrination in Western training seems self-evident upon an epistemologic centered African evaluation of their theories. However, it seems as significant as it is undeniable that there is great misguidance in play among many African-U.S. psychological workers (Azibo, 2011a) reminiscent of as stated above "a still here legacy of slave and colonial mentalities still holding sway over African descent psychological workers' conceptualizing" (Azibo, 2015b). As long as that be the case with the mental health of ADP's intelligentsia, then what chance have the masses?

Demystifying the Multidimensional Idea

The "multidimensional" idea in racial identity/African personality/psychological Africanity theory and research can stand to be demystified. The term itself may be misleadingly impressive. That it connotes an advancing beyond the rudimentary model even as to contradict it should have been a red flag to scholars, but instead it appears many have embraced this "bass ackwards"— truly it is—idea as progressive. This author's contention is that when the multidimensional thrust burst onto the racial identity/African personality scene in the late 1990s and early 2000s as a zeitgeist it ushered in a new direction, but was hardly an advance in any sense of the word. Hence, as Sellers's and Cross's appear to be the leading multidimensional models (African American, n.d.; Psychological nigrescence), they warrant stepping back through so that the multidimensional idea might be properly placed. The particular illogic of their formulations was arrived at in the following sequence. Sellers

a. operating from Eurasian symbolic interaction theory in the first place, sans tempering interpretations using epistemologically centered African lens, took the position that "no value judgment is made with respect to what constitutes a healthy racial identity versus an unhealthy racial identity" (Sellers, et al, 1998a, 278).
b. From this frame, he formulated a 4-dimensional model,
c. then took concepts and test items from extant uni-dimensional cultural metamorphosis transformational process models and other formulations and measured them—not as process—but as a steady state product. In so doing, an assessment of the individual's outer core at that point in time was undertaken.
d. Presto his "Multidimensional Model of Racial Identity" took off.

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e. Picking up on the zeitgeist toward multidimensionality, Cross and colleagues (Psychological Nigrescence) adjusted his uni-dimensional, personal identity stage transformation process model, which was situated in Eurasian-based reference group orientation theory, by articulating and measuring the steady-state products or behavioral correlates associated with each stage. In deemphasizing (not precluding) process for product, the behavioral repertoire of each stage becomes center stage and, ipso facto, was his multidimensional model birthed.

But, just what has taken place here points a-e? Taking stock of the matter raises the question, Is it a big deal or not so big a deal taking the same transformational stages (mostly) and shifting focus from process to product? (Incidentally, Azibo called for this shift in 1988.) When boiled down, that is all the multidimensional zeitgeist ushered in separately by the admittedly diligent works of Sellers and Cross and their colleagues is made of. For example, Sellers's salience and centrality constructs appear to be based in little more than Cross theory preencounter products. Upon the jolt upwards in psychological Africanity subsequent to an encounter, increased salience and centrality eventuate in or stimulate enhancement in the regard construct. Sellers's public and private regard constructs seem to be mostly Cross theory immersion and emersion products. Sellers's ideology construct seems like Cross theory internalization products. This is pointed out not as theoretical fustigation, but as critical effort to place, not pooh pooh, these two models, and similar others by extension, and the work they have been inspiring while simultaneously demystifying multidimensionality.

The models would seem negatively placed fundamentally in the sense of the sociology of knowledge. Specifically, in the African versus Eurasian psychology paradigm contestation the Cross and Sellers models represent, in actuality, advancement of Eurasian-based African personality or identity theory. Forewarned about this by Azibo (1992a, 1994), could it be that psychological workers of African descent subconsciously desire and prefer working with blackfaced Eurasian theory? There is a palpable problematic of slave and colonial consciousness lingering amongst them (Azibo, 2015b)? Slave consciousness, of course, precludes thinking from the epistemological African center. Shifting to this center is all these valuable models by Sellers and Cross and the models and research inspired by them need do to transition into epistemological soundness. As this transition would seem a readily doable desideratum, it must be asked non-rhetorically What is stopping the reader from seriously studying and locating himself and herself in the African frame of reference or asili? Also, this transition should be exciting and painless for scholars intending to be African-centered truly, meaning in location; not merely orientation.

Nevertheless, it would be a grave mistake to overlook that in their original and current formulations, the Sellers and Cross models are instantiations of "transubstantiation"—the process begetting transubstantive error. As this has gone on mostly appraised approvingly since the early Cross and Thomas models (Cross, 1978), in suspiration I ask rhetorically Can you imagine that, the shame and shock to the self-respect and dignity and the affront to the freedom and literacy of centered African psychological workers that these willingly rank apotheoses of hagiographic paeans to Western-based psychological thought—insofar as they base psycho-cultural knowledge about ADP in said Western psychological thinking—represent? I can. It is as if omnipresent and omnipotent Eurasian master's external defining of ADP is proper as if ADP were the Academy's contraband. "Ain't you got no shame, African descent psychologist? Ain't you got no shame?" (paraphrasing radio personality Bob Law's querry to ADP frequently asked after discussing especially bad behavior.)

ORP/ORM Research Reconciling Multidimensionality with RPAS. Azibo, Robinson-Kyles and Johnson (2013) investigated the original multidimensional model. This 6-dimension model can be converted into a 2-dimensional one that contrasts Africentric (pro-Black, anti-White, pan African, and Third World orientations combined) and Eurocentric (pro-White and anti-Black orientations combined) motivational orientations (the latter was originally called Anglocentric). The Africentric dimension affirms psychological Africanity whereas the Eurocentric dimension, a reverse orientation, negates psychological Africanity and affirms a mental Caucasianess. These constructs are operationalized with the Black Personality Questionnaire (Azibo, Robinson & Scott-Jones, 2011). With these schemes, research participants were classified into three groups—correct orientation (scoring that endorses ORP/ORM behaving), incorrect orientation (scoring that endorses preference for and maintaining of Eurasians and their way), and diffused orientation (scoring likely as not endorsing of ORP/ORM behaving as endorsing Eurasian preference and maintenance). In sum, the technique starts with multidimensional scores then converts them onto a uni-dimensional continuum of correct-diffused-incorrect psychological Africanity consistent with RPAS. A technical presentation can be found in Azibo (2014a, 49-50).

The hypothesis that a measure of "pure" outer core functioning, which means psychological Africanity as would occur had there been no enslavement and colonialism by Eurasians, would be highest in the correct orientation group, lowest in the incorrect with the diffused occupying a middle position was tested in two studies (Azibo, Robinson-Kyles & Johnson, 2013). The African Self-consciousness Scale was selected as the measure approximating pure psychological Africanity. As seen in Figure 4, the results from both studies showed exactly this pattern.

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Figure 4
Mean African Self-consciousness Scale Score

	correct orientation	diffused orientation	incorrect orientation
Study 2	6.94	6.41	5.72
Average Study 1 and 2	6.45	5.74	5.16
Study 1	5.96	5.07	4.6

Study 1 —— Study 2 —— Average Study 1 and 2 ——

Thus, three points are highlighted regarding this correct-diffused-incorrect orientation format: it appears to be a construct valid assessment of the outer core, its construct validity is realizable only because scores from the constituent dimensions are each compatible with uni-dimensional continuum RPAS, and it makes theoretical and methodological sense to combine scores from different dimensions of a multidimensional model—or different aspects within a given dimension of a multidimensional model—so long as each is compatible with RPAS, bearing in mind that some scores are reverse indicators. Theoretically, combining is compelled whenever a uni-dimensional low-to-high score is wanted to represent the multidimensional. Most, however, like Vetta Thompson are against combining scores from different dimensions taken from their instruments (personal communication circa 2011) and presumably other ones. Although some scholars are locked into the idea that "distinct dimensions" should be studied only in their own right, that does not ipso facto rule out combining. Why not combine or do both studying singly and combining especially when it makes theoretical sense from the rudimentary uni-dimensional continuum framework Azibo (2006a, 2015a) articulated? The same holds for combining stage or status scores from uni-dimensional models when said scores taken alone are compatible with RPAS.

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Development

Fundamental Formulas. A foundational principle regarding the development of personality is Atkinson's (1981) formula that $P = f(H, E_{ef})$. This says that personality is a function of heredity, the earlier formative environment and the interaction between the two which is indicated by the parentheses. Although this formulation is largely ignored in the cultural transformation theory literature, Azibo pointed to its criticalness for African personality/racial identity development theory about ADP and adjusted it to include later formative environment (Azibo, 1998, 2015a; Azibo & Robinson, 2004). It is to be noted that the formula reveals heredity has a role in personality and identity development. This is where the metatheory's inner core construct enters. The formula in light of the metatheory is updated for ADP as $P_A = f(H_{eDKa}, E_{ef, 1})$. This reads the African personality is a function of heredity of ensoul with Divine Ka (Azibo, 2011d, 2015a; Chivaura, 2015), earlier formative and later environments and the heredity-environment interaction.

Historical Backdrop on Development. But as earlier discussed, most transformational theorists, being stagnantly tied to the field's ossified orthodoxy and environmentally encapsulated thinking, pursued so-called nigrescence transformation studies as if "nigrescence" were a field unto itself separate and apart from African personality and eschewed all biogenetic notions. Apparently, any thinking about biogenetics was an affront and embarrassment to many identity scholars from the time of Francis Cecil Sumner through nascent African psychology's origination (Azibo, 1996a). The vast majority seemed to have prejudged biogenetically-based thinking as offensive, non-intellectual "Black reverse racist thinking" mainly because Eurasian scholars had so abused and ingrained the "Black genetic inferiority" idea. Of course, this practically guaranteed the usage by African descent identity scholars of Eurasian psychological concepts for jumping off points and interpretive framing of ADP's identity development. The typical identity framework up until the racial consciousness zeitgeists of the 1960s and 1970s was negative and pejorative with more affirmative and positive theories arriving subsequently (Azibo, 1990a). It was in the latter type of theories that concepts like reference group orientation, symbolic interactionism, ego development, humanism, and so forth—all thoroughly deriving from Eurocentric thought—were vigorously applied in framing and interpreting ADP's identity development by African descent identity scholars. Though inappropriate from the African asilic framework, this was a significant step forward over negativist-pejorativist theses about ADP's normalcy in personality or identification characterized as Sambo-like or otherwise marked with scars of oppression.

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Still, the affirmativist-positivist type of theories that rejected biogenetic thinking, which could be viewed as a "pro-Black camp" (Azibo, 1996a), when read critically in light of centered worldview as presented in Azibo (1992a), are seen to articulate an identity denouement that is a bricolage of the Eurasian's socially engineered and thereby domesticated "negro" invention as in "*From Nigger to Negro: Dysfunctional beginnings of identity for New World Africans*" (Jennings, 2003, 251). Ironically and erroneously, this "negro" bricolage—while at once the greatest example of the power of Western psychology to socially engineer and control behavior á la B.F. Skinner's 8-word utterance that "behavior is shaped and maintained by its consequences"—is interpreted through pro-Black camp framing as progressively and positively "African" or "Black" (Azibo, 2014a, 2015a). At this point in our study, the reader might understand that this is illogic on steroids. These identity development scholars have done precisely what Tommy Curry (2011a) criticized Africana philosophers for. The reader should read my bracketed words into his statement: the scholars define [the field's] validity to the extent Black authors extend the thought of white philosophers [psychologists] toward race … [T]he extent to which Black theory converges with established white philosophical [psychological] traditions and white racial sensibilities continues to misguide many of the current philosophical [psychological] techniques of Africana thought …. [This] has made current scholarship in African American and Africana [psychological] thought *derelict*, in the sense that all investigations into Blackness are normatively and hence ideologically driven and not culturally relevant to the actual lives of Africana people. (Curry, 2011a, 314, emphasis added)

Moreover, using the various Eurasian concepts (reference group orientation, symbolic interaction, humanism, looking glass self, et cetera) for framing has been more nocuous for the field than upraising. Therefore it is neither poison pen nor japery to pound the point. Rather, it is instruction. It was the actual framing from the Eurasian center that set the stage for an error engulfing all of African-U.S. psychology since Charles Thomas and William Cross first published their models in 1970 and 1971, respectively (Cross, 1978; Cross, Parham & Helms, 1998). So egregious is the error that it just cracks the skull and warrants an apology.

An Apology. Though this writer has never committed this error and has fought it his entire career, I offer with utmost sincerity and the deepest shame and embarrassment for my African descent psychological worker confreres, on their behalf, a sincere "our bad," nuestra culpa. The apology is owed to ADP for the error of presenting this denouement in despoiled racial consciousness as apical rather than as sophisticated regression to the earliest stage, state, or status [of racial identity/African personality]. (Azibo, 2014a, 125) That this confused view continues repeating from one generation of transformational and expanded multidimensional racial identity scholars to the next … nonplusses. (Azibo, 2015a, 157)

Permit this author to deeply apologize for this failure by psychologists and mental health workers of African descent because the minimum expected of psychological workers is knowing, spotting and correctly distinguishing normalcy versus abnormal psychological functioning. (Azibo, 2014a, 125) Technically, this error is *the contradiction in construct conceptualization issue* [meaning again] the spectacular misinterpretation of African-U.S. regression and dysfunction [i.e., mental disorder] in racial identity/psychological Africanity as progression. (Azibo, Robinson & Scott-Jones, 2011, 252, emphases added)

This error cannot be pointed out enough as it is pervading. The damages have been untold—hindering centered African psychological perspective in theory, research and practice and directly translating into en masse susceptibility of ADP to the powerful seductions offered by the Eurasian world order so evident today (Schiele, 2002). "Healers" are supposed to protect ADP against susceptibility of this sort. Surely, the psy-profession healers and psychological workers of African descent would be sorry for dropping the ball—if only they could see the CCCI error. Even so, I cannot intellectualize away the splanchnic prickling I experience every time I encounter formulations with this error. Einstein's observation has been somewhat salving: "Whether or not you can observe a thing depends on the theory you use. It is the theory that decides what can be observed" (cited in Aluli-Meyer, 2008, 217). Regardless, I can only assuage my disappointment by invoking Chinweizu: "it is perhaps prudent to remind oneself that the loftiest credentials have never been a barrier to uttering nonsense" (cited in SaTlou, 2012, para. 18). This is not said with spite or tongue-in-cheek, but in all seriousness as it would seem that many mental health doctors of African descent need a doctor (Azibo, 2015b; Farrakhan, 1987). This makes sense as they have emerged from a populace saturated with mentacide and psychological misorientation.

Towards Recovering Face. To help clarify the theoretical matter, to make the CCCI error unmistakeably seeable, and to help centered African psychology recover this fumble, Azibo conducted survey research hypothesizing that the denouements reported in so-called nigrescence cultural transformational theories are regressions to earlier identity status or stage. His hypothesis was confirmed in three datasets of college students. Robinson and Azibo (2003) found that scores from both the lowest/deracinated and highest/apical stages from Milliones's (1980) Developmental Inventory of Black Consciousness (DIBC) measure, pre-consciousness and integration subscales respectively, correlated negatively with scores from two measures of the outer core formulated in advanced theories in Table 2—namely, the African Self-consciousness Scale (ASCS) and the Black Personality Questionnaire (BPQ). If the denouement of integration were not a regression to pre-consciousness, then its correlations with outer core scores should have been positive if indeed it represents the apical progression that transformation/nigrescence theory claims for it.

Also, DIBC confrontation and internalization stages lie sequentially between the beginning and denouement stages. In Milliones's model, then, these stages reflect progressive metamorphosis away from deracinated pre-consciousness. Thus these stages represent sequential increment in psychological Africanity. Scores from confrontation and internalization stages correlated positively with the ASCS and BPQ outer core measures as they should have theoretically.

A consonant pattern of correlations repeated in Azibo, Johnson and Robinson-Kyles (2007). In that study, Cross's (1979) Stages Questionnaire which measures his original transformation model was used along with the DIBC and the two advanced theory outer core scales, the ASCS and the BPQ. The pre-encounter subscale of the Stages Questionnaire measures the first stage in mental metamorphosis to higher states of the outer core. Pre-encounter scores correlated positively with both DIBC pre-consciousness scores, as it should have, and DIBC denouement stage integration scores which it should not have if the denouement represents apical identity development progression. Also, Stages Questionnaire pre-encounter scores were inversely correlated with metamorphic progression DIBC confrontation and internalization scores supporting the stage-typic metamorphosis away from deracination idea. Thus, along with evidence for transformation there is evidence that the denouement indexes regression as in Robinson and Azibo (2003). Additionally, DIBC stage scores were combined into a single total score relying on the same logic for combining dimensions of a multidimensional model discussed above. The reader should pause for a moment and ponder if combining different stage or status scores in a manner that presumes compatibility with identity development mounting and progressively mounting along the rudimentary low-to-high continuum represents mishmash and hodgepodge or something psychically meaningful.

Azibo, Johnson, and Robinson-Kyles (2007) took the latter position. Two combinations were computed yielding two distinct total scores. One is DIBCT which is a sum of the four DIBC stage scores as if the stages taken sequentially indexed identity progression as claimed by nigrescence transformation theory. The other was computed as if the DIBC stages sequentially depicted identity progression initially followed by regression by the time of denouement. It was computed by subtracting the DIBC end-stage "integration" score from the total score DIBCT yielding DIBCT-I. For both the ASCS and the BPQ, their total scores correlated with DIBCT-I statistically significantly greater than with corresponding correlations with DIBCT. This is interpreted as follows: when the influence of the DIBC denouement stage is removed as in the DIBCT-I score, the association with advanced theory outer core psychological Africanity scores is enhanced. The same correlational analyses of DIBCT and DIBCT-I were conducted with advance theory multidimensional scores of the outer core earlier identified as Africentric and Anglocentric (sometimes called Eurocentric) which is a reverse index. The meanings are self-explanatory. The consonant pattern of correlational results repeated again as the Africentric score correlation with DIBCT-I was statistically significantly greater than its DIBCT correlation.

In contrast, the negative Anglocentric score correlation with DIBCT-I was statistically significantly less than its negative correlation with DIBCT. The result with the Africentric variable receives the same interpretation as the uni-dimensional results. The Anglocentric variable should have evinced a statistically significantly stronger negative correlation with DIBCT than DIBCT-I if the former represents apical identity progression, but the opposite result occurred. This all suggests that end-stage or denouement stage is regression.

Azibo and Robinson (2004) tested the Stages Questionnaire end-stage of internalization as a regression to the beginning stage of pre-encounter using the BPQ outer core measure. It provides a uni-dimensional total score along with the Africentric and Anglocentric multidimensional scores already mentioned. These three scores served as correlates of pre-encounter and internalization scores as well as predictor variables in multiple regression analyses. Like the Robinson and Azibo (2003) and Azibo, Johnson and Robinson-Kyles (2007) studies, the pattern of correlations suggest denouement stage as regression. Specifically, total BPQ outer core scores correlated inversely with pre-encounter scores as they should have, but did not correlate with internalization scores which, if internalization was actually assessing identity progression, a positive correlation should have resulted. If internalization scores were actually measuring regression to earlier stage mentality, then failure to correlate with the advanced theory outer core total scores is the expectation. Also, Africentric score correlations with pre-encounter and internalization scores mirrored the BPQ total score results—inversely correlating with pre-encounter scores and not correlating with internalization scores. Anglocentric scores positively correlated with pre-encounter scores as they should have, but correlated positively with internalization scores. If the internalization scores represent identity progression as nigrescence theory claims, then this result is not supportive. If Stages Questionnaire internalization scores measure regression, as Azibo contends, the positive correlation with Anglocentric scores makes sense. So too does the pattern of correlations resulting from analyses between Africentric and Anglocentric with Stages Questionnaire total score which was computed by combining—specifically, through summing all of its subscales (pre-encounter, immersion-emersion and internalization). Africentric scores failed to correlate with this total and Anglocentric scores correlated positively. The pattern does not make sense if total Stages Questionnaire score measures progression in identity. The results should show the opposite pattern.

It seems appropriate to preface Azibo and Robinson's (2004) multiple regression results with an anecdote. Esteemed ancestor psychologist Dr. Robert Guthrie provided a comment upon viewing the data at a presentation circa the early 2000s: "Correlations being what they are, well, they're just correlations. But, the multiple regression [statistical] analyses close the point" about end-stage regression. Agreed, but there also is something specially powerful and beautiful about a pattern of correlations across different datasets and instruments falling out as predicted.

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Table 4 reproduces Azibo and Robinson's (2004, 259) multiple regression results. Both Africentric and Anglocentric variables predict the pre-encounter variable in the expected way, inversely and positively, respectively. However, for the alleged apical identity variables internalization and the combination uni-dimensional total, Africentric scores did not predict at all whereas Anglocentric scores predicted positively—just like with pre-encounter—instead of negatively. Nigrescence-transformation theory cannot explain these results which run counter to it.

The results of the research pertaining to psychological Africanity development seem clear that upon arrival at a transformational model's end-stage or status, the direction appears to have reversed 180°. Could anything be more disrating for cultural transformation models as they all claim the opposite? Could the statement that "full conversion [up] through Integration or Double Consciousness [denouement stages is] a mark of cultural adjustment" (Taylor, 1998, 91) be more misguiding? Once more, I issue an apology to the masses of ADP on behalf of their no doubt well-intended African descent psychological workers—that is, the ones who have participated in engraining into orthodoxy this egregious conceptualization that typical transformation metamorphoses conclude in identity progression. It just cracks the skull.

Azibo's Sequential 5-Stage Model: The Process of Identity Diffusion. The conclusion was on point that "[t]he most comprehensive understanding [about ADP's identity development] seems to come from applying both models [the metamorphic cultural transformation and the holistic African personality] to the process of identity development" (Richardson, 1998, 80). The metatheory brings both types of models together but goes farther than Richardson by organizing the transformational ones under its purview. This brings the transformational models more in line with centered African deep thought about the nature of African humanity thereby eliminating errors like the contradiction in construct conceptualization. As a result, Azibo reviewed the Cross (1978, 1991), Fanon (1963), Jackson (1976), Poussaint (1966), Thomas (1971), and Toldson and Pasteur (1975) cultural metamorphosis models and postulated a model of modal cultural transformation from the rudimentary, uni-dimensional continuum perspective. The result was a sequential 5-stage (step or status) process (Azibo, 1983a, 1990a; Azibo & Robinson, 2004):

Stage 1: The person's worldview is Eurocentric [Eurasian]; thought and behavior patterns are anti-African; and there is passive acceptance or outright support of European [Eurasian] hegemony over African life; At the same time, salience of race in the social structure is denied.

Stage 2: The European [Eurasian] hegemony and worldview are rejected; there is active resistance to White hegemony; thought patterns begin to focus on affirming Africanity; and the dominant orientation is an anti-White reaction (this stage is usually thought to be engendered by a negative encounter with Whites or institutional forces they control).

Stage 3: Thought patterns and motivational orientations shift to pro-Black [pro-African]; knowledge about Africanity is sought; and feelings of racial pride are realized.

Stage 4: The pro-Black [pro-African] identity is internalized; the person is committed to his or her African identity; energy is directed toward enhancing African life; and there is a sophisticated understanding of the salience of race in the social structure.

Stage 5?: Race, again, loses significance; interracial activity becomes salient; and Whites may be sought as 'significant others.' The person has now transcended race.

Close analysis of Stage 5? reveals it to be similar to Stage 1, thus actually depicting regression—not progression—in identity. Deliberately, therefore, we place the question mark with Stage 5. The regressed identity of Stage 5? is sophisticated. By this we mean that, in regressing to a Stage 1 identity after attaining Stage 4, much of the rank anti-Blackism/anti-Africanism associated with 'deracination' … or categories of psychological misorientation … is significantly lessened. What is highlighted is the inclination toward White people [Eurasians generally] and their culture. The description of Stage 5? shows a snug fit with the descriptions of [most metamorphic model end-stages]. (Azibo & Robinson, 2004, 252-253).

Although the transformational phenomenon as theorized by Azibo is based on metamorphoses characterizing the late 1970s thru the early 1980s, his psychological Africanity development model makes a threefold contribution germane to all living generations of ADP and their progeny.

First, it depicts the process of identity diffusion which explains in stage-typic terms how the outer core of ADP comes to be admixed with dominant Eurasian and non-dominant African cognitive elements. Therefore nigrescence and cultural transformation are indeed misnomers for the metamorphosis. The modal "negro-to-Black" metamorphosis is not, nor was it ever, the "process of becoming African or Black" psycho-culturally.

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This conceptualization, despite having been burned into the literature, is nonetheless erroneous. It seems more accurate to conceptualize this "negro-to-Black" metamorphosis as a bastardization or hijacking of an authentic in origination transformation process by Eurasian specification of the environment (hegemony). The process of identity diffusion would seem the more proper terminology. Indeed, it is this process alone that can be seen to predispose the individual for the eventuating identity regression depicted in Stage 5?. In sum, s*ophsiticated regression* is the culminating identity orientation resulting from the diffused racial identity

> In other words, a genuine arrival at denouements [like Stage 5?] … only occur as a result of a racial consciousness that has undergone diffusion …. [Stage 5?] denouements belie progress in racial identity development and imply a *circumscribing, circumventing,* and a *shutting down* of an orientation [most often initiated authentically out of ADP's existential reality] that pursues interests of people of African descent [with priority]. (Azibo, Johnson & Robinson-Kyles, 2007, 129)

This unfortunate denouement, Stage 5?, of this unfortunate process of identity diffusion must not becloud the positive significance of psychological metamorphosis based in reaction to environmental calamities as "one thing is quite certain: the Black power movement [despite mostly based in reaction historically] has been the most effective mass therapy for [B]lack Americans yet" (Bulhan, 1985, 152). (The Black Lives Matter movement has/had this potential, but the youth have not been aided by many including African descent mental health workers who refuse to organize for anything other than annual picnics and such.)

Process Denouement Versus Starting Point Product. Second, Azibo's model of the metamorphosis process is as forward looking as it is past descriptive. This point should not be overlooked. Specifically, for the generations not experiencing the social movements of the 1960s and 1970s or consequential aftermaths (Harris, 1990; Van Peebles, Taylor & Lewis, 1995, 13-40) and the remaining un-Afrocized age peers, Stage 5? is not a *process* denouement for them. Viewed more correctly, it is a starting point *product* of their identity diffused outer cores. That being the case, it too can undergo metamorphic transformation—unfortunately, usually borne not of pro-action, but of reaction to tragedies and catastrophy—as, for example, suggested by the sustaining of the "Black Lives Matter" social movement by theretofore non-political, non-activist, non-African-centered young people since "Ferguson" (Curry, 2014b; Owens, 2015) and the subsequent string of White violence. The latter is more proof that "Black lives" have never mattered to Americans (Abu-Jamal, 2017).

May all who have been "smoked"and viciously violated by American domestic terrorism whether state or individual—Tanisha Anderson, Sean Bell, Sandra Bland, Alan Blueford, Rekiah Boyd, Michael Brown, Eleanor Bumpers, Phillando Castille, John Crawford, Troy Davis, Amadou Diallo, Michael Donald, Michael Ellerbe, Eric Garner, Ramarley Graham, Oscar Grant, Freddie Gray, Akai Gurley, Dontre Hamilton, Eric Harris, Gregory Hill, Abner Louima, Laquan McDonald, Arthur McDuffie, Dante Parker, Jordan Reed, Tamir Rice, Walter Scott, Anthony Smith, Alton Sterling, DeWayne Thomas, Timothy Thomas, Emmett Till, Ronnie White, the girls blown to bits in Birmingham, Alabama (Denise McNair, Addie Mae Collins, Carole Robertson, and Cynthia Wesley), the 11 children and adults of MOVE, the "100 years of lynchings" victims, "the other bodies [found] in the river," the victims of the "red summer" and the Tulsa, Oklahoma "Black Wall Street" bombings, and on and on as well as those whose lives have been torn asunder like Yusef Salaam, Kharey Wise, Kevin Richardson, Raymond Santana, and Antron McCay, the Central Park 5 proven totally innocent, whom Donald Trump advocated for their death, Ramona Afrika, Tawana Brawley, Rodney King, Assata Shakur, the pre-teen children of police-murdered Gregory Hill awarded *4 cents* each by the court in compensation, ad infinitum—be not forgotten, but avenged. That names could be named without exhaustion is not hyperbole as Eurasian civilization demonstrates daily, worldwide that under its reign Black lives have never mattered and likely never will whether in Argentina, Australia, Brazil, East Timor, New Zealand, Sudan, Tasmania, the United States, throughout the former African colonies, throughout Eurasia, and on and on.

Abnormality in Identity Development. Third, from the perspective of the metatheory, Stage 5? denouement is predisposed by mentacide-induced psychological misorientation occurring through sophisticated regression processes. Therefore, Stage 5? can only be an abnormality phenomenon—and therefore a disorder—occurring en masse in otherwise normal ADP. Most of these persons will probably have enough adequately operating spokes and rim to be functional. That would place them in quadrant C of the four-fold schematic; quadrant D for those whose spokes are in disarray. This denouement has been named in the AN II *Stage 5? regression disorder.* It is defined there as a despoiled, spoliated [outer core, a] … consciousness resulting from denouement in racial identity or cultural transformation metamorphosis [i.e.] … the process of identity diffusion in which the paramountcy of amalgamationist, integrationist, beyond race/beyond Black and White sentimentality is established concomitant with enervation of own-race maintenance posture after having traversed the earlier developmental stages or statuses in the metamorphosis. (Azibo, 2014a, 124, 2015a)

The seriousness of this disorder is both compounded and hidden by an apparent prevalence discernable in the following remark: "We have observed many Blacks [sic], whom we refer to as 'Cultural Backsliders' …. individuals who were once committed to their ethnic group but for various reasons, rejected their cultural heritage" (Terrell & Terrell, 1999, 221). That normative status of a phenomenon in a population, as appears Stage 5? regression disorder (at least amongst African-U.S.), does not qualify it automatically as a normality is a point for hammering when conceptualizing psychopathology.

Psychopathology

"If I had a hammer, I'd hammer in the morning, I'd hammer in the evening all over this land." While interesting all by itself, Stage 5? regression disorder compels a radical reappraisal of the nature of ADP's cultural transformation processes occurring under Eurasian domination. It follows that if the denouement in a sequential transformation process was thought to be healthy psycho-cultural adjustment but alas turned out to be African personality disorder—specifically, psychological misorientation brought on by mentacide—then a fortiori the entire developmental process of psycho-cultural transformation taken as a whole is seeable as an abnormality phenomenon among an otherwise normal populace.

Azibo has been hammering this point for decades (Azibo, 2014a, 2015a, 2015e; Azibo, Johnson & Robinson-Kyles, 2007; Azibo & Robinson, 2004). His efforts appear as if a soliloquy despite the opportunity for research that his rethinking of the cultural metamorphosis phenomena could usher in. Unfortunately, there has been an overall absence of African personality psychopathology research, whether based in the AN II or the 55 individual disorders it contains. This sad truth is another significant instance of dropping the ball that belies the ethical espousals of organized African descent psychological workers, typified by the ABP: "Black psychologists … are committed to research … which is designed to build from the core of our African spiritual and physical being …. towards the unmasking of the nefarious influences of racism" (History, by-laws, 1983, chap. 3, 1). The point is worth hammering that, apparently, more walk is needed to go along with that talk. It has been opined that "[m]any of us would watch developments in African psychology from a distance …. Had more of us served as workers rather than distant watchers, the field would have progressed much more rapidly" (Harrell, 2004, 209). These remarks are applicable to the ignoring of the original and second edition of the Azibo Nosology. Using the four-fold table in conjunction with the AN II as discussed above and elsewhere (Azibo, 2014a, 2016a, in review a) could be the start of a reversal. As "the doctor needs a doctor," African descent psychological workers will have to fix themselves first or concomitant with their clients (Azibo, 1990b, 2015b) and, along with other mental health workers, will have to choose to use these tools in upgrading their competency with ADP. Let this be the new gestalt for mental health work with ADP.

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An Affront? Get Over It!

To adopt this new gestalt, psychological workers must get over the emotional hurdle that in pointing out or to abnormities in ADP's psychological functioning, like just done regarding Stage 5? regression disorder, abashment is inherent or implied. That is simply knee jerk and not true. Perhaps, a little cogitation will reassure there is as much an affront to ADP in the present case (and throughout this book) as in Frances Welsing's (2014) conclusion that "Blacks [are] in a state of insanity" or Amos Wilson's (1989) perennial, signature assessment in his speechmaking about ADP's functioning (many on YouTube) that "Ladies and gentlemen, we must be out of our minds." As Azibo's analyses pointing out/to abnormities are in the same vein as Welsing and Wilson whose intellection on these matters is beyond reproach, any putdown of ADP exists in the mind of the reader; it is not denoted or connoted in my writing.

Distortion in the Outer Core. Azibo has conducted research into distortions in the outer core found in a sample of AN II diagnosable persons. By demonstrating straight up distortion in the structure of psychological Africanity or the outer core, it would follow that cognitive space for psychological misorientation and the constructs it and mentacide predispose exists in the outer core. Dixon and Azibo (1998) studied the factor structure of psychological Africanity in a sample of 101 African-U.S. crack cocaine smoking, poly-addicted homeless men with an average age of 32. They used the ASCS to index the outer core. Each participant was diagnosable with self-destructive disorder found in the AN II (Azibo, 2014a, 90-124, discusses this category of disorders). Research suggests that non-clinical African-U.S. typically have a 4-factor (Stokes, et al. 1994) or greater (Myers & Thompson, 1994) structure containing multipart affirmative psychological Africanity. In the self-destructive sample, however, only two factors emerged, namely value for African-centered institutions and relationships and value against affirmative Africanity (Dixon & Azibo, 234). Note that only the first factor is affirming of psychological Africanity. This finding indicates gross, albeit understandable for their population, distortion in the normalcy structure of the outer core's psychological Africanity.

Also, ORM behavior for this sample was nil as indicated by high scoring on a measure of psychological misorientation behaviors with possibly nihilistic overtones that are extra serious (PMB_{es}) which included selling drugs, living off of and manipulating women, theft, robbery and illegal hustling. Surprisingly, even in this group of men, those with greater orientation toward psychological Africanity, using a correct-unclear/diffused-incorrect grouping strategy, reported committing statistically significantly fewer of these PMB_{es} compared to those with lesser orientation toward psychological Africanity: χ^2 (2, $n = 101$) = 5.488, $p = .06$. The squared contingency coefficient was .1024 indicating predictability of one variable from the other. (For justification of the significance level, see Dixon and Azibo, 237-238).

It would seem that psychological Africanity is robust when it comes to predicting ORM behavior. Stated differently, psychological Africanity may have tonic properties even for those impaired with self-destructive disorder and, by extension, perhaps other disorders induced by psychological misorientation and mentacide in general.

To predict the PMB_{es} in an HBCU sample, presumably a non-clinical, not self-destructive group, Azibo (2018) used a measure of ordinary—as against extra serious—psychological misorientation called the Cultural Misorientation Scale (CMS) (Azibo, Robinson and Scott-Jones, 2011). The CMS yields a total and six subscale scores of outer core psychopathology and disorder. The subscales are alien-self (Eurocentric worldview orientation and distancing from African-centered conceptualization), anti-self (alien-self orientation with hostility and nullification toward African-U.S. life and culture added), self-destructive (engaging in behavior and thought that is overtly hurtful of ADP and often criminal), materialism (valuation emphasizing physical characteristics, clothes, money, things, and so forth), individualism (emphasizes me-myself-I over group or collective considerations), and integration (emphasizes the involvement of Caucasians in numerous aspects of the life of African-U.S. people).

Not surprisingly, the nihilistically tinged PMB_{es} scores were overall low in this college sample averaging less than 1 where the minimum and maximum possible scores are zero and 7. Still, the mean of .29 was reliable: single sample $t(139) = 3.745$, $p < .001$. Moreover, three hypotheses were confirmed with multiple regression analysis using PMB_{es} scores as the criterion and CMS subscale scores as predictors. Hypothesis 1 was supported as the model was reliable, $F(6, 133) = 10.41$, $p < .001$, with an adjusted $R^2 = .289$. It was also confirmed that the CMS anti-self and alien-self subscales which index own-race abjuration and disparagement (hypothesis 2) and the self-destruction subscale (hypothesis 3) which indexes self-community-race destruction would be the strongest predictor variables. The standardized regression coefficients were alien-self $\beta = -.259$, $t(133) = -3.057$, $p < .01$; anti-self $\beta = .345$, $t(133) = 3.927$, $p < .001$; and self-destructive disorder $\beta = .284$, $t(133) = 3.207$, $p < .01$. Anti-self, an own-race abjuration variable, had the strongest β-statistic, even statistically significantly greater than the alien-self β-statistic. The self-destructive β-value also was reliably greater than the alien-self β-value. These findings suggest the likelihood for doing self/community harm may be less with general alienation from psychological Africanity and greater when said alienation is accompanied with wrathful ill will. The difference between the anti-self and self-destructive β statistics was not statistically reliable.

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It makes sense that own-race abjuration as reflected in anti-self psychological misorientation relates positively to extra serious behavior and descriptively is the strongest predictor of it because by and large extra serious behaviors like the variables constituting the criterion measure are perpetrated "Black-on-Black." Consistent with Wilson's (1990) observations, perpetrating these behaviors likely requires and/or engenders anti-self orientation. A surprise, however, might be that alien-self predicted inversely.

When thought through though, that result makes sense too. To be sure, alien-self is not to beconsidered protective against PMB$_{es}$. The observed relationship appears more a societal artifact, not the workings of the alien-self construct per se. To explain synoptically, it is inarguable that a leveling and probably a reversal of African-U.S. college students' racial identification since the activist 1960s-1970s epoch has taken place. As indicated earlier diffused identity appears to characterize recent generations. Highlighted and directional in this admixed belief system/cognitive structure is pro-Eurasianism. It follows that where there is diffused self-consciousness and no Afrocizing, alien-self psychological misorientation can take root routinely. Also, for ADP with an incorrect psychological Africanity orientation, reflecting a straight up Eurasian self-consciousness, can alien-self psychological misorientation find fertile cognitive soil in which to establish itself. With modal African personality pushed to this point or moved externally to this location, alien-self disorder may be normative, statistically speaking, among the African-U.S. including its college population. Thence may come the inverse correlation between alien-self and PMB$_{es}$ scores as a preponderant 86% of this study's undergraduate sample classified as diffused or incorrect in psychological Africanity orientation. With the outer core of the modal student participant simultaneously de-Africanized and Eurasianized, the insidious contradiction of grossly psychopathological alien-self psychological misorientation appearing protective against psychological maladies such as extra serious psychological misorientation behaviors enters. If the observed inverse relationship were a function of the alien-self construct's inherent workings instead of artifact, then its beta likely would not have been reliably weaker than the anti-self and self-destructive betas.

Diminutional Psychological Misorientation. Another study investigating the nuances of psychological misorientation was conducted to attempt distinguishing it from low, truncated, distorted psychological Africanity. Ferreting out the intricacies between the two seems important. To this end, "the Azibo theory of diminutional psychological misorientation" (Azibo, 2006b, 9) was presented. The theory states in summary that

1. In the outer core, inappropriate psychological functioning can be driven by psychological misorientation or underdeveloped or distorted psychological Africanity (failure to achieve a psychological Africanity orientation that priorities the defense, maintenance, and development of ADP).

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2. Semaj's (1980) research with children (Figure 2a-c) is interpretable as supporting the idea of inherency of ORP/ORM behaving induced by ORB. As well, said behaving quickly dissipates or is short-lived—at least in miasmatic, anti-ADP ecology like the US. Mentacide and psychological misorientation would seem implicated as ever present and eating away at psychological Africanity diminishing it daily.

3. Mentacidal pressures eventuate in psychological misorientation cognition overtaking the outer core so as to drive it. Psychological Africanity is frequently completely displaced.

Figure 5 read from top to bottom illustrates this diminutional psychological misorientation process. (When read from bottom to top, Figure 5 illustrates the cultural metamorphosis transformation without sophisticated regression.) The term "correct orientation" used in the figure is shorthand for connoting a genetically black person negotiating the world or the social ecology with an outer core comprised of pro- and centered-African beliefs, values, and attitudes. Hence the black shading to represent an African mindset. It is logical that during this top to bottom process certain psychological misorientation cognitions may penetrate the outer core to a lesser or greater extent than others. In general, the deeper the psychological misorientation penetrates the outer core, the greater the depletion of psychological Africanity as depicted in Figure 5.

Figure 5. *Invasion and Overtaking of the Outer Core's Psychological Africanity by Psychological Misorientation*

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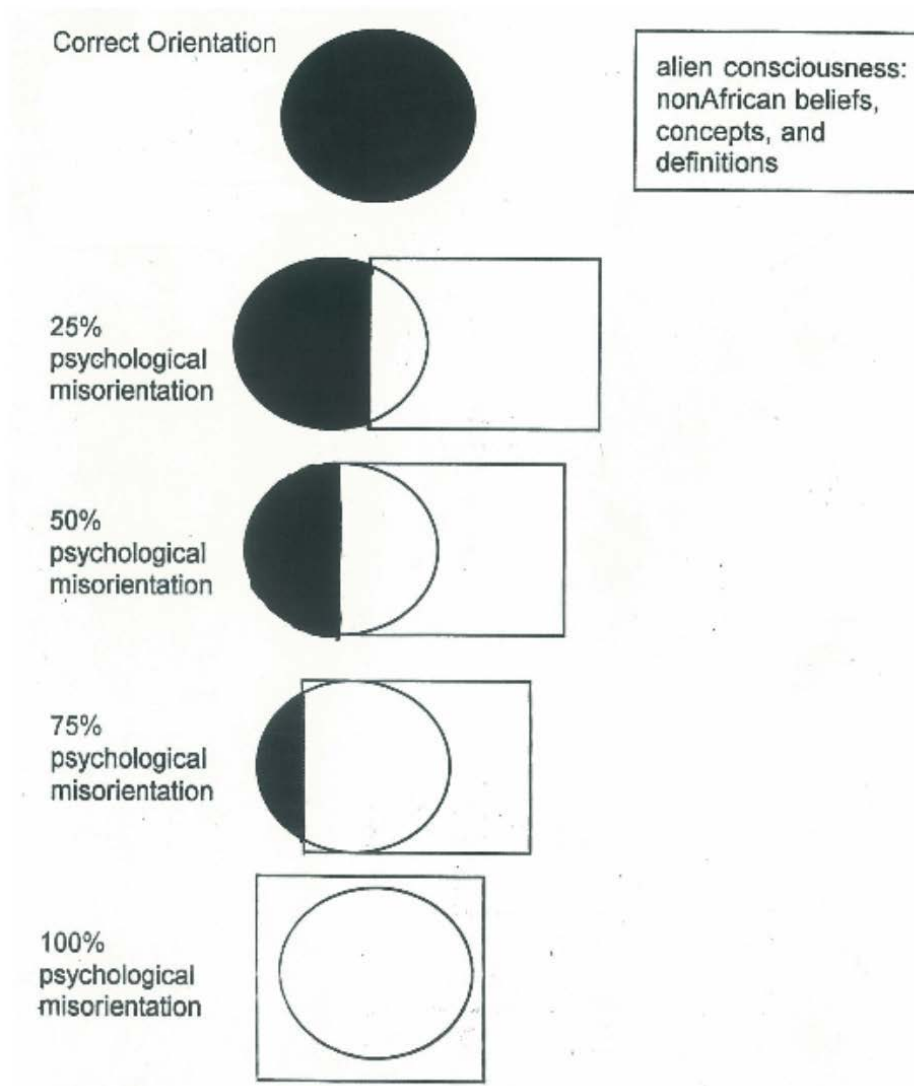
Of the psychological misorientations measured by the CMS, it was reasoned that materialism and individualism psychological misorientation cognitions penetrate the outer core's psychological Africanity weakly. This is referred to as level 1 penetration because these psychological misorientations pervade Western civilization so as to be run of the mill, ordinary, not special. It would be unreasonable to think ADP would not be affected by them. These level 1 cognitions, in effect, may be indistinguishable from underdeveloped or plain old incorrectly developed psychological Africanity cognitions (as distinct from psychological misorientation per se). Perhaps, an outer core comprised with both psychological Africanity and such level 1 cognitions could be driven by either. Nevertheless, hypothesis 1 was that the level 1 psychological misorientation cognitions would relate negatively to psychological Africanity. In contrast, anti-self cognitions are thought to more deeply penetrate the outer core and vacate more of its psychological Africanity than materialism and individualism. In addition, anti-self cognitions may be graded from the pervasive irritating, unpleasant and obnoxious ones like "n------ ain't 'nuttin,' never have been 'nuttin,' never going to be 'nuttin'" through a somewhat more deeply palpable sentiment captured with the word shit substituted for 'nuttin' on to consuetudinary "n----- please" replies on to explicit own-race hatred reflected in "I hate all n------, don't want to be around no n------, wish all n------ would die/go to hell/leave me alone" to an ultimate "I don't give a f-bomb about n------ and will kill any/all of them." In persons with "nihilated African identities disorder" (Azibo, 2014a, 91-92) the upper end of this gradient predominates. However, among ADP in general the low end of this gradient seems predominant. Therefore, anti-self cognition overall is considered level 2 deep. The second hypothesis was its correlation with psychological Africanity should be inverse and noticeably stronger than the level 1 correlations by eyeball test and not necessarily inferentially.

It might surprise that alien-self and integration psychological misorientation cognitions were theorized to void psychological Africanity more than the other cognitions. Therefore they are considered level 3—the deepest penetration of the outer core. The reasoning is that living in a state of Eurasian supremacy domination with all its anti-Africanisms covertly and overtly operating, alienation from one's African personality and inclination for inclusion, fusion, and diffusion into Eurasian-based society and lifestyle "are clear indicators of a more deeply, perhaps profoundly, penetrating psychological misorientation [induced by mentacide] …. Most likely, it is this penetration that persistently enables the daunting of the African personality" (Azibo, 2006b, 31). Therefore, the third hypothesis stated that alien-self and integration cognitions would show the strongest inverse correlations with psychological Africanity and be reliably different from level 1 correlations and, by eyeball at least, appear noticeably larger than the level 2 anti-self correlation. Figure 6 illustrates this continuum of levels of outer core penetration by mentacide induced psychological misorientation and concomitant diminishment of psychological Africanity. It also contains the observed correlation coefficients.

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Figure 6.

Correlation coefficients between psychological Africanity scores and psychological misorientation indices as a function of levels of outer core penetration by psychological misorientation and concomitant diminishment of psychological Africanity

Level 1
- Surface Psychological Misorientation and/or Low Psychological Africanity each may operate in the Outer Core
- Materialism $r(69)= -.17$, $p>.05$ Individualism $r(69)= -.20$, $p<.05$
- Each coefficient is reliably lower than both level 3 coefficients

Level 2
- Moderate Psychological Misorientation and/or Low Psychological Africanity each may operate in the Outer Core
- Anti-self Disorder $r(69)= -.35$, $p<.001$
- Coefficient not reliably different from Level 1 or Level 3 coefficients

Level 3
- Deep Psychological Misorientation
- Alien-self Disorder $r(69)= -.52$, $p<.001$ Integration $r(69)= -.53$, $p<.001$

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Individualism, materialism, anti-self, alien-self and integration cognitions were measured with the CMS. Seventy-one HBCU undergraduates completed these subscales and the BPQ. Correlation patterns were interpretable within the diminutional theory formulation. All CMS subscale-psychological Africanity score correlations were negative, as they should be, with level 1 variables materialism and individualism yielding the smallest correlations followed by the level 2 anti-self variable which by eyeball test is visibly different from the level 1 correlations. The level 3 alien-self and integration variables correlated the strongest with psychological Africanity. Importantly, both level 3 variables' correlations with psychological Africanity were statistically significantly greater than both the level 1 variables' correlations. Regarding the level 2 variable, its correlation did not by statistical inference differ from either the level 1 or level 3 variables' correlations. The nature and pattern of the relationships in the data appear readily interpretable within the context of the Azibo theory of diminutional psychological misorientation. Though best regarded as preliminary, the results suggest an interplay between states of metatheory normalcy (outer core's psychological Africanity) and abnormality (mentacide induced psychological misorientation conditions). Practitioners mindful of this interplay may become more efficacious and their African personality diagnosing should be enhanced. Discerning whether it is diminished psychological Africanity or mentacide and psychological misorientation driving client and community malfunctioning—erroneouslyviewed by many as both normative and "normal"—seems important. Additionally, social cognition and approaches/techniques for measuring cognitive space might make use of the distinction.

The Vice of Greed for Material Things. The materialism of Western civilization is pervasive and has been exported to ADP. However, this cultural urge runs palpably, blatantly counter to the spirituality orientation that inheres in ensoul with Divine Ka. It can have a splanchnic effect on some people. Also, many ADP may not have the socio-economic wherewithal to satisfy materialism's cravings. Depression could result from either or both sources, particularly the masked depression known materialistic depression (Azibo, 2013, 2014a, 67-69) in which self-worth and the perceived worth of others is calculated as a function of one's or other's material status. Thus materialistic depression is an excellent reification of the $P_A = f(H_{eDKa}, E_{ef, 1})$ formula.

Black, Braithwaite and Taylor (1982) introduced the materialistic depression construct. They noted that many of their clients were depressed over the lack of and desire for material things. Some persons self-medicate their depression with materialistic indulgences. Materialistic depression, being one of the disorders predisposed by psychological misorientation and mentacide, threatens the integrity of the outer core by deadening spirituality orientation, an inherent mainstay of ADP's psycho-cultural functioning (Azibo, 2011d). Material orientation, a mainstay of Eurasian psycho-cultural functioning, flourishes in this void. But, is materialistic depression truly a depression or just some "Black talk" balderdash? If the former, materialistic depression would qualify as a masked depression meaning depression expressed in symptoms other than those listed in the DSM or ICD.

Representative examples of materialistic depression symptoms are dysphoria when unable to obtain or in the absence of money or material things longed for, feeling that one is a better human being than persons who have lesser means and fewer quality possessions than oneself, feeling that money and affluence entitles one to trump, supersede, or disregard the collective good, and judging one's or another's self-worth by one's own or the other's earning power (Azibo, 2013, 64, 2014a, 67-69). If symptoms of materialistic depression truly mask or reflect underlying depression, as contended, then materialistic depression scores should correlate with scores from indices related to own-life taking ideation, materialism, and general depression.

These results have been found in research (Azibo, 2013, 2015d). College students (N=144) completed the Materialistic Depression Quiz (MDQ), the Zung Self-rating Depression Scale (ZSRD), a thinking about suicide measure taken from the ZSRD, the Symptom Checklist 90-R depression subscale (SCLD) and the materialism subscale of the CMS. The MDQ scores correlated positively with thinking about suicide, $r = .27$, $p<.05$. High-medium-low MDQ groupings were created using the number of endorsed MDQ items as follows: 1–3 responses are low, 4–6 responses are medium, and 7–10 responses are high (following Black, et al). ANOVA on thinking about suicide score was reliable, $F(2, 60) = 4.571$, $p<.05$. Simple effects tests showed that for high, medium, and low materialistic depression groups there was a statistically significant difference between the high and low groupings (Azibo, 2015d). As depression is thought to underlie or be associated with suicide ideation and attempts (Emory cares, 2012), the relationship between materialistic depression scores and thinking about suicide suggests materialistic depression may function similar to depression in this regard.

Also, materialism scores were related to MDQ high-medium-low groups as that ANOVA was reliable too, $F(2, 141) = 26.63$, $p<.017$. MDQ groups accounted for 27.4% of the variance in materialism scores based on the eta squared statistic. Tukey's HSD showed that all differences between the materialism means of the high, medium, and low MDQ groups were reliable (p<.05). Thus, simple effects tests showed the high MDQ group's mean materialism score was statistically significantly greater than the medium and low group means (Azibo, 2013). Of course, there can be no materialistic depression without materialism orientation.

Regarding the statistically significant relationships between MDQ scores and depression scores, the same pattern of results were found with both depression measures. Azibo (2015d) reported a 2 (high, low SCLD) x 3 (MDQ groupings) χ^2 (2, N=144) = 10.986, $p <.01$. Based on a modified contingency coefficient, this result accounted for a proportion of variance of .14. The following joint events are of special interest as they are responsible for the statistical significance of the reported χ^2: persons with low SCLD scores were classified as low MDQ scorers and high SCLD scorers as high MDQ scorers. And, very few high SCLD scorers were classified as low in MDQ scores and very few low SCLD scorers were classified as high in MDQ scores relative to expectation.

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With the ZSRD score as the dependent variable and MDQ groups operationalized as high versus medium and low combined, the high MDQ score group mean was statistically significantly greater, $t(142) = 2.624$, $p<.017$ (Azibo, 2013). Empirical findings seem to back up materialistic depression theory that it is a bona fide masked depression, unmasked at last. (Neblett, et al. [2010] reported empirical relationships between depressive symptoms and Africentric worldview.)

Treatment

Various therapeutic approaches with promise for application with ADP have been reported. Belief systems analysis (Myers, 1988), NTU psychotherapy (Phillips, 1996), multi-systems (Boyd-Franklin, 1989), and cogno-spiritual (Edwards, 1998) may be best known. Also, Tounsel and Jones (1980) pointed out that the gamut of therapies extant could be applied with ADP. As well, many techniques or strategies used successfully with ADP are available such as story telling, African proverbs, folk beliefs (Parks, 2003), sister circles (Neal-Barnett, et al., 2011), and rites of passage (West-Olatunji, et al., 2008). Still, with all these possibilities psychohistories, psycho-biographies or clinical case studies that employ the metatheory or its associated original Azibo Nosology or AN II are rare. There has been plenty of opportunity, however, as the original Azibo Nosology was published in 1989 (Azibo, 1989) and as already pointed out there has been an espousal of commitment to conduct research to effect ADP's liberation. Although case study research with African descent clients by African descent psychological workers seems rare, focusing on ADP's psycho-cultural liberation using the Azibo nosologies appears rarer, almost nonexistent. There are three case study publications employing diagnoses from the original Azibo Nosology known to the author.

Atwell and Azibo (1991) reported two cases. In one, a single African-U.S. mother of three had been diagnosed at a community mental health center with panic disorder using the DSM-III-R. Her symptoms were anxiety, shortness of breath, heart palpitations, stomach and chest pains, trembling and shaking and feeling out of control. Her mother was White, father African-U.S. Her mother left her with the father during childhood to be raised by her paternal grandmother. Therapy, informed by the Azibo Nosology, led to re-diagnosis of *psychological misorientation* as she negotiated the ecology with a cognitive definitional system (outer core) that was non-African-U.S., depleted of concepts of psychological Africanity and composed of Euro-American concepts. Also, *alienating mentacide* was diagnosed as her outer core had been rendered void of pro-African orientations to life while simultaneously instilled had been acceptance and admiration of and allegiance to Caucasians and society as run by them and the relative disparagement of all things African (Black). The therapist felt the panic attacks were best understood as symptoms that the alienating mentacide and psychological misorientation had engendered.

The re-diagnosis and conclusion that the panic disorder was a symptom and not the operative disorder came from revelations learned in treatment:

1. The paternal grandmother informed the client her mother had left because she did not want African-U.S. children causing guilt, shame, low self-esteem and no self-worth in the client.
2. The grandmother also instructed the client to take pride in African-U.S. heritage, but not to be ashamed of *being* partly White enhancing, again, guilt and shame in the client as well as significant conflict over which culture to identify and align with.
3. She fluctuated between the two cultures and could not understand why the Grandmother and family that raised her identified with the African-U.S.
4. She noted the advantages of "White privilege" and that her father and grandmother often expressed "better to be White."
5. At 16 she was impregnated by a Caucasian. The fact of baby's daddy's race caused tremendous tumult in the family.
6. She was put out, but allowed to return with her son after stints with homelessness and rumors over impending state guardianship intervention.
7. She was miffed and puzzled that she had given the family, in her mind, a gift of elevation—a grandchild with Caucasian parentage—and no one seemingly accepted this child.
8. She had two more sons and gave away the one fathered by an African-U.S.
9. Panic attacks occurred when the client was confronted with her own "Blackness" or conflicts around race.
10. The client was reluctant to acknowledge her African-U.S. heritage and persisted in undervaluing contributions to society made by African-U.S.

Treatment strategy included helping the client discuss and identify who she was. Issues addressed were race, amalgamation and values and beliefs about these. Significant reading about African-U.S. was required (Claude Brown's *Manchild*, Benjamin Banneker, James Baldwin, Sam Greenlee, Malcolm X and more). In terms of the four-fold table, this client can be located in quadrant D and the treatment was designed to move her to quadrant A or B and to go from there. "After approximately one year in therapy …. being recognized as Black by others, her rejection of this identity, and having a son who was readily identifiable as Black were not as difficult for [the client]. She was able to understand that continued ambivalence [regarding] … the Black race assisted in the manifestation of panic attacks" (Atwell & Azibo, 10).

The second case Atwell and Azibo presented involved a 9-year old, dark in complexion, African facial featured girl with DSM-III conduct disorder diagnosis and her approximately 45-year old mother who had grown up on a plantation in Alabama. The child was referred for acting out in school—touching male classmate's genitals, inability to control temper or to verbalize complaints and conflicts prior to exploding. After three meetings with the mother and daughter, the conduct disorder was reassessed … as an identity crisis, not only for the [daughter], but for the family. What this family had experienced in the Azibo Nosology would be 'mentacide': The raping of the mind and spirit of a Black family in this case. (Atwell & Azibo, 11)

The mother had significant issues around sexuality pertaining to society's expectations about male and female behavior, race regarding shame of color, illiteracy and ignorance about ethnicity, parenting as she was unsure of her skills and the appropriate way to teach love, and identity over who she was at work and how she had neglected parenting for satisfaction at work. She was unable to discuss her ancestry and had no working knowledge of what it meant to be African-U.S. To this daughter she conveyed specifically that being "Black" was something to be ashamed of and had to be overcome. This daughter was taught by her mother that the darkness of her skin was a handicap to be overcome and that the Euro-American society was to be emulated. Regarding name calling and hurtful things, this daughter was taught "to pay no attention" and "do nothing." When the daughter's best efforts to follow these instructions—which derived from the mother's plantation experiences—failed, the exploding behavior resulted. The mother's issues were so affecting her daughter that the child "needed to confirm gender difference and the role or position that gender permits in this society …. by touching the genital areas" (Atwell & Azibo, 11).

The mother was also diagnosed with the Negromachy disorder, first articulated by Thomas (1971) and contained in both Azibo Nosologies I and II. It is defined as "confusion and doubt of self-worth in an African-U.S. person due to dependency on or the use of standards and definitions from White American culture" (Azibo, 2014a, 56). Note that the self-referent here is to the personal self and that by substituting Eurasian for White American the Negromachy construct can be generalized to ADP globally. The mother's Negromachy was predisposed by her alienating mentacide and psychological misorientation. The intergenerational transmission of disordered outer core is also apparent in this family. Treatment included helping the mother with parenting skills. Also, as with the first case, reading and studying ADP's history and culture by mother and daughter were essential. As it was integrated into their family therapy, with her newfound knowledge the mother was able, in time, to tearfully relate to her daughter how the anti-Africanism, violence towards the African-U.S., and internalization of it all by fellow African-U.S. including the adults who raised her had indeed shaped her.

Mother and daughter began to have these conversations with the other children regularly. Over several months, both clients came to define themselves in their Africanity and achieved a comfortableness about it. Genital touching abated as did explosive behavior and, after fortification with self-knowledge, the name calling by the other schoolchildren went without effect and it too abated.

These two cases show the Azibo Nosology was diagnostically efficacious and employed with ease. It mapped onto the existential reality of the clients meaningfully and much better than the then current DSM-III-R. Indeed, these cases show that treatment proceeding from diagnoses based in the metatheory can overturn DSM diagnoses and better place them in the therapeutic context. Curricular reading about African-U.S. people and culture was shown to be indispensable. Parenthetically, this validates historic—albeit buried—efforts to "Afrocize" with literature (Harris, 1994). These cases would seem to support the contention, nay truism, that psychological Africanity is a tonic. Therefore, it would seem warranted and wise for the therapist to incorporate into his or her gestalt of therapy or intervention disorders of both the metatheory (hub) and peripheral personality (spokes) preferably in an integrated format. The four-fold table guided by the AN II framework is the only model that does this (Azibo, 2014a, 2015b, 2016a, in review a) at this time. Additionally, the metatheory has generated its own ethical guides specific to restoring the African personality (Azibo, 2015e).

It would be important to have case study results similar to the ones above produced without Azibo's involvement. There is one helpful on that point as well as of interest in its own right. It showed diagnostic and treatment improvement using the Azibo Nosology over the DSM-IV. The client presented with symptoms "more than sufficient to get several DSM-IV diagnostic labels (Depressive Disorder/Alcohol Dependence/Sleep Disturbance/Marital Problem/Adjustment Disorder with mixed emotional features/Impotence)" (Denard, 1998, 185). The client was seeking a penile prosthesis implant for impotence adjudged as non-medical. The client continually complained that there were no trustworthy African-U.S. people. In week 8 of treatment as he was crying he revealed his mother had devastated him as a child while she motheringly and admiringly stroked the hair of his age-peer, light skinned, curly haired cousin in his presence derogatorily commenting that "I don't know where he (the client, her son) got that stuff on his head." According to the therapist,

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> The most salient experience relative to identity development for [this client] was his first awareness of the significance of race in the context of his family life [where] …. a dark complexion and African features came to mean rejection and … insignificance …. This profound imprint [was] … the beginning of a psychic rupture wherein his psychological Blackness [outer core] was so distorted as to be incongruent with the correct orientation [i.e., ORB] that should naturally flow from his genetic core [inner core] …. This apparently served as the foundation for later psychological disorder. (Denard, 188)

These later disorders, according to the therapist, included client's current complaints and psychological impotence as well as Azibo Nosology conditions of personal identity conflict, individualism, WEUSI anxiety, alienating and peripheral mentacide, possibly self-destructive disorder, theological alienation and materialistic depression. The therapist acknowledged the presence of peripheral personality disorders, which places this client in quadrant D of the four-fold table, but was unequivocal that "the core [as in foundational] issues around the[se] behaviors are not addressed by the [corresponding DSM-IV] category, and consequently, an intervention rationale … cannot be derived from [it]" (Denard, 190). Over the course of therapy, Denard's client's erections returned and presenting problems overall lessened concomitant with abatement in Azibo Nosology symptoms—that is, movement of the client from quadrant D towards quadrants B and A.

Neither therapist, Denard or Atwell, was taught about the Azibo Nosology or centered African personality theory to which it is yoked in their training. Their case studies came at this author's request so that practitioners would have examples to build on. Although the cases seemed to have worked out well for the clients and were published in an accessible periodical, go figure that many psychological workers and students of African descent continue decrying the absence of concrete, centered African approaches to practice to work with. Where is the case study research from the decriers? Azibo (2015b) has reissued the call for more case studies using the AN II frame. Astonishingly, implications for treatment and training pointed out 25 years ago (Azibo, 1990b, 55-61) are still topical:

- The *nia* (purpose) of intervention is bringing about meaningful levels of psychological Africanity in the client. This will entail his or her metamorphic transformation out of nigger-to-negro bricolage domestication through to authentic centered African personality (Azibo, 2015a, 2015b, 2015e) accomplished under the practitioner's supervision in therapy. For clients with African personality in place their outer cores must be reinforced.

- The *grand strategic orientation* of intervention—as reflected in the case studies—might be to thoroughly diagnose client's psychological Africanity for lesions from cancerating mentacide, psychological misorientation and subsidiary AN II disorders and attack their symptomatology including explaining the effects of mentacide. It will be helpful to juxtapose these outer core maladies with DSM/ICD diagnostic labels and peripheral personality theory constructs thought to be possibly pertinent. Family and community systems could likely be of paramount importance.

- *Ameliorating the psychological helper's/healer's naivete* was a paramount concern when nascent African psychology reemerged and reascended around three decades ago (Azibo, 1996a; Nobles, 1986). It may be more important today than then (Azibo, 2015b). Points 1 and 2 will never be meaningfully addressed by African descent helpers and healers in the psy-professions unless they become proficient with African-centered African personality theory, preferably Azibo's metatheory.

- The *value orientation* of restoring the African personality above all—despite the appearance of smacking with what Thomas Szasz called "psychiatric slavery" meaning interventions imposed on persons by force—must be chosen by African descent psychological workers (Azibo, 2015e). As Szasz himself pointed out, mental health workers are in the business of choosing sides regarding being "parties to [human] conflict …. and hence cannot avoid *choosing* sides" (2002, 72, original emphasis). With that said, invoking Madhubuti (1978) seems appropriate: "if we don't push the correct values, *we will get pushed on by others* with their values, whether they are correct or not" (135, original emphases).

- The *politics of intervention and diagnosis* should be uppermost in psychological helper's therapeutic gestalt. That means that mental health establishmentarianism always supports the socio-political system which spawned it. In the current world order, that means getting ADP to adjust to hegemony or remove them from society. Inherently psychological assisting is not neutral. That it is charged politically is reflected in the value orientation point. In conducting their routine work, practitioners must confront the political nature of the profession and choose to restore a sovereign African personality healed so that the client may fight Eurasian physical and mental control of African life and life chances.

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Ought healing of African descent clients be divorced from the righteous fight—thrust upon ADP mind you—for sovereignty and self-determination? If yes, then healing for what? (Dis)Integration into Americana and other kinds of Eurasianism in hunt for "the good times" perhaps? Surely, to fight, ultimately, for *Building Afrikan realities* (Baruti, 2009a) trumps "good times" or "wonderful life" defined in the Eurasian world order.

- The *non-African helper* of good will no doubt has the skill set to be multiculturally competent should s/he choose to. The AN II can be of great help in this regard (Azibo, 2014a, 2015b). They too must choose. They also have the option of choosing "hands off" referring the client to an African descent helper who practices (not merely mouths) centered African psychology or at least consulting with same.

- The *African personality disordered African descent helper/healer* is a big impediment to efficacious treatment from the four-fold table framework. It appears they refuse to acknowledge or to allow into consciousness that they too are likely afflicted with AN II conditions that undermine their African personality much like the populace from which they have emerged. Can the African descent psychological worker be effective getting the mote from clients' eyes without getting the beam out of her or his own first? This issue cannot be prettified and Azibo (2015b) takes it straight on under the heading of slave and colonial mentality among African descent psychological workers—a phenomenon still in full effect.

  Actually, this hurtful, yet valid criticism presents an opportunity for professional development that will benefit clients ultimately. Specifically, it is recommended that psychological healers approach as an initiatory rite-of-passage (1) retooling with the metatheory and the AN II which is yoked to it → (2) locating themselves in the four-fold table → (3) proceeding to fix themselves (on their own or with a therapist/healer/consultant of their choice) → engaging their clients from the perspective that they too are possibly wounded in their outer core or recovering (where → stands for followed by). Developmental changes in the relationship of the healer to her or his own wounds can inform intervention with clients. This builds on the storied tradition of "the wounded healer in the clinical encounter" (Kirmayer, 2003, 248). Properly construed, completing this process is an accomplishment that cuts down on professional and personal pretensions and is not unlike the requirement for the psychoanalyst to undergo analysis.

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- *Prevention* or precluding the onset of psychological misorientation problems may be the most difficult task. It can be approached by outright developing of the physical communities in which ADP live to include a network of sites and asylums (Azibo, 2015e) dispensing healing activities integral to which are building serious ORP/ORM orientation. It is acknowledged that politics may militate against such efforts, even hammering some. Some of this work has begun in various rites of passage and youth development programs (Belgrave, et al. 2004; Brookins & Robinson, 1996; Johnson, et al. 1980; Moore & Coppock, 1987; Perkins, 1986; Warfield-Coppock, 1992). Huzza.

- Lastly, formal *postdoctoral retooling and pre-doctoral competency training* in the AN II with its four-fold table framework are warranted (Azibo, 2015b).

Concluding Remarks Regarding Treatment Research. Two items bear explicit mentioning. First, the Western approach to treatment of proceeding from DSM/ICD-based diagnosis to the presenting problem(s) is second-guessed by the case studies which should be treated as initial exemplars for illustrating treatment that proceeds with the metatheory and its constituent AN II. It is recommended that treatment for ADP proceed as follows:

> AN II and DSM/ICD diagnoses → conceptualizing the placement of the client in the four-fold table → developing a treatment plan jointly with client where possible (but, see Azibo, 2015e) → monitoring client's progress from quadrants C or D to quadrants A or B or quadrant B to A or reinforce client's quadrant A status (→ stands for leading to) (see Azibo, 2014a, 2016a).

Second, to all the righteous African descent "healers" and healer aspirants who would claim personal ethics to undertake liberation leaning research, the sixty-four thousand dollar questions are Why not with the AN II and its four-fold table framework and when, if not now? Azibo's work is not meant merely as amusement, a frisson, a soliloquy, or fantasia and definitely not as so much "Black talk" meaning in the demeaning parlance of Americana "don't get excited … it's just the niggers flexing" (Azibo, 2015b, 305). Rather, Azibo's works as they derive from centered African metatheory-based thinking are better seen as instantiations of Semaj's (1996) cultural science concept. It seems Azibo (2014a, 2016a, in review a, in review b) accomplishes "the task of operationalizing the [centered African] theoretical concepts, and applying them" (Edwards, 1998, 329) criticized as overall missing in Africentric psychology and psychopathology.

Assessment

Opening Commentary. For the outer core and action components an urgent need exists for a symptom checklist of the AN II and new and updated culturally-focused projective techniques. Culturally-focused projective techniques were at one time promulgated (Wright & Isenstein, 1978) and eventually adjudged worthy having "provided a sufficient database for provisional assessment use … with African Americans" (Dana, 1993, 48). The judgment of "a culturally relevant test stimulus and a contextual grounding for clinical interpretations" (Bellak & Abrams, 1997, 418) was garnered by one of these tests. Regretably, interest seems to have waned the last three decades. The same question posed about the AN II repeats—Why the dearth in the research with and development of culture-focused projective tests? Interestingly enough, African descent psychological workers use Eurocentric-based projective techniques like inkblots, the TAT, and sentence completions regularly. Therefore, the answer to the question cannot be a disdain for projective techniques per se nor a shying away from them due to the Eurocentrism inherent in them (Kwate, 2003).

Projective Techniques: A Comparative Convergent Validity Study. At any rate, Azibo (2006a) reported a convergent validity study of three racial identity scoring methods for the Themes Concerning Blacks (TCB) Apperception Test. The TCB is not a modification of the TAT, but actually depicts characters and settings out of the African-U.S. experience (circa 1960s-1970s) in a set of 20 charcoal drawn cards. Like the TAT, the TCB too is based on the projective hypothesis that the card stimulus (picture in this case) will evoke from the respondent what is expressive of his or her private world and personality processes through recurring themes. Respondents write or dictate stories when a card is shown. The typical instruction, designed to generate a complete story from the respondent, is "In your story(s), I want you to tell (1) What is happening now in the picture? (2)What has led up to the situation in the picture or what happened before? (3) What is being thought or wanted? And, (4) What will happen or what will be the outcome?" It may be impressed upon respondents that "these are your stories, there are no right or wrong answers, and try to write a complete story."

White et al. (1995) explained that what scores in the original racial identity scoring method for the TCB is any inclusion of a character that is racially designated as African descent (Black, and so on) and the story contains a positive outcome. This is a uni-dimensional score. White developed a second method that kept the original score renaming it Afrotypic-positive. Accompanying this she produced four more categories for scoring called Afrotypic-negative (main character designated as Black and negative outcome), Afrotypic-neutral (main character Black, outcome neutral, vague or ambivalent), Afrotypic-symbolic (main character not explicitly designated as Black, but descriptors imply s/he is) and non-Afrotypic (nothing of the race of the main character is mentioned).

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She and her colleagues thus provided a multidimensional measurement. Azibo (2006a) developed a third method called the "Azibo racial identity score" by adjusting White's method by adding two more "symbolic" categories—neutral and negative. Plus, Azibo employed a calculation formula yielding a uni-dimensional score calculated from the multidimensional assessment. This is in line with the general desideratum that an overall uni-dimensional index consonant with the rudimentary racial identity continuum be derivable from multidimensional measures as discussed earlier with the RPAS. Story examples for scoring each category are provided in Azibo (2006a, 166-168).

Participants were 71 HBCU undergraduates who wrote stories to seven TCB cards and then completed the BPQ. Historically, correlations between projective measures and objective instruments are usually smallish if they correlate at all (Anastasi & Urbina, 1997). In that regard, this study was no different than the general literature. Categories White developed yielded only one correlation with the RPAS: non-Afrotypic score correlated inversely, $r = -.24$. The original Afrotypic-positive and Azibo methods correlated positively with the RPAS, respectively, $r = .26$ and $r = .29$ (all three significance tests were reliable beyond the .05 level with 69 df). Convergent validity for the original scoring method and the Azibo racial identity score is supported, albeit with small correlations (again, typical in this literature). White's non-Afrotypic score correlation is disregarded not only because the rest of her system failed to correlate but, moreover, her non-Afrotypic is tantamount to a reverse scoring of the original method. The Azibo score requires more effort to calculate than the original without a substantial increase in correlation size. Economy points therefore go to the original scoring method. However, calculating the Azibo score might pay off as with projective assessment being so routine that projective data may be ever present just awaiting exploitation by obtaining a multidimensional peak at the outer core. This could be particularly valuable in clinical assessment whenever a nuanced view of client's psyche is desirable. Just like objective multidimensional measures of the outer core are useful in research, potentially so might the projective indices the Azibo racial identity score provides.

It is to be noted as well that Azibo's scoring formula, because it adheres to the theoretics of the rudimentary uni-dimensional model, precludes from arising the CCCI that plagues many multidimensional outer core measures as discussed earlier and elsewhere (Azibo, 2014a, 2015a; Azibo, Robinson & Scott-Jones, 2011). Also, an intriguing area of future research might be calculating the original and Azibo scores using the gamut of other projective measures like the TAT, sentence completion tests and so on—perhaps with prompting about race. The bottom line seems that "against the backdrop of there not being a single validated projective method for scoring racial identity [known to the author] … the present findings are provisionally encouraging" (Azibo, 2006a, 165).

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Objective Measures under the Metatheory. Objective measures of the outer core are many and varied with plenty of psychometric studies and classification schemes (Burlew, Bellow & Lovett, 2000; Jones, 1996; Psychological nigrescence; Marks, et al. 2004). The metatheory provides the most important classification scheme for these measures superordinate to all others, I maintain, due to congruity with the underlying foundational uni-dimensional rudimentary conceptual model. Only a few theoretical frameworks extant are consistent with metatheory formulations of normalcy and abnormality. Among these the following instruments were found to evince convergent and construct validity in a study by Azibo, Robinson and Scott-Jones (2011): the African American Multidimensional Racial Identity Scale (AAMRIS), the BPQ and the CMS mentioned already. The AAMRIS as well as the BPQ is a measure of outer core normalcy. Both instruments provide multidimensional and uni-dimensional total scores, though the "combining" rationale discussed earlier has to be invoked for the AAMRIS. As already stated, the CMS is a measure of psychological misorientation—one of the premier constructs of outer core abnormality/disorder. It yields a total and six subscale scores (only five were used in this study as the self-destructive subscale was excluded).

Convergent Validity. One hundred and two African-U.S. HBCU undergrads completed these scales. As hypothesized, total scores on the two psychological Africanity normalcy measures correlated with each other and inversely with the psychological Africanity disorder measure. Also, the AAMRIS-BPQ correlation was statistically significantly greater than the AAMRIS-CMS and BPQ-CMS correlations indicating that although these African personality normalcy measures do inversely correlate with a measure of African personality abnormality as they should, they correlate more strongly with each other as they should. This is support for convergent validity of these three scales.

The correlation pattern of the subscale analyses was also examined. Specifically, (a) the correlations between the AAMRIS subscales (psychological identity, physical identity, cultural identity, and sociopolitical identity) with BPQ total and CMS total, and (b) the BPQ subscales (anti-White, Pro-Black, Pan African, Third World, Pro-White, and anti-Black) with AAMRIS total and CMS total, and (c) the CMS subscales (alien-self, anti-self, individualism, integration, and materialism) with AAMRIS and BPQ totals were computed. This yielded 28 coefficients which are listed in Azibo, Robinson, and Scott-Jones (2011, 256). The result pattern can be summarized overall as statistically significant positive and inverse subscale correlations with total scores from the other scales where expected. Moreover, the psychological Africanity normalcy measures (AAMRIS and BPQ) show by eyeball test larger subscale-other scale total score correlations with each other (where the average of the 10 correlations is .31) than they do with the psychological misorientation disorder measure (where the average of those 10 correlations is -.23). Thus the subscale results closely resemble the total scale score results.

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Construct Validity. To explore the construct validity of these scales, 12 simultaneous multiple regression analyses were conducted. BPQ Anglocentric and BPQ Africentric (defined above) scores along with total scores from the BPQ and CMS were regressed on AAMRIS subscales; AAMRIS total and CMS total scores were regressed on BPQ subscales; AAMRIS total and CMS total scores were regressed on BPQ Africentric and BPQ Anglocentric variables; and AAMRIS total, BPQ total, BPQ Africentric, and BPQ Anglocentric scores were regressed on CMS subscales. Eleven of these regression models were statistically significant ($p < =.01$). Only the Anglocentric criterion failed to be predicted by the AAMRIS subscales ($p > .05$). The average amount of explained variance (average adjusted R^2) by the AAMRIS subscales was 27%, by the BPQ subscales 26%, by the BPQ Africentric and Anglocentric variables 25%, and 16.5% by the CMS subscales.

Psychological Africanity orientation groups defined earlier (correct, incorrect and diffused) were created and used as the between groups factor in four 1-way ANOVAs performed on the AAMRIS, BPQ, and CMS total scores and the BPQ Africentric score. Each ANOVA was statistically significant explaining 29.8% of the variance in AAMRIS scores, 14.7% in BPQ Africentric, 9.3% in BPQ total, and 9.1% in CMS. Looking first at the three psychological Africanity normalcy dependent variables (AAMRIS, BPQ total, and BPQ Africentric), there was a pattern: the correct orientation group scored higher than the diffused orientation group which scored higher than the incorrect orientation group. Simple effects tests computed by Fisher's LSD using the .05 significance level showed the correct orientation group mean was statistically significantly greater than the incorrect group mean in each ANOVA, but it reliably exceeded the diffused orientation group mean only with the AAMRIS dependent variable. The diffused group's mean was statistically significantly greater than the mean of the incorrect group in two of these three ANOVAs, namely with the AAMRIS and BPQ Africentric dependent variables. For the psychological Africanity disorder variable (total CMS score), the correct orientation group's mean was the lowest followed by the diffused and the incorrect group's mean was the highest. Occupying the middle position, as it did in the three psychological Africanity normalcy ANOVAs, the diffused group's mean was statistically significantly lower than the incorrect group's but not statistically significantly higher than the correct group's according to Fisher's LSD. The results seem to support the construct validity of the AAMRIS, BPQ and CMS scales *and* the correct-diffused-incorrect scheme of psychological Africanity orientation.

A Word on Correct-Diffused-Incorrect Analyses. An additional word on the correct-diffused-incorrect scheme is in order. A valuable property of this scheme is that it enables placing multidimensional psychological Africanity scores on a uni-dimensional low-to-high continuum like a RPAS. In this light, the means from the ANOVAs which are reproduced in Table 5 seem to suggest more: Concerning outer core normalcy, the upper boundary of the diffused group (middle scoring) may overlap the lower boundary of the correct group (highest scoring) as the ANOVA simple effects results show no statistically significant differences in 2 of 3 analyses.

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For the outer core abnormality ANOVA, again there was no reliable difference between the diffused and correct group means raising the ratio to 3 of 4 or 75%. In this analysis, the upper boundary of the correct orientation group (lowest scoring) and the lower boundary of the diffused group (middle scoring) would seem to be overlapping. Based on the simple effects results, "[a]pparently, the boundary between the diffused and incorrect groups is sharper" (Azibo, Robinson & Scott-Jones, 261) as the difference is reliable in 3 of 4 analyses. See Table 5.

Also, these correct-diffused-incorrect results have implications for the construct validity of the uni-dimensional rudimentary low-to-high continuum of psychological Africanity. That is, whenever the correct-diffused-incorrect groupings are derived from multidimensional scores and place individuals in high-medium-low fashion, respectively, along the rudimentary continuum, as depicted in Figure 7, and ORP/ORM behaving consonant with the low-to-high placement is observed, then that is construct validity evidence for Azibo's (2006a) rudimentary model conceptualization.

Figure 7

Rudimentary, Uni-dimensional Continuum Model of Psychological Africanity Orientation (African Personality, Racial Identity)

	Little or		Noticeable Overlap	
	Zero Overlap		Possible	
Rudimentary Continuum	Low		Medium	High
↕	↕		↕	↕
Psychological Africanity Orientation	Incorrect		Diffused	Correct
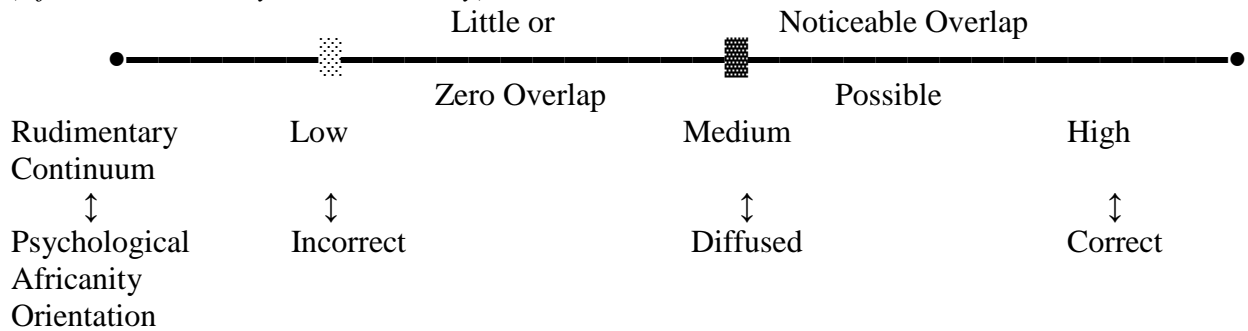
Social Desirability. Socially desirable responding or social desirability as a property of psychological tests refers to the test's susceptibility to respondents replying in a manner that makes him or her look or feel good or that s/he perceives presents the best picture of self to the outside world. Psychological tests are relied on to reflect people's thoughts, feelings, personality, values and so forth accurately with little or no influence of social desirability. Therefore, assessment instruments should be as free of social desirability as possible. Despite the numerous measures of the outer core, few studies had empirically addressed social desirability as of 2006 when Azibo, Melton-Arnold, and Dale published a social desirability investigation of the BPQ.

Fifty-five HBCU undergrads completed the BPQ and the Marlow-Crowne Social Desirability (M-CSD) Scale (Crowne & Marlow, 1964). Of the BPQ scores that indexed affirmation of ORP/ORM behaving, namely total, Africentric, pro-Black, pan-African, anti-White, and Third World scores, only the Third World scores correlated with M-CSD scores: r (53)=.32, p<.02. Thus, it appears the BPQ withstands social desirability mostly. That the Third World subscale contains sentimentality of kinship with peoples oppressed by European descended people and that it might be voguish to non-align with that heritage of oppression may invite this correlation with social desirability.

Predicting Ontogenetic Spoke/Peripheral Personality Functioning from the Phylogenetic Hub/Core

The state of one's psychological Africanity should afford psychological workers predictable insight into certain peripheral personality functioning given the theorized integrated or holistic nature of the bipartite model. Stated analogically, knowing the condition the hub is in should afford predictability of spokes' performance as they are functionally integrated. A shotgun approach would seem neither necessary nor desirable. Azibo's (1988/1996c) theory-derived steady state approach to psychological Africanity research rules it out anyway. Hypotheses about relationships between constructs of the tripartite metatheory or hub and the peripheral personality or spokes—including when the absence of relationships is expected—may be straightforwardly derived. When deriving them the conditions under which the ORP/ORM dictates of the metatheory would manifest (Azibo, 1983a, 1991a) should be borne in mind: the postulated minimum condition is whenever the maintenance of ADP is perceived by the individual to be at issue. This is prerequisite for ORP/ORM behaving to kick in if the outer core is not disordered. Even when relationships obtain that are not predicted a priori, they should be explainable by the metatheory. Azibo's researches into hub-spoke, biogenetic core part-ontogenetic peripheral part personality relationships involving socially desirable responding, need for approval, and defense mechanism functioning may prove interesting examples.

Social Desirability as a Spoke. Returning to the social desirability study, Crowne (1979) pointed out that socially desirable responding was also a personality construct reflecting an underlying need for approval as well as a source of test bias. This is important because "[c]ontamination of a target instrument [a psychological test] by social desirability is indicated 'only when the construct of SD [social desirability] is unrelated to the construct of interest'" (Azibo, Melton-Arnold & Dale, 125). As a spoke or peripheral personality construct, social desirability would be unrelated to normalcy ORP/ORM behaving deriving from the outer core. Therefore BPQ total, Africentric, pro-Black, pan-African, and anti-White scores should not be related to social desirability in its personality spoke role. Neither should Third World scores which is why its correlation with M-CSD scores reported in the assessment section above was interpreted as test bias.

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In contrast to the outer core normalcy indicators indexed by the BPQ, the abnormality indicators like BPQ pro-White, anti-Black and Anglocentric (pro-White + anti-Black) appear a different matter, to wit it was asked "Could there be engendered in the miasma of manifest Manichean reality motivation for approval of the Caucasian other" (Azibo, Melton-Arnold & Dale, 122)? If yes, as theory and literary analyses suggest, then it would manifest as a function of outer core abnormality and depressed ORP/ORM behaving, ergo M-CSD scores should correlate positively with BPQ abnormality indicators. Of the three, the anti-Black and Anglocentric scores did not relate to M-CSD scores, surprisingly, whereas only the pro-White scores correlated with M-CSD scores, r (53) = .35, $p < .01$, and predicted them in a simultaneous multiple regression of M-CSD scores on the BPQ subscales which yielded an adjusted $R^2 = .19$, $F(6, 47) = 3.03$, $p < .05$, $\beta_{pw} = .49$, $t(47) = 3.037$, $p < .01$. It is increasingly clear that the BPQ anti-Black subscale apparently needs psychometric improvement as it was the only one that did not correlate with AAMRIS or CMS scores in the Azibo, Robinson and Scott-Jones study. It appears the most problematic BPQ subscale across all of Azibo's researches and is likely responsible for the failure of the Anglocentric composite variable to correlate with or predict M-CSD scores. Nevertheless, that social desirability spoke is predictable from the BPQ pro-White index of abnormality supports the hypothesis directly. However, as the support is partial it may be best considered tentative.

America, their America and its Psychological Impact on the African-U.S.: An Introductory Word. The next two studies emphasize America as a nemesis of African-U.S. people and not so much the beautiful. For this author, the propagandistic portrait of America the Beautiful is hype not believed and unworthy and not warranting of hope to be kept alive. Nigerian novelist J. P. Clark (1971) did not drink the kool aid either. He exposed the nemesis against the backdrop of the beautiful in his eloquent *America, their America.* Life in these United States may be many things for ADP but most prominently appears as a miasma of manifest Manichean reality (Harrell, 1999; Sutherland, 1997) in which social life is inherently structured with the inferiorization of ADP. The "inferiorization process" referred to is "a systematic stress attack … designed to produce dysfunctional patterns of behavior among Blacks in all areas of life …. [ADP become] conditioned to play the role of functional inferiors …. socialized to be incapable of solving or helping to produce solutions to problems posed by the environment" (Oliver, 1989, 21; Welsing, 1991, *i-viii*). It has been in play since 1619 (Azibo, in review c).

An Inordinate Need for Approval Among ADP? Systematic, society-wide, institutional inferiorizing of ADP by the Americans was instituted with the slave-making process (The Black Arcade, 1970; Morrow, 2003) and continues into the present (Azibo, 2011c, 2016b). Part and parcel of inferiorizing is physical and mental dependency of the victims which can beget insidiously a need for Caucasian's approval.

With this rationale, it was hypothesized that modally African-U.S. would have an approval need from the Caucasian other exceeding Caucasians' overall need for approval. Azibo, Melton-Arnold and Dale (2006) tested this hypothesis by comparing mean M-CSD scores from 55 African-U.S. undergraduates collected in 1996 against the means recorded for Crowne and Marlow's (1964) normative samples (specifically, a large Ohio State University sample and an aggregate of eight additional college samples) and more contemporary Caucasian norms calculated on nine college samples culled from published articles between 1972-2005.

The Caucasian means were used as parameter values in directional, single-sample Z tests. Racial comparisons in this case were epistemologically justified as they satisfied the condition of "construct compulsion" (Azibo, 1992b, 23). Results supported the hypotheses as the African-U.S. student sample mean of 17.62 was statistically significantly greater than the Ohio State mean of 15.94 (Z=2.25, $p <$.05), the aggregated college mean of 13.69 (Z=6.03, $p <$.001), and the contemporary college mean of 14.35 (Z=4.47, $p <$.001). Two interesting observations follow from these results. One is that the results appear not to be bound by epoch or Caucasian cohort. Crowne and Marlow's normative samples precede the African-U.S. by 32 years and the contemporary samples preceded, matched and followed the African-U.S. sample. The other observation is that psychological workers should be disabused of the idea that ADP will mimic or otherwise be isomorphic with the spoke functioning of Eurasians. While the need for approval spoke construct would seem at first glance to apply with African-U.S. in a parallel manner to US Caucasians, it clearly does not. There may be many other spoke constructs that are not isomorphic between ADP and Eurasians. Defense mechanisms appear to be one.

Nepenthe Theory of Psychological Defense Mechanisms. Over many years the author contemplated what he perceived to be an inordinate usage of defense mechanisms by African-U.S. en masse irrespective of socio-economic, educational and ethnic/national status. Nepenthe theory is my professional stance on the suspected phenomenon (Azibo, 2007, 2014a, 65-66, 2015c). Nepenthe theory states matter-of-factly that living under Caucasian-U.S. domination is a miasmatic reality that:

> triggers defense mechanisms that in turn engage defensive maneuvering. This defensive maneuvering is a population-wide, compensatory phenomenon among African-U.S. people …. It serves as a protective stratagem, a psychological adjustment that shores up the self and maintains personality integrity in the face of American society's inherent, perpetual onslaught of insults and inequities that frequently are psychically disruptive (Azibo, 2011c; Jennings, 2011) though largely ignored by Eurocentric mental health workers and scholars.

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The premise of nepenthe theory, then, is that the everyday life of African-U.S. people, perhaps out of necessity, brings forth defense mechanism usage to ward off anxiety and psychic threat and in so doing affords a nepenthe (Azibo, 2007; Azibo, Jackson, & Slater, 2004) like the mythological potion that induced forgetfulness of pain and sorrow and oblivion of grief or suffering. Nepenthe theory is adamant that overall this is not good coping, but abnormalcy en masse. (Azibo, 2015c, 491)

The nepenthe theory formulation would seem to apply globally to ADP and not just the descendents of Africans enslaved in the United States. Recalling Chancellor Williams' truism that "Whites are the implacable foe, the traditional and everlasting enemy of the Blacks," the inferiorization process perpetrated on ADP is accompanied with unrelenting death, violence, deceit and ultimately destruction. This reality is painful for ADP to face especially as it is part and parcel to the march, nay onslaught, of Eurasian civilization globally—i.e., the world's current order. As Paul Robeson's astute remark that "there is no sheltered rear" applies and consciously or unconsciously ADP come to know that "in all areas of people activity the Eurasian-over-African ethos" (paraphrasing Frances Welsing) is in play, the question is called in the course of lived phenomenal experience/existential reality, Where does the African's embattled psyche turn for relief? Bearing in mind that when engaged to the extreme defense mechanisms can be quite dysfunctional although perhaps healthy in milder forms (Bowens, 2004), it is defense mechanisms that deliver a mental—not actual—calming. A respite via fantasized forgetting and deadening of pain and sorrow is what is delivered according to nepenthe theory. In actuality, the defensive behavior affords only escapism. It actually is just an internal reprieve which, under the circumstances of Eurasian domination, is not good coping. Nepenthe theory underscores "the fact that amnesia for the painful past may be a convenient defense [exercised by ADP] but never a reliable foundation for programs of amelioration and development" (Bulhan, 1985, 251). Therein lies the rub as defensive maneuvering producing nepenthe leaves ADP in the same danger from predatory, vampirish Eurasian civilization as the ostrich that has buried its head in the sand at the sight of an approaching lion: the escapism is only psychological and does not postpone the inevitable, but facilitates it. The ostrich must disengage this strategy and face reality. Reality perception appears to contribute to intrinsic motivational fortitude (Azibo, 1983c). Nepenthe theory truly addresses an abnormality phenomenon in otherwise normal ADP as research presented here shall indicate.

An Inordinate Amount of Defensive Behavior? Nepenthe theory would seem quite plausible and researchable. The first hypothesis to consider, logically, is that ADP should have higher defensive behavior scores than the Caucasian norms. Construct compulsion (Azibo, 1992b) justifies the comparative analysis.

This hypothesis was confirmed in two studies of African descent HBCU students—an original in 2001(Azibo, Jackson & Slater, 2004) and a replication in 2007 (Azibo, 2015c). The Defense Style Questionnaire (DSQ) was used. Developed by Michael Bond (Bond & Wesley, 1996), the DSQ measures individual's characteristic style of defensive behavior. A hierarchical format measuring defensive behavior ranging from those involving the least cognitive processing to greater cognitive involvement is conceptualized from low-to-high as maladaptive (the most primitive or primal involving the least cognitive activity and reflecting the least ability to deal with impulses constructively), image distorting (where the image of the self and other is split into strong-weak and good-bad), self-sacrificing (reflecting the need to see oneself as being kind, helpful to others and never angry) and adaptive (reflecting good coping or constructive type of mastery of conflict).

In Table 6 the HBCU student mean scores are displayed with the norms for clinical and non-clinical North American Caucasians. For both African-U.S. student samples, original and replication, mean DSQ image distorting, self-sacrificing and adaptive scores were statistically significantly higher than corresponding mean scores of the patient and non-patient normative samples. The latter served as parameter values in directional, single sample z tests using conventional significance levels. These results strongly support nepenthe theory insofar as indicating hypothesized inordinate amounts of defensive behavior among normal African-U.S persons, assuming these African-U.S. students represent that population.

Bond's defense style formulation is also supported as scores for the student samples—which are presumed to be non-clinical "normals" overall—follow the low-to-high hierarchy like a non-clinical population should. That is, as displayed in Table 6 student samples' maladaptive scores being lowest followed by image-distorting, self-sacrificing and adaptive scores in that order is expected. Also, the maladaptive scores being statistically significantly the highest for the patient group is a consistent, theoretically predicted finding in the defense style literature (Bond, 2004). It is logical "patients" having higher maladaptive defense style scores. This finding in our data replicates the typical defense style literature finding. It is not problematic for nepenthe theory which is about "psychopathology among otherwise *normal*" (non-clinical patient) persons. Indeed, for the maladaptive scores the two student sample means and standard deviations appear almost identical to the non-patient controls'.

Outer Core Normalcy and Defensive Behavior: Nepenthe Theory and Psychological Africanity Orientation Groups. The replication study (Azibo, 2015c) also extended the original study by including the BPQ outer core normalcy psychological Africanity measure along with the CMS psychological Africanity disorder measure (outer core disorder-defensive behavior relationships are discussed below). Psychological Africanity orientation groups were constructed as follows:

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"Correct psychological Africanity orientation was operationalized as BPQ Africentric score above its median and both BPQ Eurocentric and CMS total scores below their respective medians, incorrect as Africentric score below its median and both Eurocentric and CMS scores above their medians, and diffused as all others …. yield[ing] a unidimensional continuum of high-to-low psychological Africanity orientation such that correct > diffused > incorrect (Azibo, 2015c, 496). Five 1-way ANOVAs were conducted using the DSQ total score and the four style scores for dependent variables. Protecting the experiment-wise alpha level as .05/5 yielded .01 for the minimum statistical significance level. Only the total DSQ variable was statistically significant: $F(2, 135) = 6.32$, $p < .01$ with $\acute{\omega}^2 = .072$. Small explained variance is not desirable, but also not problematic for nepenthe theory given the likely myriad influences on defensive behavior. With statistical significance obtained, what is important in supporting nepenthe theory is the results being explainable within the theory. Fisher's LSD revealed the incorrect and diffused group means (18.72 and 18.17, respectively) did not differ, but were each statistically significantly exceeded by the correct group mean (20.84). Nepenthe theory explains that this reflects a psychic price to pay for the correct psychological Africanity orientation group. After all, it is persons in this classification who likely are acutely aware of Eurasian supremacy, its life threatening potential and the currently out of reach indispensability of racial vengeance. ADP with correct psychological Africanity orientation would find Bobby Wright persuasive regarding racial vengeance; less so, if at all, for those classifiable as diffused or incorrect:

> We must take the unequivocal position that if the Black race is to perish, the world must perish with us. Blood debts must be repaid in blood …. The past Black generations … must be avenged not because of hate but for justice. (Wright cited in Carruthers, 1985, xi; see vi-xii)

In this light, for the correct psychological Africanity group to evince the highest defensive behavior scores appears reasonable.

Pressure toward defensive behavior should be greatest for this group compared to the diffused and incorrect groups. The reality of entrenched Eurasian hegemony adds to the pressure as this group remembers and is aware, but seems to do or to sustain little or nothing towards permanent amelioration. Whether due to time biding, actual blocking by Eurasians or, yes, the special contradictions of cowardice and "just fronting" about Africanity may not make much difference. The issue can be posed this way: "there is a price to pay for ADP who remember, but essentially do nothing" (paraphrasing Baruti, 2005a, 10). These same psychological presses would be relatively absent in the diffused group or, if actually present in their outer core, by definition, it would be counterweighted by diffused persons swallowing the hype of or the desire for Americana.

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It will be recalled as well that the metatheory presupposes dominance and highlighting of Eurasian-based cognitions in diffused persons' psyches. The incorrect group likely wallows in the idea of Americana without any countervailing ideation whatsoever. The result is comparatively less psychic pressure for defensive maneuvering in diffused and incorrect groups. It makes sense, then, that for each defense style score and the total DSQ score the correct psychological Africanity orientation group mean is highest (Table 7). (Although my initial response upon viewing the data was a "heavens to Murgatroyd," "Godfrey Daniel" moment.)

Also of importance is the mere .27 mean difference between the diffused and incorrect group means across these five DSQ variables. Nepenthe theory would posit the explanation that overall these two groups in their psyches do not perceive or register the totality of psychological presses the correct group does due to defensive maneuvering mainly through repressing, rationalizing, denying, and suppressing. The nepenthe phenomenon would seem to be occuring with the diffused and incorrect groups as their reality perception may be akilter. In contrast, the defensive behavior of the correct psychological Africanity orientation group would seem not to be about misperceiving or covering up reality as pertains to Eurasian supremacy like the diffused and incorrect groups appear to be. Therefore, defensive maneuvering by correct psychological Africanity persons probably does not involve nepenthe or involves it less than the other two groups.

Outer Core Normalcy and Defensive Behavior: Nepenthe Theory and Multidimensional Psychological Africanity. Azibo (2015c) used the BPQ motivational orientation dimension subscales—pro-White, anti-Black, anti-White, pro-Black, pan African, Third World—as predictors in multiple regression analyses of the four DSQ style scores. Only the maladaptive and image-distorting defense style scores were statistically significant using the Bonferroni protected alpha level of .0125. For maladaptive, the adjusted R^2 = .099, F (6, 127) = 3.425, the sole reliable predictor was anti-Black, β = .287, t (127) = 3.367, p < .01. For the image-distorting criterion, adjusted R^2 = .10, F (6, 128) = 3.486, there were two reliable predictors: anti-Black β = .271, t (128) = 3.191, p < .01 and Third World β = −.213, t (128) = −2.409, p < .05. It is a reasonable speculation on two counts that own-race loathing and negation represented by the anti-Black motivational dimension brings forth primitive-immature defensive behavior reflected in these positive predictor relationships. First, ADP with anti-Black leanings would seem ripe for defensive maneuvering of the primitive sort as they are by definition living a stark existential contradiction: a genetically black inner core coupled with anti-Black/anti-African outer core is an ever present contradiction to their self-consciousness. Second, these results have occurred only with the two defense styles occupying the low end of the mature-immature or most-least cognitive processing involved continuum (i.e., primitivity). In contrast, the interpretation given the BPQ Third World subscale score inversely predicting image-distorting style score is that a kindred orientation with other groups oppressed by Eurasians (Third World orientation) might *protect* against the need for defenses that manipulate self-image.

The total DSQ score was also regressed on the BPQ subscale scores resulting in an adjusted R^2 = .082, F (6, 127) = 2.968, p < .05. Anti-Black again was a positive predictor as β = .228, t (127) = 2.648, p < .01. The interpretation is the same as for the 6-subscale model's results. Pan-African, β = .214, t (127) = 2.508, p < .05, also reliably predicted. Apparently, consistent with the correct-diffused-incorrect psychological Africanity orientation results, identification with Africa and African issues may result in a need for greater or enhanced overall defensive behavior in social ecologies founded on, imbued with, and still operating under individual and institutional anti-African thought and practice (Azibo, 2015c).

The Role of Psychological Africanity Normalcy in Defensive Behavior Coping Versus Nepenthe Dysfunctionality. A ferreting out of the functional differences in the defensive maneuverings of persons who would be classified as higher versus midway to lower on the rudimentary continuum of psychological Africanity seems in order if not apparent. Regarding the presumed psychic price to pay for facing the reality of Eurasian domination which, by definition, is a personality obligation the correct psychological Africanity orientation or high psychological Africanity persons cannot deflect, their defensive behavior appears functional. That is, it seems the paid price of threat to overall personality integrity which entails cognizance of the real possibility of looming disorganization and breakdown in ontogenesis' peripheral and/or phylogenesis' racial African personality parts is well handled such that both these parts remain intact enough for continued pursuing of ORP/ORM behaving. This may represent a great strength of no ordinary accomplishment in that, analogically, the threat is as if the nuts and bolts securing the hub to the wheel are coming off, the hub is grinding up, slipping and dissipating, the rim is denting, the spokes are contorting, snapping and dislodging, or a combination of these. More research is needed.

When there is breakdown as described in the analogy, decrement and cessation of movement/rolling through the ecology defending, developing and maintaining with priority ADP's life chances—suggestive of a sort of catatonia—would be psychologically understandable. It would fall outside of metatheory normalcy and therefore qualify as abnormality. Any defensive behavior facilitating decrement or cessation of ORP/ORM behaving is dysfunctional in the metatheory perspective and suggests nepenthe is taking place. Returning to the analogy, it would be like employing a tow truck (going from bicycle wheel to automobile wheel for expediency) or carrying the bicycle in hand. These would provide temporary relief for the wheel at that moment, but are non-fixes that leave the wheel in a dysfunctional state. These non-fixes, then, could be detrimental: the individual, or the African personality in this analogy, may be taken to a bad garage by the tow truck or with bicycle carried in hand an individual may not get as far as s/he needs to or would have.

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Employing defense mechanisms in this non-fixing manner would seem to be within the orbit of persons who would be classified as lower to midway on the rudimentary continuum of psychological Africanity. That is, non-fixing defensive maneuvering would seem as the forte for diffused and incorrect psychological Africanity oriented persons and precluded from correct psychological Africanity persons. The anti-Black subscale results might reflect this. For anti-Black oriented ADP and likely the diffused and incorrect in general, defensive maneuvering may maintain their personality integrity and avoid or mitigate personality breakdown at the moment. Nevertheless, it is dysfunctional for the outer core, the hub of the personality, as it apparently militates against movement toward ORP/ORM behaving. Therefore, "nepenthe defense mechanism disorder" was articulated in the AN II (Azibo, 2014a, 65-66).

Outer Core Abnormality and Nepenthe-Based Defensive Behavior. If nepenthe defense mechanism disorder be factual as posited, it is logical that relationships between defensive behavior and outer core abnormality/psychopathologic indices such as measured by the CMS subscales would be predictable as the raison d'etre (reason for being) or nia (purpose) of the nepenthe is to dodge outer core normalcy dictates of ORP/ORM. The CMS subscales model predicted DSQ total score: adjusted $R^2 = .079$, $F(6, 131) = 2.963$, $p < .05$. The sole reliable predictor was anti-self, $\beta = .35$, $t(131) = 3.473$, $p < .01$. At the protected alpha level of .0125, only two of the four DSQ style variables were statistically significantly predicted by the CMS subscale model. For maladaptive style, adjusted $R^2 = .087$, $F(6, 131) = 3.183$. Again, anti-self was the sole reliable predictor, $\beta = .22$, $t(131) = 2.195$, $p < .05$. For self-sacrificing style, the adjusted $R^2 = .08$, $F(6, 132) = 2.991$. This model yielded three reliable predictors: anti-self $\beta = .232$, $t(131) = 2.316$, $p < .05$; Individualism $\beta = -.189$, $t(131) = -2.022$, $p < .05$; and self-destructive $\beta = -.284$, $t(131) = -2.811$, $p < .01$.

It jumps out from these results that, similar to the anti-Black regression results, the conceptually close CMS anti-self predictor's β-values were reliable and positive in each model. Perhaps an outer core characterized by moving against one's own-race and hatred thereof—CMS anti-self construct—brings forth hierarchically less than adaptive/less than mature defensive maneuvering. The observed relationships almost seem primal when viewed this way. Indeed, the CMS anti-self and the BPQ anti-Black regression results suggest that it could be an outer core in a state of overwhelming own-race negation and abjuration—not necessarily Eurasian paean—that is responsible for hierarchically less mature defensive behavior. Additionally, individualism and self-destructive psychological misorientations were negative predictors of self-sacrificing defense style. This makes sense as both reflect a disdainful attitude toward and a letting go of the collectivity ethos traditionally characterizing ADP such as "it takes a village," "ALLUSWE," "I am because you are" and so on. African-U.S. with these psychological misorientations would likely not employ a defense style seeing themselves as particularly kind, helpful to others, and never angry (i.e., self sacrificing) vis-à-vis African descent people.

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Ecology and Social Psychology: Studies of the Spaces Between the Spokes

It was pointed out that the minimum condition under which the outer core will self-consciously direct ORP/ORM behaving in an individual is when s/he existentially perceives that in the given situation own-race maintenance, i.e., the maintaining of ADP's lives and life chances, is relevant (Azibo,1991a). The job applicant evaluation and recommendation experiment reported earlier was set up to make own-race maintenance relevant to the participants in the experimental group. As hypothesized, they responded with ORP/ORM behaving. However, it seems possible that existentially perceived own race-maintenance relevance may not be the only condition that should beget ORP/ORM behaving. As the wheel model is suggestive of moving through, in and on the environment, the hub will likely face many different factors in the ecology and multitudes of social psychological forces that support Eurasian supremacy. This will be challenging, perhaps even daunting, and militate against ORP/ORM behaving. This fact in and of itself, however, does not guarantee rank and file ADP will perceive these challenges as threats to own-race maintenance. For example, in the perceived attractiveness experiment discussed earlier (Azibo, 1983b) it could be unlikely that many or most participants felt their attractiveness ratings of the photographs (ORP index) had much to do with own-race maintenance (unfortunately, that perception was not measured). Although scholars like Azibo (2010, 2014b), Hilliard (1988), and Richards (1993) are adamant about a linkage between ORP of this sort and ORM orientation, suppose for argument's sake the linkage was not existentially or phenomenally operating among participants in that experiment. The fact would remain that perceived attractiveness was moderated by psychological Africanity. It is moderations like that one and main effects by outer core measures that stand a chance of coming about even without own-race maintenance perceived or felt existentially to be relevant. Perhaps, there may be circumstances as yet unspecified where direct inner core influences of ORB arises in adolescent and adult behaving, where direct refers here to unmediated by or not occurring through or as a function of the outer core. As earlier discussed, this seems to be the case with very young children as shown in Figures 2a, 2b and 2c.

The Structuring of Personal Space. An example might be the field study by Azibo, Cassius, Marion and Casper (2013) which appears to be the first, and perhaps only, environmental psychology study incorporating African personality. The primary territories of 107 HBCU undergraduates were surveyed for racial-cultural artifacts classified as African-centered (reflecting direct connection to Africa, connectivity with the collective of ADP, or interest in world African civilization), pro-African (lacking explicit connection to Africa or diasporan ADP, but showing awareness of African identity and depicting ADP and civilizations in a positive light), plain African (definitely of the surface structure or manifestations of continental or diasporan African culture or experience, but not explicitly showing group collectiveness or positive identification with ADP or their cultures), Eurocentric/western (reflecting the asilic or

deep structure or the surface structure of Caucasian or Semitic civilization and societies), Asian-centric (reflecting the asilic or deep structure or the surface structure of Asian civilization) and religious (exclusive of humanized images or race designations). Participants had previously completed outer core measures of normalcy (BPQ) and abnormality (CMS) from which they were classified into correct-diffused-incorrect psychological Africanity groups. The hypotheses that correct psychological Africanity orientation persons would have more African-centered and pro-African artifacts in their personal spaces than diffused and incorrect persons would in theirs was confirmed in a 3x2 chi square analysis of psychological Africanity orientation groups x median split of African-centered plus pro-African artifacts: χ^2 (2, N=89) = 8.356, $p < .05$. The degree of the relationship calculated by a modified version of Pearson's contingency coefficient (Runyon, et al., 1996) was .41. Post hoc analysis showed statistically significantly fewer persons classified as "correct" at or below the median of African-centered plus pro-African artifacts as well as statistically significantly more "correct" persons above the median in African-centered plus pro-African artifacts relative to expectation. These results provide more evidence for the construct validity of the correct-diffused-incorrect scheme of psychological Africanity:

> that those African-U.S. people who are high in or correctly oriented in psychological Africanity would structure their primary territories with racial-cultural artifacts that reflect and reinforce their orientation thereby satisfying the presumed own-race maintenance and own-race preference drives [postulated by the metatheory] …. [For diffused and incorrectly oriented persons,] African-centered and pro-African artifacts … could stimulate cognitive dissonance and other states of cognitive imbalance …. lead[ing these] persons to not possess artifacts that are African-centered or pro-African. (Azibo, et al. 2013, 191)

This field research establishes an empirical link between Africentrically structured physical environments and outer core normalcy. Perhaps the results can be built upon in applied social engineering efforts in environmental psychology pertaining to campus spaces, personal spaces and public spaces at large.

Support for Reparations? **Who Amongst You**? Many HBCUs could benefit from infusion of money. Reparations down payments in recompense for enslavement and Jim Crow of African-U.S. people would seem an appropriate source (Obadele, 1997b). But, there are two roadblocks. Amongst "the implacable foe" reparations is resoundingly resisted as a rebarbative, reprehensible idea that only raises Eurasian American rancor. Under Americana reparations to African-U.S. is anti-ethical (Curry, 2011b). Still, if chattel slavery can be overcome, then White resistance to reparations should neither daunt nor carry the day. Thence comes the second impediment: Who amongst the victim population will stand up for reparations?

The overall case has been made (Aiyetoro, 2004; Aristide, 2011; Coates, 2014; Lumumba, Obadele & Taifa, 1989; Nelson, 2016, 107-140; Robinson, 2001; Williams & Collins, 2004). Fully aware that the "absence of reparations is the same as a declaration that no wrong was really done to [African-U.S.] and, therefore, that no compensation need be made" (Toure, 1997, 8), Azibo's work zeroed in on the psycho-cultural case for reparations specifically and has made its warrant a foregone conclusion (Azibo, 2011a, 2011c, 2012, 2016b). Others have significantly contributed to making the psycho-cultural case (Carroll & Jamison, 2011; Jennings, 2011; Ukombozi, 2011). For many, it is decided that reparations must be sought after (Kamau, 1997, 2002; Khalifah, 1997; Texeira, 2006; Toure, 1997). The National Coalition of Blacks for Reparations in America (N'COBRA) conducted a national survey of 1,015 respondents who by a margin of 81% to 19% favored reparations down payments from the United States (Obadele, 1994). A subsequent national survey of 817 respondents found that 89% were in favor of a "personal reparations" payment to individuals in addition to other reparations down payments (Obadele, 1997b).

With a sample of 76 HBCU students, Azibo (2008) investigated the role of psychological Africanity in support for reparations once its relevancy to race maintenance was presumably made known. The *1997 N'COBRA Reparations Survey* (N'COBRA, 1997; Obadele, 1997a) which on its face points out the relevancy of reparations for race-maintenance by explaining the results will be used to form the basis of demands that will be put to Congress was used. (Respondents were instructed to read the face page, but their cognizance of this presentation was not measured.) Respondents gathered in a large classroom and completed the N'COBRA survey followed by the BPQ. The survey is answered yes or no whether reparations down payments in each of five domains is supported: education (10 billion dollars), economic development (one-billion dollars), personal reparations ($20,000 per family or higher), political prisoners (immediate release as a reparations demand) and prisoners in general (release upon recommendation of a local community-elected board in order to enter programs/training designed by African-U.S. experts if drug-free, did not commit a heinous crime and already served two years). A total reparations score (TRS) was computed by summing "yes" responses indicating overall support for reparations down payments.

Results showed regressing TRS on the two dimension BPQ Africentric and Anglocentric score model was statistically significant: adjusted $R^2 = .123$, F (2, 57) = 5.131, $p \leq .01$. The Africentric predictor was statistically reliable and positive, $\beta = .268$, t (57) = 2.165, $p < .05$, whereas the Anglocentric regression weight was negative but barely not statistically reliable. With the six dimension BPQ motivational orientations model more variance in TRS was explained than with the two dimension Africentric and Anglocentric model: adjusted $R^2 = .219$, F (6, 53) = .3.753, $p \leq .01$. Pro-White scores did inversely predict TRS, $\beta = -.405$, t (53) = -2.685, $p \leq .01$. Third World scores predicted positively, $\beta = .336$, t (53) = 2.792, $p \leq .01$. Pro-Black, anti-Black, pan-African and anti-White did not predict TRS.

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Additionally, a 3x2 chi square analysis was conducted by creating correct-diffused-incorrect psychological Africanity groups and high versus low TRS categories based on a median split. The correct grouping was operationalized as Africentric score above its median and Anglocentric score below its median, incorrect as Africentric scores below and Anglocentric scores above their medians, and diffused as all others. Results showed χ^2 (2, N=60) = 9.855, $p <$ .01 and a substantial degree of relationship and predictability between variables as the modified contingency coefficient and its square were .53 and .28, respectively. Post hoc analysis showed that relative to expectation the incorrect psychological Africanity group had statistically significantly fewer persons in the high TRS category. Therefore, incorrect psychological Africanity orientation is associated—as expected under the metatheory—with failure to execute ORM behavior. This is more support for the construct validity of the correct-diffused-incorrect scheme as translating multidimensional outer core assessment into the rudimentary uni-dimensional continuum model (Figure 7). Moreover, there is great practical significance in showing scientifically where failure in ORP/ORM behaving plays out in African personality:

> [I]n accordance with Azibo's general proposition … that when race maintenance is an issue, it is persons with higher psychological Africanity who will behave in a manner that defends, develops, and maintains African people's lives and increases their life chances and not persons with lower psychological Africanity. (Azibo, 2008, 125)

This is good information to know when planning societal-wide social engineering of the African personality as well as for setting afoot aright the new African woman, man and child in clinical practice (Azibo, 2015a, in review b; Azibo, Robinson-Kyles & Johnson, 2013) practice.

Conclusions about the Research Findings

Individually, Azibo's empirical studies reported here are nice, quaint even, adequate researches. They have produced enough evidence to mostly support the hypotheses investigated. Though presented sketchily so as not to get bogged down, procedural information appears minimally adequate for preliminary internal validity evaluation and replications and extensions. Full details, of course, are available in the original citations. The topics were varied including intrinsic motivation, perceived attractiveness, status characteristics theory, uni- and multi-dimensional psychological Africanity, psychological Africanity development, psychological misorientation, materialistic depression, clinical case studies, projective techniques, test validity, social desirability as a function of African personality tests and as a peripheral personality process, defense mechanism functioning, the structuring of personal space, and support for reparations.

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The terrain covered African personality holistically—structure, dynamics, development, psychopathology, treatment, assessment and addressed peripheral, social psychological and environmental variables. And, importantly, it was all theory driven á la Azibo's (1988/1996c) theory-derived steady state approach. These facts may mitigate somewhat external validity concerns over frequently using small, convenience, college samples. The research also appears to support Van Horne's (2014) statement that "[w]hether an Africological [sic] scholar produces grounded theory, that is, theory derived from empirical data that have been studied, or theory developed from thought experiments and corroborated empirically later … or hypothesizes from intuitive hunches, it matters not" (15).

Taken as a whole, Azibo's researches resemble a 35-year planking (1983-2018) legitimizing intellectual pursuit of the metatheory and many provocative ideas it potentially harbingers. A few merit pointing out:

- the tripartite nature of the racial core of African personality,
- preeminence and relationship of the metatheory/racial component to the peripheral/pan-human component of African personality,
- the essentialism of spirit as primordial dynamic and a scientific construct along with associated biogenetic necessaries like neuromelanin,
- the beacon for African personality development theory—uni-dimensional and multidimensional—including the subsumption and rethinking of metamorphic cultural transformation,
- a conceptualization of disorder harking back to the African asili through Africana people's mythology,
- treatment in the four-fold table context, and
- emic assessment of the outer core.

The studies reported above touch on all this and more. But, so as not to go beyond the data or to hypergeneralize the point to be taken is that the planking is warranting of furtherance of the metatheory along these lines. These researches reveal longevity, not impermanency, and receptivity to the quantitative paradigm as against the once-whispered charge that centered African psychology is "too theory-heavy." As each study was derived from the theory-derived steady state approach to psychological research with ADP (Azibo, 1988/1996c), which is in keeping with the cultural science perspective (Semaj, 1996), with the self-conscious intent of using the quantitative paradigm as it has come to ADP under Eurasian domination for liberation in line with the teaching of Carruthers (1996) in particular, and consistent with younger scholars like McDougal (2014), the hope is ardent that the reader has found it worthy of her or his attention.

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Indeed, Azibo's intent regarding his research has always been for it to "Speak to the Posterity" (McDougal, 2014, ix-xi) with a manifest "Black Liberation Psychology and Practice" as Thompson and Alfred (2009) discuss it.

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Chapter 10

Conclusion

The Metatheory's Core or Hub Construct in Synopsis

A quick overview of the African personality metatheory hub construct might be all around useful, but particularly in teaching and training. The chart below provides a complete synopsis which could be used as the basis for classroom lecturing, a term paper or as a fill-in-the-blanks test or exercise.

Synopsis of Azibo's Theory of Racial African Personality Core or Hub Construct

Conceptual framework is	epistemologic African-centered deep thought
Structure consists of	inner core → outer core → → action/behavior
Dynamics represented by	spiritualistic energy (requiring rhythm for optimal functioning)
Development occurs in	proactive and natural struggle (Africanizing aka Afrocizing and racial socialization[a]), and reactive struggle (pursuing changes in the social ecology[b])
Psychopathology is when	mentacide → psychological misorientation and the Azibo Nosology II[c] disorders
Treatment must	employ as the authentic struggler behavioral templet as an overarching guide while transcending mentacide, reversing psychological misorientation, eliminating the 53 disorders they predispose and restoring or instilling correct psychological Africanity orientation[d] using the four-fold table schematic (Table 3) which juxtaposes peripheral/spoke and core/hub issues
Assessment uses	projective and objective emic, culture-focused measures of the outer core and diagnosis with the Azibo Nosology II
Research indicates	Psychological Africanity is a tonic meaning that outer core normalcy statistically correlates with ORP/ORM behaving while outer core abnormality does not

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Note. → stands for "unfolds into." →→ stands for "self-consciously directs." [a]Racial socialization as presented by Sutherland (1995) is endorsed here. [b]A recommended reading for psychological workers for beginning to make changes is Akbar, Saafir and Granberry (1996). [c]Azibo (2014a, 2015b). [d]A strong dose of racial realism (Curry, 2008, 2014a) will be required. Therapists and healers of African descent are entreated to have themselves fixed first or concomitantly (Azibo, 1990b, 2015b).

Concluding Remarks

As this disquisition into African personality is concluded, Lawrence Houston's observation apropos of African-U.S. personality is ponderable: "it is possible that personality represents the most profound and intense of all African survivals" (Houston, 1990, 119). His observation seems applicable to ADP globally as everywhere Eurasian colonialism and enslaving has impacted. Houston is not speaking of the bricolage put together in the fires of Eurasian domination or in reacting to it. In no way is he referring to the invented African bounded from "nigger-to-negro" that Regina Jennings (2003) skillfully detailed and John Oliver Killens synopsized with a Gunga Din analogy:

> Dear old 'white inside' Gunga …. Remember Gunga? …. He was a water boy for the British regiment and in the movie version, finally blew the bugle against his own people …. Contemporary water boys [and girls] who still blow the bugles [are among us]. (Killens, 1975, 23)

It is instructive to invoke here an observation Marcus Garvey made that "the time has come when we have ... to sort ourselves" (quoted in Blaisdell, 2004, 158). What a curious statement, at first glance, smacking of divisiveness from this champion of ADP's unity. Actually, it forethoughtfully implies that those with ordered versus disordered African personalities—those who manifest ORP/ORM behaving juxtaposed to those who do not—represents the most fundamental sort to be achieved. Accomplishing this sorting using the Azibo Nosology II and the authentic struggler templet—without elitist or "Blacker-than-thou" sentiments entering—appears the mental health priority for the psy-professions as it is the inevitable step-1 in healing. Healing psychological work undertaken without this sorting is not healing at all, but an avenue for producing more Gungas who with repaired spokes will, wittingly or not, orienteer on a still damaged hub devoid of and maybe antithetical to racial sanity. Such healing must be stopped as "without Black sanity, there will be no resurrection of Black life" (Cheatwood, 1992, 8), no seting afoot of the new correct orientation African, no African renaissance and no re-birth of African civilization.

First thing, then, is to sort, second is removing the obstacles militating against ORP/ORM in the disordered concomitantly repairing spokes as needed, third is reunification of the "healed" with the ordered African personality population, guided by the templet, so that ADP continue working toward an African-on-African polity that is fully integrated intraracially and for ADP first.

Houston also is not referring to modern-day offshoots of Gunga captured in the regressed, diffused and incorrect psychological Africanity categories, an upshot of which in popular parlance is "Uncle Tomism" (Council on Black, 2002) usually characterized by betrayal (Baker, 2008). From the perspective of mental health, the intolerable sadness and life's discomfiture inherent in persons with regressed, diffused and incorrect psychological orientations—whether they recognize it or not and irrespective of high living on their part—is aptly reflected in the "nigger-to-negro" bounded, "white inside Gunga," "Uncle Tom," "slave or colonial mentality" metaphors. These metaphors appear to be useful collolquialisms when handled carefully in the context of professional TRP and rhetoric. It is captured in a sentence the sad life's discomfiture coming along with these orientations:

> The search for security in conditions of oppression, the quest for personal harmony in circumstances of social violence, or the wish for private success at the cost of betraying collective aspirations require little originality and risks because such efforts accept the *status quo* of oppression as immutable. (Bulhan, 1985, 127)

The sadness is overwhelming when ADP do not think they can unass themselves from and win against Eurasians.

Houston's remarks actually refer to correct psychological Africanity orientation normalcy as the metatheory conceptualizes it. It seems profound that African personality has indeed persisted despite practically every moment of Eurasian civilization pertaining to race being structured to disadvantage if not destroy it. African personality is still here awaiting ignition in the populace and the community of scholars. Eurasian oppression cannot prevent this fact of "still here awaiting" as that is an implication of African personality being biogenetically based in the inner core from whence its status as an immutable propensity arises.

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Additionally, African personality intensity is palpably non-destructible among those ignited in the way of the authentic struggler discussed earlier. I repeat for emphasis the authentic struggler's mantra that as a situation of oppression can never be adjusted to, therefore, our only stake in the present racial and cultural order of things would be to change it (Sutherland, 1989); not to (dis)integrate into it.

That joining onto or into Eurasian civilization in any way is contradictory to African personality seems to have been lost on most ADP today, intelligentsia included. Apparently, ADP en masse truly suffer from nepenthe defense mechanism disorder in their denial that or "forget[ting] that peace under European [and Arabic] rule is compromise and submission [only and always], not empowerment [ever]" (Baruti, 2004, 173). That this is true philosophically is seen in the clash of races reflected in the Eurasian-African utamawazo and utamaroho contrasts in Chapter 1. If fully understood, the comparison reveals a stage, set by Eurasians, for a perpetual clash of races as enemies of the Blacks or ADP (Madhubuti, 1978). In this regard, Eurasian civilization just keeps a coming and a conquering liberally doling out misery (Aristide, 2011) leaving only smoke-n-ashes (Chomsky, 1993) with major abetting by Western psychology (Azibo, 1993b, 2011c, 2016b; Bulhan, 1985, 48-59). Its vampiric, rapacious social theory is clear.

In contrast, it is ADP who carry on unclear needing to immediately get knowledge on the Eurasian racial personality and fashion a social theory taking it into account (Azibo, 2017; Baruti, 2010, 161-180). A requirement for this is to never forget, disregard or discard the Eurasian perpetrations as "they are the doorway exactly fitted to bringing about the change that's needed" (McCaslin & Breton, 2008, 521). Perpetrations like "the door of no return," for example, might be useful in building/reinforcing a "door of returning" technique for working with individual and national African personality. But, the enemy civilization befools, befuddles, and bamboozles ADP pronouncing its definitions of reality and prescriptions and circumscriptions for appropriate responding. These pronouncements to ADP are underlain by rhetorical ethic, a hoodwinking which means invoking high moral principles that Africans globally are expected to implement in race relations—but without reciprocation by Eurasians (Ani, 1994)! Two examples are "turn the other cheek" and "in suffering there is redemption." Rhetorical ethic is a monster tried and true especially in engendering not remembering in ADP and passing over perpetrations against them.

It is not a rhetorical question, Has there ever been in human history a people more bewitched, bothered, and bewildered as to identity, enemies and what must be done than today's ADP? It seems to help, remembering that when "taken out of their natural cultural context [a people] can easily be confused in their choices by determined external/alien forces, opinions or ways" (Baruti, 2010, 152). Cosmopolitanism is a case in point.

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Rejecting Cosmopolitanism. Eurasian civilization, ever a contending force for ADP, counters our move toward centering, to which the African personality is integral, by promulgating "cosmopolitanism" among ADP. This is a social theory in which ADP assert their place as vested in the current world order, however, at the cost of necrotizing their African personality. Godfrey Daniel! The sinister psycho-cultural perpetrations (Azibo, 2011a, 2012a) keep coming. The observation "[t]hat Euro-humanism equals terror to the majority of non-white [Africana] peoples around the world is not explored in the [so-called] cosmopolitan paradigm" (Sterling, 2015, 121). Yet this terror that is Euro-humanism actually is a structural pillar of the cosmopolitan paradigm. This is telling and must be made clear. As cosmopolitanism takes root in ADP globally, it successfully thwarts centering Africentrically. Frequently, accompanying cosmopolitanism is an abjuration of African-centeredness. Thus we are witnessing/living to use Chomsky's (1989, 1991) terms a spectacular feat of mind control through necessary illusions and propaganda. (The Caucasian populace is also subjected to this mind control, see Chomsky, 2017.) It is as spectacular an event as a once in a lifetime comet, especially if one is a mental health worker. The shameless promotion of cosmopolitanism, tacit and overt, frankly bears witness that the Eurasian cultural direction can only accommodate ADP along the lines of conquest and capitulation to Eurasian world order. The modal Eurasian psyche, analyzed in detail elsewhere (Azibo, 2017), in turn, operates psychopathically vis-à-vis ADP (Wright, 1985, chap. 1). That means knowingly doing wrong and through their utamawazo, frequently drawing on defense mechanisms (Welsing, 1991), calling the perpetration right or justifiable. Centered African analyses for decades have been clear on this (Ani, 1994; Azibo, 1992a; Diop, 1978; Wobogo, 1976).

Still, ADP Rise: Three Examples. Some ADP are intrepid like the many who have exemplified the authentic struggler mantra in their daily lives. I will hold up three who penetrated incorporable illusions about Eurasian civilization—Marcus Garvey, Kwame Ture and Jean Wilkens Dember—for practical emulation, to wit

> Vivification of the own-race maintenance idea as manifested in the African personality construct might be helpful. For that, snippets of three persons whose behavior in this regard has been exemplary are offered. First, Marcus Mosiah Garvey implemented perhaps the greatest racial uplift program on behalf of ADP since the enthronement of Eurasian supremacy domination. His efforts were lifelong and global. They included institution building in the political, economic, health, and cultural arenas (Maglangbayan, 1979; Martin, 1976). Garvey provided philosophy and down-to-earth social theory to guide ADP's behavior to be effective in our own interests under Eurasian domination (Garvey, 1986). Garvey insisted repeatedly that for ADP he was glad to suffer, sacrifice, and even die.

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There has never been a truer statement than Garvey's "All I have I have given to you [ADP]." His orientation to work for improving the life chances of ADP is summed up in his statement "Would I not lose the whole world and eternity for you?" (All African, 1983; Blaisdell, 2004). Mr. Garvey is a hero for true (Martin, 1983). His 2nd wife, the veiled Amy Jacques Garvey, should be remembered as she struggled alongside him (Taylor, 2002).

Second, Kwame Ture is another life-long struggler for ADP's betterment. He dropped his English language/slave birth name (Stokely Carmichael) for the African one. Continually he pushed pride in African heritage and advocated and demonstrated organizational development for effective action. He served as Chairman of the Student Non-violent Coordinating Committee known as SNCC, Prime Minister of the Black Panther Party, an Ambassador for Guinea, worked to establish the United States Black United Front and the All-African People's Revolutionary Party. Ture instilled a palpable fear into the enemies of ADP likely to last forever and reminiscent of the chilling effect the phrase "Hannibal at the Gates!" had on the Romans, and Italians still, when in 1966 he uttered "Black Power" (see Carmichael & Thelwell, 1998; Harris, 1990). Ture took the position that if an African person did not work to overturn oppression of ADP, an own-race maintenance activity, "then by your very act of inactivity you are against your people" (All African, 1983). It follows that not participating in own-race maintenance for ADP is outside the bounds of mental health defined Africentrically.

Third, Jean Wilkins Dember, M.H.S. shows that exemplars of own-race maintenance need not be deceased, a man, or nationally known. For 24 years and counting she has been a main organizer of annual mental health conferences in Houston and New York City under the auspices of Afrikans United for Sanity Now!, an organization she helped to found. Under her direction the organization actively advocates for culturally sensitive mental health work with ADP and training for providers. Mother Dember staunchly opposed drug and electroshock therapies on ADP and carried that fight to Harlem Hospital where it has been reinstituted. Many psychological workers have become aware of deleterious mental health practices and alternatives for them through her work. She was awarded the Community Service Award by the National Association of Black Psychologists. Her efforts have been courageous as she singlehandedly (for the most part) engaged the Roman Papacy over sexual abuse, palpable racism directed at priests of African descent within the church and, moreover, the frequent murdering of African-U.S. (descendents of Africans enslaved in the United States) in New York by Catholic police.

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Additionally, she is a mainstay, activist supporter of the New Black Panther Party and the local and national Black United Front. She carries the fight for increasing African-U.S. life chances almost daily be it political, health or otherwise to civic leadership. Mrs. Dember's behavior epitomizes a Queen Mother and is in the tradition of Harriet Tubman (Bradford, 1886/2004), Sojurner Truth, Queen Mother Audley Moore, Ida B. Wells Barnett, Mary McLeod Bethune, Annie Malone, Assata Shakur (1987), and the many others of great rectitude and capability. Finally, her spousal union of over 60 years with Clarence Dember (R.I.P.) and parenting epitomizes the point of the creation mythos. Mother Dember lectures/teaches youth and adults of both genders on male-female-familial relationships rooted in African-centered principles drawing on her own life's example.

The foregoing snapshots show persons whose orientation to living prioritizes the defense, development and maintenance of the life and culture of ADP all within the casing of their individual idiosyncratically organized personality (recall individualism versus individuality contrast). The term proffered by Azibo (2006a) for prioritizing of this sort is psychological Africanity. No behaving and thinking could be greater manifestations of normalcy or appropriateness than psychological Africanity geared to purposefully ensure that ADP remain on the planet in perpetuity *as Africans*. This is what the African personality is designed to do naturally. Thus, the behaving of Garvey, Ture, and Dember warrant the label "correct orientation" defined by Azibo … in short as a genetically black person who possesses psychological Blackness/psychological Africanity. (Azibo, 2014a, 38-41)

Huzza to the Intrepid. Truly, the intrepid today require as much attention in support of maintaining and undergirding their psychological Africanity as the mentally vanquished masses require in resurrecting their necrosed African personalities. To that end an audacious and unprecedented call is issued to use the four-fold table (Table 3) and the multidimensional psychological Africanity profiles (Figure 3) pursuant to optimizing the peripheral and racial parts of the intrepid's personalities. Perhaps, this could become a distinct subfield of applied mental health work. On the college campus too, the intrepid should be socially engineered with African personality enhancing programming (Azibo, 2018). It bears reminding that fixing of the African personality of the vanquished remains a priority also.

With a double-pronged attack—one that reinforces the correctly oriented as well as overturns the mentally vanquished—is how setting afoot the new African man, woman and child might best proceed (Azibo, Robinson-Kyles & Johnson, 2013). At that point would the mental health field be truly helping ADP "reclaim their *history, biographies,* and *lives*"—centered African lives, I underscore—felt to be integral to psychologically healthy living (Bulhan, 1985, 177).

A Last Word about Misguided and Misleading Models. Concluding would be incomplete without saying something more about the models of behaving and racial and personality identity that the metatheory seeks to displace and asserts are best reorganized under its purview. Gould (2002), commenting on science in general, reminds us of the resistance to be encountered when older, often regnant systems—such as orthodox metamorphic cultural transformational theorization and its multidimensional spawn—butt heads with newer and differing formulations—like the formational, holistic metatheory and its foundational rudimentary uni-dimensional low-to-high model. He also observed "we must also acknowledge that these [older] systems however revealing and fascinating, did impede better resolutions … by channeling thought and interpretation in unfruitful and incorrect directions" (Gould, 169). Regarding African personality/racial identity, built up around the nigrescence and popular multidimensional models has been a practically insuperable verecundial orthodoxy that retards the field. The skull-cracking CCCI or contradiction in construct conceptualization issue is an error that bears uncontestable witness. The author is convinced that this embarrassment will be the enduring and deserved legacy of so-called nigrescence cultural transformation process models and most multidimensional models akin to them or spawned in their flow. Amongst epistemologically centered Africana scholars, this would seem an inevitable legacy. Where unwilling to conceptualize the world in ways contiguous with Africana people's history and culture, the African descended psychological worker articulating or subscribing to these models perforce is not demonstrating either freedom or literacy and, moreover, would appear to be in dereliction of duty as s/he performs as if effectively distracted or dissuaded from using ancestral African-centered thought in TRP. (This failing also afflicts Africana Studies in general, Azibo, 2012a.)

It was discussed earlier that this writer (Azibo, 2015a; Azibo & Robinson, 2004) has always been staggered by the sheer ineptness indicated by the misreading of unidimensional "Negro-to-Black" metamorphosis end states as identity progression rather than identity regression. As the same error characterizes most multidimensional statuses postulated to be more aligned with an African-centered direction when in fact they do not align, most of them being contradictory to centered African orientation, I also experience as splanchnic. It seems undeniable that (a) unidimensional Negro-to-Black identity formulations actually reveal the psychological functioning to more or less regress back to the same old psychological orientation from whence the person's metamorphosis began. Or (b) in the case of a multidimensional status, a diffused point product appears to be operating.

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With unidimensional transformation processes, the observed identity regression likely is perceptively more "sophisticated" (meaning rank deracination being significantly lessened as a result of going through the transformation metamorphosis concomitant with highlighted inclination toward Eurasians and their culture). In the case of a diffused multidimensional point product, a similar Eurasian orientation and orienteering is highlighted. Therefore, irrespective of the dimensionality of the extant identity models, they all etiologically reflect succumbing to mentacide-induced psychological misorientation arising out of the miasmatic social ecology specified by Eurasian civilization. Perforce, the psychopathology of all this as it affects otherwise "normal" ADP must be acknowledged for best understanding. A working hypothesis is that both—the regressed consciousness and the diffused point product status—are more ingrained and resistant to transcendence to correct orientation or ORP/ORM functioning.

The point over regression versus progression or abnormality versus normalcy is pounded as it supports two observations. First is it represents what is connoted in the statement "in all cases it [mentacide-induced psychological misorientation] represents a *grossly psychopathological condition in African [descent people] masquerading as functional normalcy*" (Kambon, 1996b, 62). Second is there may be no better illustration of how deadly serious the business of psychological miring in Eurasian conceptualizing is for ADP. Extrapolating to John Henrik Clarke's lamentous observation should close the point:

> explain the colonization of the mind that has brought us [ADP] to the sad state where we can get close to liberation—close enough to touch and taste it—and turn around and move in the other direction. (Clarke, 1994)

Besides fear (Welsing, 1991, chap. 12) and the defensive behavior it generates (Azibo, 2015c), it is regressed and diffused consciousness amongst ADP en masse that is implicated.

Despite the apparent solidness of the formulations about Stage 5? regression disorder and diffused psychological orientation status as depicting en masse psychopathology and psychopathological processes amongst otherwise normal ADP—as well as other controversial formulations throughout—Azibo risks the manufacture of criticism that the formulations are insulting putdowns of ADP. Criticism of this sort likely gains foothold with emotion and not reasoning. Azibo's theory or scientific fiction herein requires the reader reason forthrightly with centered African deep thinking indigenous to ADP, namely the irrefragable African worldview/asili (Azibo, 1992a), and several authentic action proposals and implications that logically derive like, for one, the 4-fold Table 3. It would seem, then, this theory is a continuation of exemplary knowledge construction using the African center identified with Azibo's previous work (Curry, 2014). It illustrates what indigenous theory development calls for at this time:

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> develop[ing] new theories from ancient agency so we can accurately respond to what is right before our very eyes …. [incorporating the] indigenous *and* authentic, old *and* new, cycled *and* creative, ancient *and* developed-this-moment …. even at the price of rejection. (Aluli-Meyer, 2008, 217, 230, original italics)

Nevertheless, it is likely some rejection will be brought on by emotion. Two examples of respected psychological workers already cited shall be invoked again to belay that. Frances Welsing (2014), a great psychiatrist (Azibo, 2017), went so far as to adjudge—without putdown—the collective of ADP as insane in their current functioning. Amos Wilson, high on the list of redoubtable psychologists of African descent (Jamison, 2013), in analyzing ADP's psychological functioning almost never failed to remind ADP of their manifest collective insanity—also without putdown—stating in most speeches "Ladies and gentlemen, we must be out of our minds." Their observations are thoroughgoing and contain no inchoateness or incertitude. If the great Drs. Wilson and Welsing can take these positions, then from my analytical frame this author can too without the empty, knee-jerk criticism of "anti-African, victim blaming putdown." Perhaps, in this light the rising of any rebarbative rancor towards Azibo for the erroneous perception of disrespecting ADP might be resisted. With deserved benefit of the doubt, Azibo's bringing forth conceptualizations like identity regression versus progression and diffused psychological orientation (and concepts associated) in the context of bona fide African personality/identity psychopathology can be adjudged to meet Africentric ethical standards—for persons operating on reason.

Stepping into the Pants. Historically, probably since African-U.S. psychologists began forming loose professional associations in the late 1960s and possibly even in Francis Sumner's and Herman Canady's times (Azibo, 1996a; Guthrie, 1999), psychological workers have desiderated a meaningful theory of everything psychological for explaining and fixing ADP's personality. As Azibo's metatheory may not wear those pants right now but appears to have one leg in, it seems safe to say a few things. First is the not so obvious obvious that African personality really exists. It be. It is not a personological fantasy. Neither the tripartite metatheory nor the bipartite model which it is attached to appear as all fiction and no science. Second, African personality is rooted in African culture, the precepts of which allow for, nay compel, focusing on essentialism rooted in spiritual energy and attendant, inescapable biogenetic necessaries such as rhythm, neuromelanin, I-me-we nexus of selfhood and so forth as they are crucially implicated in transposing spiritual energy corporeally. Purely environmental formulations of identity and personality are derelict if they ignore this. Thirdly, it follows from biogenetic reality that African personality outright applies globally to every single person of African descent irrespective of any Eurasian ancestry as the African H-factors in the $P_A = f(H_{eDKa}, E_{ef,\, l})$ are dominant over other-than-African H-factors at the molecular genetics level (Azibo, 2014a, 112-114).

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Necessarily, then, all so-called, self-designated "multiracial" theories going beyond description of actual developmental processes and mental health exigencies taking place with mixed lineage persons is perforce superfluous. These theories are unnecessary and probably wrongheaded in social theory as all interpretations of African personality and identity phenomenon are to be constructed from metatheory perspective (which entails it). Otherwise, multiracial theory literature is building up a paradigm in search of a phenomenon. What an embarrassment on par with the CCCI. Thus I am behooved yet again to issue an apology on behalf of psy-profession brethren who continue getting African personality/identity wrong. Fourth, African personality as a biogenetic entity is an immutable propensity that develops in ADP through struggle—both in proactively seeking life-sustaining sustenance out of the ecology and reactively responding to ecological calamity and surprise—thereby necessitating institutions for nurturing it. Indeed, there must be "practical support to the creation of the conditions necessary for [its] existence" (Fanon cited in Khoapa, 1980, 28). Fifth, African personality would seem the best psycho-cultural candidate through which achieving ADP's advancement, recoupment and setting afoot aright the old "new African" (Azibo, Robinson-Kyles & Johnson, 2013) can be successful.

But what about contemporary continental Africans? Surely, time along with distance from Diasporan ADP has rendered their "African personality" differently than the metatheory depicts it. If Oshodi's (2015) discussion of the Nigerian be a valid and generalizable national case study, then continental African personality falls far short of the metatheory's depictions as they derive from myth and pre-colonial sources. Applying the "nigger-to-negro" mental functioning analysis of the African-U.S. (Jennings, 2003) to the neocolonial reality, what Oshodi describes under the Nigerian personality rubric appears heavily in the inferiorized and dehumanized "nigger" categorization. (I hasten to point out again that although controversial, Jennings' is not a vulgar usage of the n-word term as occurs in popular parlance, but a mental health category usage in a professional context). This includes a splanchnic and insidiously arising nihilism among ADP everywhere, recognized in the AN II (Azibo, 2014a, 91-92), including Continentals (Ngcobo, 1999).

There is also a contrastive "negro" mentality arising among continental Africans beget by neocolonialism referred to as a cosmopolitan African or an Afropolitan. It is important to return to Sterling:

> the call for a cosmopolitan identity has been so effective in inculcating …. specifically … a Kantian type of cosmopolitanism [beginning with] such a group in Lagos, which existed towards the end of the 19th century, who called themselves cosmopolites. They began as a core of mixed-race elites and spread to a small minority Black elite. Categorically, they rejected the discourse of blackness.

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Considering themselves world citizens, they thought that an identification with race and nationhood as retrogressive and sought to fully adopt the values of European society …. In some ways, the Lagosian cosmopolites presage the Afropolitans of today [who] …. are 'not citizens, but Africans of the world' [ensconced in] …. cultural hybridity, an ethnic mélange of those who have a vested sense of belonging to Africa, whether it is nationally, as part of an urban-chic environ, or in an "auntie's kitchen." Yet, Afropolitanism is not a discourse of global blackness, in its openness it is also exclusionary, for it is about global Africanness [distinctly by/for/about spreading out continental ADP only]. It is conceived of and for the newest iteration of the African diaspora, the new immigrants and their progeny. In conversation with a group of young African women, who simultaneously live in the US and in Accra, I asked about their status as Afropolitans. Whether they intended to or not, they reinforced an anti-black rhetoric by asserting that they are not "Black," but African and they participate in the world as transnational subjects, with families of mixed heritage, located all over the world. They confirmed, for me, a sense of elitism of the Afropolitan stance, a need to separate themselves from the Blacks over there, i.e. ghettoized African-Americans, who are conceived of with all the stereotypes attached to blackness, whose nature and culture, they would like to believe, is fundamentally different from theirs …. Afropolitans are not advocating a root identity or a local form of ethnic belonging. These are …. sophisticated urbanites, who can casually wear Gucci, with African print cloth, and who are just as familiar with any metropolis in Europe and the US, as they are with Accra, Lagos, Dakar, Harare and Cape Town. Yet, too they are participating in the simplification of "post-racial" discourse in acting as if opting out of blackness, by simply saying, "I'm not Black," makes it so. Granted that not all Afropolitans would make such a pronouncement, but they are attempting to create a sense of identity and identification as new transnational elites. (Sterling, 2015, 127-128)

Granted not all Afropolitans would pronounce "African personality be damned," but that seems close to their modal mantra. It seems clear that this "negro" pole of the "nigger-to-negro" continuum among continental Africans is reminiscent of ADP occupying the diffused-to-incorrect/medium-to-low part of the uni-dimensional psychological Africanity spectrum (Figure 7). There can be little doubt that this Afropolitan is a bricolage of mentacide-borne psychological misorientation disorder masquerading around the earth as functionally "normal." Thus, it appears the African personality construct as articulated in Azibo's metatheory actually applies to continental Africans too as it readily captures the waywardness, as it may arise, with standard centered African psychology nomenclature.

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Merging African Personality and African Personhood. Still, this book has been about bringing back that old African as s/he has fighting to do in bringing back African civilization (Gutto, 2013). That old African may never materialize in today's ADP—neither continental nor Diasporan—without the deep moral foundation of traditional African civilization according to Chancellor Williams (1993). Moralizing is required, but need not be heavy-handed as returning in our self-consciousness to the three African human architectonical assumptions of African beingness, African becoming, and perfectibility of the African character should be sufficient. These assumptions are part and parcel of Africana personhood and inform us that, yes, we are an African people wheresoever we are globally (African beingness is real). In keeping with innate teleological imperative, each of us individually can be a better African tomorrow than we were today and each day of the week for each week in the month, for each month of the year, each year of our lives (African becoming is inherently an on-going thing). And, with diligent perseverance in our African being and becoming, we can mount and mount in goddess- and god-like stature. Minimally, this means speaking words of centered African wisdom and doing good deeds towards Africans first—in the sense of Garveyist race first social theory (Daniels, 2003; Martin, 1976) and practical clarity (Evans, 2006; Johnson-Redd, 2014). Ultimately, goddesses and gods stand a better chance of achieving transfiguration for real (perfectibility is truly an approachable goal).

Around these three African human architectonical assumptions, centered African personality theory and African-centered philosophical concepts of African personhood appear to merge. Just like the conflation hereinabove of African personality, racial identity, and psychological Africanity, African personhood and African personality must be conceptualized as essentially emanating from one and the same conversation. African personhood informs about the African

> [e]xistentially …. s/he] is not just a certain biological entity with a certain psycho-physical endowment, but, rather, a being of this kind who has shown a basic willingness and ability to fulfill his or her obligations in the community. Personhood … is something of an achievement. (Wiredu, 2004, 17; also Menkiti, 2004)

This should recall the discussion of African personality development presented earlier and elsewhere (Azibo, 2015a). By "something of an achievement," I interpret is meant as in being and becoming an "authentic struggler" because African personhood "understand[s] that the individual is not born human. Becoming human … is a process, a long, tedious, struggle that moves us toward a Creator-like perfection" (Baruti, 2010, 148). Because of this it is not the mere psycho-physical endowment which makes for a human being, awesome though that may be. Put simply, being born product of a man and a woman only makes one an animal with innate possibilities and potentials toward humanness (Azibo, 2011d). These must be honed.

The human architectonical assumptions about Africana personhood in light of the metatheory do not appear to be psychological rhetoric, minutia or nonsense, but touchstones upon which to re-birth African civilization. It will take ADP with intact African personalities to accomplish this re-birth. These ADP will be able to stand on the shoulders of these three assumptions as they negotiate the ecology. Standing tall (pun intended) in this way will enable ADP to function effectively on four crucial variables that the three architectonic assumptions engender in negotiating human ecologies. The variables are authenticity, adoption, adaption, and aberrancy, to wit

(1) to discern behaving that is *authentically* African and be receptive to it while simultaneously discerning and rejecting behaving that is incongruous or otherwise anti-African,
(2) to choose from the stance of their African cultural center which non-African behavior(s) may be *adopted*,
(3) to recognize and redress current behavioral practices by ADP that represent dysfunctional or faulty *adaptions* to Eurasian domination, and
(4) to denounce and eschew behaving that is practiced by ADP which emanates from Eurasian civilizations directly or via pressures in the social ecology that from the African center is *aberrant.*

By self-consciously operating with the three architectonical assumptions of African humanity and adhering to the four variables which they enable—informally referred to in shorthand by this author as the 3 assumptions and the 4A's—the African populace can mentally withstand Eurasian civilization's onslaught thereby giving that old African a way back in into these modern times. Not being able to or being unwilling to operate on the basis of the 3 assumptions and 4A's indicates an African descent individual who is diminished in his or her humanity. Frankly, such persons have not achieved personhood as married to the notion of person is … an expectation that certain ways of being or behaving in the world [namely, failure regarding the 4As] may be so off the mark as to raise important questions regarding the person-status of their doers …. [Personhood] does not simply refer to individuals considered as crude existents (Menkiti, 2004, 326)

This book from start to finish has all been about becoming an African human and maintaining that status in perpetuity for ADP. Our life, our *beloved African* life—which when lived in accord with the African principle (Thompson, 1997) employing an African frame of reference (Kunjufu, 1972) would be the beginnings of "A Wonderful Life" (as found in the sentiment of the Donna Reed and James Stewart classic movie)—is all that comes with birth.

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But for the anti-Africanness that characterizes Eurasian people, life coming with birth would ordinarily be sufficient to start from imbued as it is with our personal piece of Divine Ka impelling us teleologically in personality development with ultimate potential for transfiguration. Yes, ADP shall see the One God, that is, transfigure with, but only if they develop African personality to its ultimate. The ancestors made this development integral to Africana social theory (Carruthers, 1995; Gilbert, 1980; James, 1976). It is achievable, seriously. All centered Africana personhood and personality theories state this. Therefore, the call goes out to all psy-profession workers and educators to adjust their gestalt to formally assist ADP in the self-knowledge journey through the practice of their craft. For psychological workers of African descent, this might require more consultation/partnering with community religious officials, politicians and activists.

In closing, this book has striven to meet the standard articulated by Chinweizu that decolonized and re-educated ADP ought always demand that matters be explained from an African-centered viewpoint, with scientific tools, and that the results be translated into intelligible common sense (SaTlou, 2012). What could be more "intelligible common sense" than ORP/ORM behaving conceptualized as African personality normalcy? As well, it is hoped that this book has exemplified the founding disciplinary traditions of Africana Studies— academic excellence and social responsibility (Tillotson, 2015) which are also espoused by many psychological workers of African descent (History, by-laws, 1983). Academic excellence is well captured in the particular scientific fiction that is Azibo's African personality metatheory construct. Social responsibility is captured in the explicit focusing on the master motive of articulating the personality pathway for returning ADP to mental health—that is, ORP/ORM behaving that reflects a psychological and behavioral functioning that forfend ADP's life chances by prioritizing the defense, development and maintenance of the racially African human globally including especially the resolute commitment to neutralizing the threat from all anti-African civilization, peoples and forces. Since "the mission of Africana Studies is the liberation of both the mind and the community …. [and] the mind receives its freedom through intellectual work, and the community is liberated through a conscious effort to decolonize the minds and to tackle the everyday realities of the Africana community" (Pellerun, 2009, 49), it would seem imperative that the African personality rise to the fore amongst the Africana populace. If not now, when? If not guided by the vehicular African personality metatheory, then what theory(s)? Awaiting manna from heaven is not a centered African path. It is not the course of the centered African personality. Neither is cheek-turning nor wishing that we could all get along.

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As ADP choose a social theory emphasizing ORM/ORP first from among the many paths possible, always it should be girded with or wrapped in three principles: that (a) blood debts must be repaid in blood, (b) the past generations of ADP must be avenged for the sake of justice, and (c) if we ADP are to perish, then the world must perish with us. It is with this thinking expressed by Bobby Wright (1982; Carruthers, 1985) that every possible path for ADP should be parameterized. Marcus Garvey's "Up, ye mighty race" exhortation is implied by the act of choosing a social theory path.

I close with these thoughts of Wright and Garvey as they embody the true spirit of a healer which, truth be told, is nothing other than that of a warrior—that is, one who destroys threats and at the same time prepares for reclamation and re-birth (Baruti, 2010, 137-144). Thus the African healer, if s/he be true to the calling, must also be a warrior. This may be easier to point out and harder to do as Eurasian hegemony in the psy-professions and training militates against connecting healing to warriorhood. Too many self-called or would be healers of African descent present as crybabies longing for full participation in Eurasian civilization while sporting dashikis, locked hair and various trappings of Africanness. Despite this, what to do is as easy as straightforward when Wright and Garvey are borne in mind. The African descent mental health healer-worker is enjoined to self-consciously pursue the destroyer of threats to her people function in her theory, research and practice. For the reclamation and re-birth function, Azibo's metatheory of African personality seems practicable and empirically supported enough, even if only provisionally, for the healer-worker to employ now to transform clients and her/himself (Azibo, 2015b, in review b). What to do can be taken from Bulhan's (1985) statement regarding Fanon's analysis of violence:

> In short …. [t]o transform a situation of oppression requires at once a relentless confrontation of oppressors *without* … and an equally determined confrontation of the oppressor *within* (277, original emphases) …. simultaneously and by the same means—namely, violence. (140)

Violence in the sense advocated by Fanon is philosophically sound (Curry, 2007). A George Jackson quote is appropriate here: "Patience has its limits. Taken too far it is cowardice." The violence of which we speak or imply is part and parcel of the African-centered nature of human nature conceptualization by virtue of the imperative of defending extended-self against persons and forces inimicable to and attacking it (Azibo, 2011c) and is incorporated in the metatheory. Therefore, a reasonable conclusion is that Azibo's African personality metatheory appears best suited for this twin reciprocating operation—cleansing the alien oppressor within and without.

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Tables

Table 1

Forty Psycho-cultural Perpetrations Committed by Caucasian Americans to Effect DeAfricanization

Maafa
Infliction of psychological misorientation
Infliction of theological misorientation
Causing conceptual incarceration
Using the mentacide process to effect personality disorganization and consequent inferiorization
    or negativity
Effecting peripheral and alienating mentacide
Population decimation and slaughter
Slaughter of indigenous group identity
Inferiorization of/inflicting negativity on entire population across generations
Causing ineffectuality in indigenous leaders
Rendering humiliations on indigenous leaders
Cultural oppression
Framing indigenous traditions as abnormal and sub par
Disparagement of indigenous language
Renaming with Caucasian names
Exploitation of diminished ancestral memory
Create, unleash, and maintain extended-self hatred (anti-African African descent people)
Facilitating conditions under which rage is turned inward
Distorting the process of group identity development into an abnormal psychology phenomenon
(pathological denouement)
Implanting out-marriage as desideratum
Depleting "blood quantum" through miscegenation
Subject the population to deeducation, diseducation, and miseducation to effect a mental slave
system
Christianizing (using the Christian religious establishment, especially missionaries, to attack and
decimate the entire population)
Undermining reversion to indigenous culture-centered religion
Disconnection from the land
Alienation from other kindred peoples
Causing inordinate amount of defensive behavior
"Radical evil" imbued in all aggressions and perpetrations victims are forced to inure

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Committing anti-social acts which reinforce dehumanization
Quashing spiritual-moral sensibility
Undermining pluralism
Undermining the capacity of group members for orienteering as a distinct group with distinct interests
Preclusion of freedom (the ability to conceptualize the world in ways contiguous with the group's history
Preclusion of literacy (application of one's freedom in negotiating reality)
Create and maintain "a terminated people"
Dismal life chance statistics
Population in extremis
Circumscribing racial identity to a "nigger-to-negro" commodity
Creating and enforcing ADP's (African descent people's) "slave mentality"
Preclusion of psychological Africanity/African personality
Taken from Azibo, D. (2011b). The psycho-cultural case for reparations for descendents
of enslaved Africans in the United States. *Race, Gender & Class, 18* (1-2), 7-36.

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Table 2

Tripartite Structure of Azibo's Racial African Personality Hub Construct with Particular Representations by Williams and Baldwin

Azibo's Theoretical Structure: Inner Core   plus   Outer Core[a]   plus   Action[b]

Presumed Phylogenetically-based Psycho-behavioral Propensities Include
       Own-race Bias (correlative of the inner core)
       Own-race Preference (derives from own-race bias, correlative of the outer core)
       Own-race Maintenance (derives from own-race bias, correlative of the action component)

Inner Core Component Contains, Houses or Conducts
       Spiritualistic Energy, Rhythm, I-Me-We Nexus of Selfhood[c] (potentially connective with
       Divine Ka of the cosmos = cosmic self = I-Me-We-One God nexus[d,e,f]), Essential
       Melanic System[g], Black Dot/Locus Coeruleus, Seven African Personality Traits[h]

Outer Core Component Consists of Cognition and Ideation That Affirm Psychological
       Africanity[i]

Action Component Comprises Natural and Ebonical Expressiveness and overt manifestations of
       centered African and pro-African Behaving

Williams's (1981) Theoretical Structure
       Genetic and Spiritual Blackness (akin to Azibo's Inner Core)
       Psychological Blackness and Collectiveness (akin to Azibo's Outer Core)
       Natural and Ebonical Expressiveness and overt manifestations of
       centered African and pro-African Behaving (identical to Azibo's Action)

Baldwin's (1981) Theoretical Structure
       African Self-extension (akin to Azibo's Inner Core)
       African Self-consciousness   (akin to Azibo's Outer Core)
       Natural and Ebonical Expressiveness and overt manifestations of
       centered African and pro-African Behaving (identical to Azibo's Action)

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Note. The Williams and Baldwin (aka K. Kambon) models are included to demonstrate how metatheory may absorb models ipso facto organizing them constituently.

[a]As the cerebral cortex evolved to handle human behavior, the innate and perhaps instinctual unconscious functions of the inner core were transposed to or through the outer core. [b]Overt behaving that directly derives from and reflects the dictates of the inner core, but may be subject to direction by the outer core. [c]The most likely biogenetic mechanism is the "neuromelanin 'Amenta' nerve tract" (King, 1990, 31). [d]The content of the concept "African becoming" is represented here in the spiritualistic energy/personal Ka sparked teleological "be mo' betta" drive for oneness with the Creator/Divine. In the journey to oneness, logically, the person can become a living God or Goddess with mounting and mounting personal Ka development. The concept is not mysterious as plainly and operationally the Fahamme Gospel teaches it as speaking words of wisdom and doing good deeds (Johnson, 1968). Jacob Carruthers's (1995, 172) explication of "good speech" as ADP saw it and their admonishment "Speak Maat, Do Maat" confirms and vivifies the point. [e]A focal point of education as practiced in Nilotic civilization was achieving the cosmic self (Gilbert, 1980; Hilliard, 1986; James, 1976). [f]For developmental psychology, this is the acme. [g]An excellent idea proposed by Wade Nobles (1976), but never followed up by him with no explanation offered. It is unknown whether this is tantamount to disavowal of ADP's biogenetic reality or a kowtow to funding agencies. Neither has anyone else followed up. Go figure. [h]Spiritualistic energy provides the biogenetic base of the traits which nominally are affect-symbolic imagery synthesis, multidimensional-polysense perceptual orientation, ebonics, rhythmic-fluid physiomotor responsiveness, stylistic expressiveness orientation, affiliative-socializing orientation, and strong religious orientation (Baldwin, 1981). [i]The self-conscious prioritization of the defense, development and maintenance of ADP's life, life chances and culture.

Table 3

Four-Fold Table Schematic for Conceptualizing Psychotherapeutic Intervention with African Descent People

		Racial Part of Personality that Engenders Own-Race Preference and Maintenance (Hub)	
		Ordered	Disordered
Idiosyncratic or Peripheral Part of Personality (Spokes)	Ordered	(A) best possible situation (hub and spokes in order)	(C) unacceptable, intervention required, mandatory transformation to (A)
	Disordered	(B) intervention helpful, but not mandatory, transformation to (A) when possible (i.e., fix spokes)	(D) unacceptable, intervention required, mandatory transformation to (A) or (B), never transform to (C) and end treatment (i.e., intervention is incomplete if only spokes are fixed)

Table 4

Multiple Regression Summary: Africentric and Anglocentric Predictors of Stages Questionnaire (SQ) Preencounter, Internalization and Total Scores

Criterion	β	*t*
Preencounter[a]		
Africentric	-.07	-3.7***
Anglocentric	.17	5.03***
Internalization [b]		
Africentric	.04	1.73
Anglocentric	.10	2.77*
SQ Total[c]		
Africentric	.04	0.81
Anglocentric	.37	4.78***

Note. Total score values were calculated by summing the preencounter, immersion-emersion, and internalization stage scores.
[a]Adjusted R^2 = .43, $F(2,51)$ = 20.95, $p < .0001$. [b]Adjusted R^2 = .14, F(2, 48) = 5.01, $p = .011$.
[c]Adjusted R^2 = .30, $F(2, 47)$ = 11.58, $p < .001$.
*$p < .01$ ***$p < .001$

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Table 5

Simple Effects Results for Correct, Diffused and Incorrect Psychological Africanity Orientations

| | Means | | |
Dependent Variable	Correct	Diffused	Incorrect
AAMRIS Total	5.8[*]	5.36[*]	4.96[*]
BPQ Total	33[*]	29.46	24.04[*]
BPQ Africentric	14.53[*]	12.61[&]	9.35[*&]
CMS Total	2.20[*]	2.23[&]	2.45[*&]

Note. This table is adapted from Azibo, Robinson and Scott-Jones (2011). All means within a row that share a symbol are statistically significantly different at $p < .05$ using Fisher's LSD procedure. AAMRIS stands for African American Multidimensional Racial Identity Scale, BPQ for Black Personality Questionnaire, and CMS for Cultural Misorientation Scale.

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Table 6

Means and Standard Deviations of Defense Style Scores for Patient and Nonpatient Groups in the DSQ Manual and Two African-U.S. HBCU Student Samples

			African-U.S. Student Samples	
Defense Styles	Nonpatient Controls[a]	All Patients[a,b]	2001[*]	2007[†]
Maladaptive	3.6 ± 1.2	4.8 ± 1.4[**,‡]	3.6 ± 1.1	3.65 ± 1.0
Image-distorting	2.5 ± 1.0	3.4 ± 1.2	3.8 ± 1.2	4.25 ± 1.0
Self-sacrificing	2.9 ± 0.6	4.1 ± 1.2	4.4 ± 1.5	4.83 ± 1.3
Adaptive	4.7 ± 1.0	4.3 ± 0.6	5.6 ± 1.3	5.81 ± 1.2

Note: Means and SDs for nonpatient and patient groups provided by Michael Bond, MD, June 2001. They were used as parameter values in the *z*-tests performed for all comparisons. The table is adapted from Azibo (2015c). DSQ = Defense Style Questionnaire.
[a]From Bond and Wesley (1996). [b]Consists of borderline personality disorder, other personality disorder, and general psychiatric patients.
[*]The 2001 sample means are reliably greater than corresponding patient and nonpatient means at $p < .05$ for all comparisons except the maladaptive style.

[**]$p < .001$ (All patients versus 2001 sample).
[†]The 2007 sample means are reliably greater than corresponding patient and nonpatient means at $p < .001$ for all comparisons except the maladaptive style.
[‡]$p < .001$ (all patients versus 2007 sample).

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Table 7

Means for Defense Style Questionnaire variables for Psychological Africanity Orientation Groups

	Maladaptive	Image-distorting	Self-sacrificing	Adaptive	Total[a]
Incorrect	5.65	4.53	4.77	3.76	18.72[‡]
Diffused	5.77	4.12	4.72	3.56	18.17[‡]
Correct	6.26	4.72	5.61	4.15	20.84[†]

Note. Adapted from Azibo (2015c).

[a]One-way ANOVA was statistically significant, $F(2, 135) = 6.32$, $p < .01$ with $\acute{\omega}^2 = .072$. Means with different symbols are reliably different from each other based on Fisher's LSD.

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Azibo's Metatheory of African Personality should be at the heart of all efforts to set afoot the new African person. It provides concepts, definitions and strategies for fixing the mental maladies set upon African descent people (ADP) globally. It actually provides an answer to the African-U.S. colloquial quip "What's your major maladjustment?" This book is a no holds barred, no tiptoeing appraisal of existing formulations about ADP's personality. Dr. Azibo's own theory and research supporting it are highlighted. A few takeaways are:

- Location in African-centered worldview/asili
- Meshing the philosophy of African personhood, "Black" racial identity theory, and African personality theory in a single all encompassing model
- Dr. Azibo's theory as a metatheory which best organizes all other theories on the topic
- Distinction between racially phylogenetic versus individualistic ontogenetic aspects of personality and how they work together within the individual
- Plumbing the biogenetic base of personality as situated in spiritual energy—and rethinking the concept of rhythm
- Explanation of mental health for ADP in the context of evolutionary race maintenance
- Provision of a templet for the psychological assessment of ADP's mental health
- Guidance in clinical assessment and diagnosis of ADP using the Azibo Nosology II—in conjunction with DSM, ICD and other nosologies
- Explanation of contradictions in African personality functioning as inherently potential
- Provision of African-centered nomenclature and definitions for personality, mental health and associated psychological phenomena
- Demystification of the multidimensionality zeitgeist in the racial identity literature
- Explaining when racial identity progression is actually racial identity regression
- Explaining the impossibility of construct validity for most racial identity models for ADP despite reports of consistent reliability
- Provision of prototypical profiles of abnormal and normalcy-based African personality
- Easy to follow affliction models for ADP worldwide given in formula
- Explanation of "healing" as inseparable from sovereignty, land, and power and
- Much more

Dr. Daudi Ajani ya Azibo is a psychologist in Saint Louis, Missouri, U.S.A. This is his fifth book along with 70 refereed articles and book chapters on ADP's psychology. He has received from the National Association of Black Psychologists the "Distinguished Psychologist Award" and its "Scholarship Award."

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