ABSTRACT

KAMBUI, HASSIEM AYELE. The Effects of an Africentric Theory, Africentric Counseling Program, and their Developments with African American College Students. (Under the direction of Siu-Man Raymond Ting., Ph.D.)

Academic achievement continues to be a concern for many students of African descent in the United States. In addition, there is further concern regarding many of the students’ poor psychosocial behaviors. Various dimensions of poor academic achievement and psychosocial behavioral outcomes among many of these students affect various educational settings. Some effective innovative theories and counseling treatment intervention programs exist that can promote student academic achievement and positive psychosocial behavioral outcomes, as well as the notion of utilizing African initiation rites programs that encompass basic African social rules and custom. In order to bring about better academic and psychosocial behaviors among students of African descent, various African initiation rites of programs are derived from various Africentric theories. The current study is an action research study. The purpose of this study was to evaluate the impact of both Ashanti’s Africentric Pan-African theory, and an Africentric African Rites of Passage counseling treatment intervention program with African American college students (N=91). Several dependent variables were explored prior to treatment and following the treatment. The treatment spanned over a 13-week period and explored the following effectiveness of the program across the following dependent variables: (a) GPA, (b) academic/grade concerns, (c) future career cognitions, (d) feelings of anger, and (e) self-confidence. Overall, both quantitative and qualitative findings suggest the Ashanti Africentric Pan-African theory to be effective in developing an Africentric personality by enlightening and inspiring students’ African racial, ethnic, and cultural heritage knowledge. A dependent t-test also indicated
significant differences following the Africentric counseling treatment program across all
dependent variables. The findings of this study suggest a need for further exploration of the
relationships between an Africentric personality, academic achievement, and psychosocial
behavioral outcomes. Furthermore, continued development and implementation of
Africentricity rooted in Ashanti’s Africentric Pan-African Theory is warranted.
The Effects of an Africentric Theory, Africentric Counseling Program, and their Developments with African American College Students

by
Hassiem Ayele Kambui

A dissertation submitted to the Graduate Faculty of North Carolina State University in partial fulfillment of the requirements for the degree of Doctor of Philosophy

Counseling and Counselor Education

Raleigh, North Carolina

2011

APPROVED BY:

_____________________________  _______________________________

_____________________________  _______________________________
Marc A. Grimmett, Ph.D.       Siu-Man R. Ting, Ph.D.
Committee Chair
DEDICATION

This paper is dedicated to my family. Additionally, I would like to thank my many mentors and friends, and KBO students for their support and encouragement.
BIOGRAPHY

I have been fortunate to have traveled to many places throughout several countries, and cities, throughout both Africa and America. My beginning however, started in Great Lakes, Illinois where I was born. From there, I spent a majority of my early childhood years on the island of Oahu, Hawaii. After I graduated high school, I relocated to Raleigh, North Carolina, to attend college.

I earned a bachelor’s degree in Physics from North Carolina State University in 2002. After receiving my undergraduate degree, I taught middle school math and science. This experience developed within me to pursue being a professional counselor. A year later, I attended North Carolina Central University and graduated three years later in 2006. I received a master’s degree in Counselor Education, with a concentration in school counseling. I am now a licensed school counselor in North Carolina, K-12. Moreover, I am now a Licensed Professional Counselor in North Carolina (LPC). I am also a credentialed National Certified Counselor (NCC), and an Approved Clinical Supervisor (ACS).

Currently, my research focus is in the area of multiculturalism using the theory of Africentricity. I have worked on the development and measurement of an Africentric Pan-African personality theory. This theory characterizes how African heritage people negotiate culturally appropriate behaviors and utilize them to promote long term success across multicultural environments. In addition, my other research interest exists in the area of career counseling. I am especially interested in how African American school students can benefit from the intersections of an African racial identity and career development.
ACKNOWLEDGMENTS

I would like to thank my ancestors for their continual guidance and protection. Most significantly, I would like to thank my mother, Zena, for supporting me all these years, and believing in and encouraging me. I also appreciate and give my thanks to Dr. Kwabena F. Ashanti for providing his data, and his suggestions in this research study. Moreover, Dr. Ashanti, I thank you for the opportunity to learn from you so much knowledge and training towards becoming a scholar. In addition, I give a special thanks to Bro. Nathaniel Ray. Ray, it is a privilege to learn from you the “high science of life.” I give a very special “Thank you” to Dr. William Lawrence for grooming me during my Master’s degree, and Dr. Terrance Hicks for his mentoring support. I give a very special thanks to my advisor, Dr. Siu-Man R. Ting in assisting me in accomplishing the task of completing this study in a very timely manner. I learned a lot from him. I am also very thankful to Dr. Baker for his scholarly feedback, support, and collegiality in the pursuit of my scholarly endeavors. I acknowledge Dr. Gerler, Dr. Grimmett, and Dr. Nasser-McMillan for both their ongoing encouragement throughout this process, and their guidance and support throughout the doctoral Counseling Education and Supervision program. Finally, I say Medaase Pa! to Dr. M. Lee Salter, and Dr. Mike Bachman for allowing me to meet some of my requirements for my counseling and supervision requirements within the University Counseling center. To my KBO family members, I say thank you all for training with, and under me within our African rites of passages counseling program.
# TABLE OF CONTENTS

LIST OF TABLES ........................................................................................................ vii

CHAPTER I –INTRODUCTION .................................................................................. 1
  Statement of the Problem....................................................................................... 4
  Rationale of the Study ......................................................................................... 6
  Purpose of the Study ......................................................................................... 7
  Theoretical Framework ...................................................................................... 7
  Significance of the Study .................................................................................. 8
  Methodology ....................................................................................................... 8
  Definition of Terms ........................................................................................... 10
  Assumption of the Study ................................................................................... 11
  Limitations of Study ......................................................................................... 11

CHAPTER II –REVIEW OF LITERATURE ................................................................ 13
  Multiculturalism ................................................................................................ 13
  Specific Racial and Ethnic Cultural Centers ....................................................... 14
  Africentricity within a Society of Multiculturalism ............................................. 15
  Leading Africentric Theorists .......................................................................... 17
  Academic Achievement ..................................................................................... 69
  Career Cognitions ............................................................................................. 70
  Perceptions of Anger ....................................................................................... 72
  Self-Confidence ............................................................................................... 73
  Summary ........................................................................................................... 77

CHAPTER III –METHOD ......................................................................................... 81
  Research Design ................................................................................................ 81
  Description of the Population and Sampling Procedures .................................. 83
  Description of the Intervention ........................................................................ 83
  Instrumentation .................................................................................................. 87
  Research Questions and Hypotheses ................................................................ 90
  Procedure ........................................................................................................... 91
  Data Analysis ..................................................................................................... 91

CHAPTER IV –FINDINGS ......................................................................................... 93
  Africentric Theory and Africentric Counseling Program Analysis ....................... 94
  Quantitative Findings ....................................................................................... 95
    Hypothesis One .............................................................................................. 95
    Hypothesis Two ............................................................................................. 96
    Hypothesis Three .......................................................................................... 96
    Hypothesis Four ............................................................................................ 96
    Hypothesis Five ............................................................................................ 97
    Hypothesis Six ............................................................................................... 97
  Qualitative Findings ......................................................................................... 99
    Phenomenological Analysis ......................................................................... 99
    Observational Analysis ................................................................................. 105
LIST OF TABLES

Table 1  Means, Standard Deviations, and Group Comparisons on Dependent Variables (DV) ................................................................. 98

Table 2  Student Demographic Information of Post-Form C of APBT ................. 100

Table 3  Research Themes ........................................................................................................ 101
CHAPTER I
INTRODUCTION

Across the country, researchers have reported academic achievement differences between black and white students. These differences are still a concern and are commonly referred to as the “achievement gap” (Vanneman, Hamilton, Anderson, Rahman, & National Center for Education Statistics, 2009). Moreover, these disparities primarily focus on standardized test scores; however, encompass students’ achievements in other areas such as grade point average (GPA), drop out/retention, and course placement and selections.

The achievement gap has been a focal point among many educational stakeholders (Ladson-Billings, 2006). These concerns are a national social phenomenon that encompasses many specific racial and ethnic cultural centers (SRECC). A SRECC can be defined simply as a social context (i.e., public school system), which consists of many other racial and ethnic group identities and can define a person (i.e., African American (AA), Asian, and Latino school students).

Locally, in regard to standardized North Carolina mathematic test scores, the gap between AA and White elementary students’ scores is higher than the national average (e.g., 27 versus 26 points) (Vanneman et al., 2009). The state’s achievement score gap in mathematics at the middle school level further increases between both groups; however, the state’s average mathematic test scores at the middle school level is lower than the national average (e.g., 29 versus 31 points) (Vanneman et al., 2009). In the area of standardized state reading test scores, the gap between AA and White elementary students is lower than the national average (e.g., 26 points versus 27 points) (Vanneman et al., 2009). At the middle
school level, the gap is higher than the national average (e.g., 29 points versus 27 points) (Vanneman et al., 2009).

According to Balfanz, Herzog, and McIver’s (2007) longitudinal study of AA students at the middle school level, it was discovered that a combination of students’ academic achievements in Math and English, in addition to other psychosocial behavioral issues (e.g., attending less than 80% of the time, being suspended, and receiving a poor final behavior grade), attributed to whether students graduated high school on time. As such, in addition to the primary concern of academic achievement, there are also concerns surrounding many AA students’ psychosocial behaviors during their school careers. Some psychosocial behaviors may be a reflection of their low levels of academic achievement. Indeed, many students who struggle with their academic achievement may become frustrated and develop poor perceptions of their ability to learn, or other psychosocial behaviors (Miles & Stipek, 2006). Fortunately, there is a huge difference in extreme concerns of psychosocial behaviors towards school violence (e.g., mass shootings) that has not yet been realized among AA students.

The effects of low levels of academic achievement (i.e., in mathematics) and psychosocial behaviors may also contribute to uncertain cognitions (i.e., beliefs) towards future career choices (Gainor & Lent, 1998; Lent, Brown, & Hackett, 2002). As the academic and behavioral challenges continue, there is the certain concern towards many AA students’ future career choices. Therefore, further concern for appropriate support is necessary to teach them essential academic and behavioral skills in order to prevent barriers related to future career choices.
Other factors can be considered for many AA students’ continued academic achievement in post-secondary education (Ting & Robinson, 1998). For example, variables related to students’ perceptions of self-confidence, involvement in the community, and support from others may have an influence on their college academic achievement and retention (Tracey & Seldacek, 1984). These additional factors have been labeled as non-cognitive factors.

Self-confidence should and needs to be evaluated further (Allen, 1992; Jackson & Swan, 1991; Snowden, Jackson, & Flowers, 2002). Reviewing the research literature, there have been few research articles discussing AA students and of the construct self-confidence overall. Of these few studies, some have shown self-confidence to be a significant factor in the academic achievement of these students in SRECC (i.e., predominately white colleges and universities) (Tracey & Sedlacek, 1984, 1985; Young & Sowa, 1992). However, specific research towards counseling treatment intervention programs that considered the development of self-confidence, and not self-esteem, are almost non-existent in the research literature. As such, further research regarding both the construct of self-confidence and the development and evaluation of counseling treatment intervention programs which consider students’ perceptions of their self-confidence as a factor in their academic achievement, is necessary.

Support from others should also be considered and can take on many forms (i.e., counseling, mentoring, and friendship). The college years are times of change and challenge for many college students. Students in general react to college in a variety of ways. Anything that causes a change or challenge in one’s life can result in spiritual, mental or
emotional, and physical strain. Moreover, as for AA college students in SRECC (i.e., predominately white college and universities) they are likely to deal with common experiences such as racism and racial discrimination (Swim, Hyers, Cohen, Fitzgerald, & Bylsma, 2003). How these students perceive their experiences is the key to its impact; therefore, possible feelings of frustration and anger may result without the students being aware of the causes. These students need support regarding their common perceptions and possible feelings of frustration and anger as a result of their perceptions.

**Statement of the Problem**

The primary concern surrounding the academic achievement of many AA students frustrates not only educators and students, but student’s family members as well (Bonnett, 2008). Federal and state mandates have increased the accountability of all educators across multiple school levels (Erford, 2011). The No Child Left behind (NCLB) Act of 2002 can be considered the catalyst for improvements across these educational systems and the school counseling profession throughout the United States (Erford, 2011).

The NCLB Act was signed into law by former President of the United States, George Bush. This federal legislation required States to focus on students from families who were less affluent, students with disabilities, and most importantly students from all ethnic groups (Erford, 2011). The idea behind NCLB legislation is that if teachers establish high standards and expectations from their students, and establish measurable goals, students will improve their academic performance in school (Erford, 2011). As NCLB relates to professional school counselors, this mandate was suppose to address the needs of students across various school related counseling programs. Equally, professional school counselors can play an
important role in assisting with providing appropriate academic and mental health counseling
treatment intervention programs for students (American School Counselor Association
[ASCA], 2005). Professional school counselor’s roles can be one of many, however, there
needs to be a balanced approach between remediation and proactive treatment intervention
programs for students (Baker, 2000).

As a professional school counselor for many years, and being aware of both the academic and psychosocial behavioral issues facing many of these students, the investigator has been involved with both the discussion and implementation of various prevention and treatment intervention strategies across multiple school settings in the state of North Carolina (e.g., WCPSS, Durham County Public School System (DCPSS), Guilford County Public School System (GCPSS) and North Carolina State University (NCSU)). Programs implemented by the primary investigator on a primary and secondary school level include academic coaching, tutoring in various forms (i.e., peer tutoring, study halls, and teacher office hours), various mentor programs, and proactive career development opportunities for freshmen high school students (i.e., AA, White, and Latino).

More and more key educational stakeholders have become concerned about the continued support of many AA students. To some extent, programs that emphasize the promotion of racial and cultural identity development may play a significant role in their levels of academic achievement (Lockett & Harrell, 2003) and positive psychosocial behaviors (Belgrave, 2002). However, we have found other additional innovative and effective methods based upon the knowledge of Africentricity (Brooks, West-Olatunji, & Baker, 2005; Dervarics, 1990; Gordon, Iwamoto, Ward, Potts, & Boyd, 2009; Viadero, 1990;
These programs, in addition to emphasizing the theoretical constructs of race and culture, also recognize other factors such as agriculture, philosophy, ideology, theology, ethnic group identity, rituals, and the awareness of the media and weapons of war. These constructs together can provide a more in-depth totality of a personality for AAs. Therefore, Africentric theoretical models, and Africentric counseling treatment interventions should be further evaluated as proactive innovative strategies to address many AA students’ concerns within SRECC. The current study can become a voice towards better understanding the effects of both Africentric theories, and Africentric models on AA students within SRECC.

**Rationale for the Study**

Finding appropriate solutions for many AA students’ academic achievement and psychosocial behavioral issues continue in spite of the great amount of research that has been done. Despite utilizing various methods to improve the academic achievement and psychosocial behaviors of these students, there still is an ever-growing need for continued examination of all counseling treatment methods and interventions related to AA students. To assist with building upon the knowledge in the research literature related to cultural specific and appropriate counseling treatment interventions, counseling researchers should continue to examine significant factors that attribute to the promotion of both positive academic and behavioral outcomes among AA students. In addition, researchers should continue to evaluate current counseling interventions (Kaplin, 2009). Therefore, this study’s contribution to the research literature will be related to both academic and behavioral outcomes attributed to evaluating an Africentric (e.g., cultural specific) theory and
Africentric counseling treatment intervention program with AA college students. Moreover, for those educational policymakers and stakeholders (i.e., parents and students), hopefully they will consider employing these evidence data surrounding AA college students as an appropriate contribution towards their academic and behavioral outcomes.

**Purpose of the Study**

The following study encompassed an action research approach. Rowell and Carey (2009) defined action research as a systemic method of acquiring knowledge in one’s work setting which can assist with program effectiveness. Furthermore, enhancing the opportunity for optimal program interventions raises awareness of a particular issue or problem within a local setting (Rowell & Carey, 2009). This was a collaborative inquiry between a university based scholar and his research assistant, the action researcher, to enhance the practice of an innovative counseling treatment intervention program through the theoretical considerations of Africentricity. Ultimately, the main purpose of the current study was to conduct a meaningful evaluation study that reflected the value of a potentially helpful Africentric theory and Africentric Rites of Passage (AROP) counseling treatment intervention program, called Kemetic Bennu Order (KBO), for the academic and behavioral success of AA college students.

**Theoretical Framework**

The Africentric (i.e., Afrocentric or African-centered) theory has been preferred by many pioneering scholars for reviewing the educational (i.e. Afrocentric theory of Dr. Molefi Asante) and the mental health needs of African-Americans (Akbar, 1984; Asante 1991; Ashanti, 1993, 2001, 2011; Dr. Kobi K.K. Kambon [Joseph Baldwin], 1984; Mazama, 2002).
The primary theoretical framework evaluated in this approach was based on the Ashanti’s Africentric Pan-African Theory (AAPAT) (Ashanti, 1993, 2001, 2011). The theory of Dr. Kwabena Ashanti (2001, 2011) utilizes the Ashanti Power Block Model as its operational framework. The Ashanti model itself is based upon African culture for examining and correcting the “lingering consequences of Ancestral Enslavement” (H.R. Res. 194, 2007/2008; S. 26, 2009). This theory can be considered a comprehensive Africentric theory that examines many concepts, such as race, agriculture, philosophy, ideology, religion, culture, ethnic groups, rituals, and media/Weapons of war. Dr. Ashanti’s theory has been considered as an Africentric Pan-African theory and model for the study, treatment, and development of an African personality.

**Significance of the Study**

This research will add to current research in both utilizing and evaluating Africentric counseling intervention programs for all levels of African students. In addition, this dissertation will add significantly to the very low volume of research data surrounding career cognitions and developing self-confidence among AA college students. The research will further evaluate the most appropriate and effective theory and counseling intervention for many of these students’ academic achievements and psychosocial behaviors related to perceived academic/grade concerns, feelings of anger, and perceptions of self-confidence.

**Methodology**

An action research method was utilized to evaluate extant data from a one-group pretest-posttest pre-experimental research design. Data were gathered and examined from the Ashanti Power Block Test (APBT: Ashanti, 1991). These data were also used to develop
base-line data for research questions and hypotheses. Following the evaluation of the results, practical recommendations and implications of findings and recommendations for additional research were suggested.

The following research questions were examined:

1. Is there an effect in students’ knowledge of Africentricity after training in Ashanti’s Africentric Pan-African Theory (AAPAT)?
2. Is there an effect in students’ GPAs after KBO?
3. Is there an effect in students’ academic/grade concerns after KBO?
4. Is there an effect in students’ future career cognitions after KBO?
5. Is there an effect in students’ feelings of anger after KBO?
6. Is there an effect in students’ self-confidence after KBO?

The following research hypotheses were proposed:

1. After training in the AAPAT, there will be a significant difference in the students’ knowledge of Africentricity.
2. After counseling within the KBO program, there will be a significant difference in the GPAs of the students.
3. After counseling within the KBO program, there will be a significant difference within the students’ academic/grade concerns, as measured by item 1, on Form D of the APBT test.
4. After counseling within the KBO program, there will be a significant difference with the students’ future career cognitions, as measured by item 15, on Form D of the APBT test.
5. After counseling within the KBO program, there will be a significant difference in the students’ feelings of anger, as measured by item 19, on Form D of the APBT test.

6. After counseling within the KBO program, there will be a significant difference in the students’ self-confidence, as measured by item 21, on Form D of the APBT test.

**Definition of Terms**


2. Africentricity, Afrocentricity or African-Centered - emphasizes a perspective, a philosophy, a scientific methodology and a discipline of study based upon African culture (Ashanti, 2001).

3. Culture - human thoughts, behaviors, beliefs, social norms and material traits of a race shared by members of a particular group of people that can be transmitted from one generation to the next (Ashanti, 2001).

4. Cultural specific interventions - interventions that are specific to racial and ethnic groups of people around the world.

5. Cultural specific theories- theories that define the realities of other racial and ethnic groups of people around the world.


7. Personality - is a consistent pattern of thoughts, behaviors, beliefs, feelings, and attitudes which describe a person.

8. Racial discrimination - the rejection or acceptance in treatment of people on the basis of race.
9. Racism - prejudice or discrimination which oppresses a group of people because of their race.

10. Religion – a set of common beliefs and practices generally held by a group of people, often systemized as prayer, ritual, and religious law (Ashanti, 2001).

11. Rite of passage - is a ceremony that marks the time or celebrates the experience of a significant change in one’s life.

**Assumption of the Study**

This study began with the presumption that most AA college students have high self-esteem and are in good physical health. In addition, it was assumed there is a need for evaluating Africentric theories and Africentric counseling interventions for AA college students in general. Moreover, most of these students specifically do not conceptualize their world through Africentric theory. Also, it was assumed these students have experienced racism and racial discrimination in both their living environments and also in colleges. Furthermore, the assumption surrounding the problem of academic achievement is due to many variables and issues within various SRECC. Last, the researcher assumed that the effect of an Africentric theory and Africentric counseling intervention on AA college students could be measured and tested.

**Limitations of the Study**

The following limitations are considered. The investigator acknowledges this study utilized extant data from a twenty-four year longitudinal one-group pretest-posttest preexperimental research design. As such, there were threats to the internal and external validity associated with this experimental design. First, the sample was not random, and further
consisted of AA male and female undergraduate college students who voluntarily came into the Counseling Center for counseling services or referred by a member of the Counseling Center staff. Moreover, some participants from the sample may not have completed the Africentric counseling treatment intervention program or did not fully participate. Second, the investigator was also a co-facilitator of the program from the years 2003-2011; therefore, concerns related to experimenter expectations are acknowledged as well. Third, taking and reviewing the pretest during the counseling treatment intervention suggests the participants are more aware of the kind of concerns or issues related to the dependent measures being evaluated. Fourth, in terms of external validity, the sample consisted of undergraduate AA male and female college students based upon limited reported demographic characteristics.
CHAPTER II
LITERATURE REVIEW

This literature review focused on Africentric theoretical frameworks and Africentric interventions considered for their developments with African American (AA) college students. In addition, a further review is presented surrounding their perceptions related to: (a) academic achievement; (b) future career cognitions; (c) feelings of anger; and (d) self-confidence. It should be noted that the term Africentricity is the preferred spelling by mental health counselors and psychologists. Afrocentricity is the preferred spelling for the Dr. Molefi K. Asante school of thought. Finally, the term African-centered is the preferred spelling for the New York school of thought under Dr. John Henry Clark. Several prominent Africentric theorists have related their theory and constructs, as well as their research instruments, for describing and measuring the African personality. However, given the topic, first, it is important to frame the discussion for reviewing Africentricity and the development of models related to the Africentric personality.

Multiculturalism

Multiculturalism is defined as the acceptance or promotion of multiple cultures, races, and ethnicities. A major theme of multiculturalism is to encourage respect of all cultures in American society. Moreover, that all cultures are considered equally important (Grimmett & Locke, 2006). In addition, multiculturalism has been linked to the educational experiences of various groups of people.

There exists now the perspective of the need to incorporate other racial, ethnic, and cultural groups of students in schools' curriculums (Asante, 1991/1992). Multiculturalism in
the schools’ curriculum allows for the acknowledgement of cross-cultural interests and contributions across various institutions (Asante, 1991/1992; Banks, 2004). In addition, the hope is to enhance students’ academic success and to allow them to become better citizens within society (Banks, 2008).

Across many educational institutions, there have been and continues to be challenges with ways of including multiculturalism for AA students (Asante, 1991; Ginwright, 2004). As such, there needs to be a further examination of multiculturalism (i.e., Africentric theories and Africentric programs) to promote positive educative outcomes and psychosocial behaviors among these students (Banks, 1993, 2008). Africentricity can examine these dimensions of multiculturalism among AA students. This conceptual Africentric framework, under multiculturalism, can promote a distinct personality among AA students for overall academic and behavioral success.

**Specific Racial and Ethnic Cultural Centers**

Every human society has its own particular culture. A reflection of culture can be as simple as hairstyles and as complex as religion. Specific Racial and Ethnic Cultural Centers (SRECC) explores the reality of other personalities among multiple groups of people. For example, among Japanese Asians, Amae identifies with a SRECC among Japanese. Amae is defined as "indulgent dependency” (Doi, 1996, p. xv). The concept itself emphasizes Japanese emotional and behavioral response patterns unique to their attachment behaviors. For example, if a child does not receive the desired gratification from the mother, emotional and behavioral concerns may later emerge. Lately, Amae has been implicated in research assessing behaviors and emotions across cultures (Niiya, Ellsworth, & Yamaguchi, 2006).
The primary investigator will look at the impact of a SRECC framework for AAs. This framework is called Afrocentricity, Africentricity, or African-centered theory. Africentricity is simply a sub-specialty of multiculturalism. This concept will be explored in terms of promoting recognitions of African culture within multiracial, cultural, and ethnic environments.

**Africentricity within a Society of Multiculturalism**

According to Dr. Kwabena F. Ashanti’s definition of multiculturalism, which he has used the following definition of multiculturalism as the preservation of different cultures or cultural identities within a unified society, it is the acceptance or promotion of multiple ethnic cultures, races, and ethnicities (personal communication, February 14, 2011). There exist the notion to encourage respect of all cultures in American society, and that all racial and ethnic cultures are equally important. However, according to K. F. Ashanti, herein lies the problem, “all racial and ethnic cultures are equally important” (personal communication, February 14, 2011). It causes problems because many AAs, and some African Hispanics, do not in fact know or practice any parts of their African culture. This is due to it being destroyed during the chattel periods of their ancestral enslavement. It is for these reasons that many African heritage people resent and reject the concept of multiculturalism. This is the “hypocrisy of multiculturalism” (K. F. Ashanti, personal communication, February 14, 2011).

It appears that multiculturalism in our society has its downside when it comes to integrated AA racial, ethnic, and cultural content. The first things that must be acknowledged and addressed by multicultural advocates are the lingering consequences of
the misdeeds committed against AAs under slavery and Jim Crow. In fact, the U.S. House of Representatives has already acknowledged these present lingering consequences (H.R. Res. 194, 2007/2008; S. 26, 2009).

K. F. Ashanti (personal communication, February 14, 2011) further defined culture as shared beliefs and practices, and as a group of people whose shared beliefs and practices identify the particular place, class, or time to which they belong. As shared attitudes, it is a particular set of attitudes and characteristics of a group of people. Based on this definition, K. F. Ashanti (personal communication, February 14, 2011) says that Black Americans have no African (Black) culture, as generally believed and discussed. Instead, they present an African style to the “content of American culture” (K. F. Ashanti, personal communication, January 12, 2011).

Yet, it appears that there is a perspective of the need to incorporate other racial, ethnic, and cultural groups of students into the education curriculums of AA students, such as English as a foreign language for Spanish students, or classical Spanish music for Africans. This is a gross mistake. It has been proven to be disastrous with black students’ academic achievement and psychosocial behaviors. Instead, AA students should be taught specific content from African cultures (K. F. Ashanti, personal communication, January 12, 2011).

**Leading Africentric Theorists**

Reid, 2010), and Kwabena Faheem Ashanti (1993, 2001, 2011) Africentric theories and how they relate to Africentric approaches of understanding personality development and multiculturalism are acknowledged. For the purposes of reviewing these theorists, it is important that the following scholars be presented and discussed from the perspective of their philosophical underpinnings, historical developmental contexts, theoretical contributions, instruments of measurements and validation, and related empirical studies.

Dr. Wade Nobles

The Senegalese, Dr. Cheikh Anta Diop (23 December 1923 in Diourbel, Senegal - 7 February 1985 in Dakar, Senegal) is an important figure in the development of Africentric scholarship (Oshodi, 2004) and seems to have heavily influenced Dr. Nobles. Dr. Nobles is also a significant seminal scholar regarding an understanding of a philosophy of African-centered theory. Diop was the first to call for scholarly collaborations and contributions with AA scholars. Dr. Nobles was one of the first to answer his call. His early research and publications considered the union of the AA family and African philosophical concepts for investigating their environment, and a collective consciousness.

**Philosophy.** Dr. Wade Nobles recognizes the longstanding African philosophical relationships surrounding the African universe, one’s environment, and nature. According to Nobles (1978), the universe operates together with the African social reality. From this cosmological understanding, (a) there is the belief that Africans have a close relationship with nature, and (b) the universe is described as “living and dynamic” (Nobles, 1978, p. 684). These two relationships then form the basis for distinct African cultural values, attitudes, and behaviors, or as a collective consciousness (Nobles, 1978) or an individual unconsciousness.
**Historical Context.** As a doctoral student, Dr. Nobles formed a union with a group of students and future internationally known scholars such as Drs. Syed Khatib and Na’im Akbar, which resulted in the development of the Society for the Study of African Sciences (Williams, 2008). A goal of this society was to develop an African psychology to understand and solve problems related to AAs. The development of African psychology and its philosophical concerns, within the historical situation of America, are rooted in these acknowledged social events: (a) Watergate, (b) October 1973 War in the Middle East, (c) the Vietnam War, and (d) the demise of the Civil Rights Movement of the 1960’s (Khatib & Nobles, 1977).

Watergate was a governmental scandal in the early 1970s that involved a cover-up at the highest level of authority, by then President Richard Nixon. This ultimately led to Nixon’s resignation of his presidency. According to Khatib and Nobles (1977), this scandal impacted individuals’ perspectives of various organizations across the United States, and how individuals may see these organizations’ authority systems in terms of how knowledge is generated. Khatib and Nobles further described the overall growth in the number of Black Studies departments, among various educational institutions, as a sign in the decline of their authority relationships. Ultimately, African psychologists considered how knowledge is generated within the developments of African psychology (Khatib & Nobles, 1977).

The October 1973 war in the Middle East was a war fought between Arab States and Israel. This war did not last long. However, as a result of this conflict, there were considerations regarding the psychological implications of this war. Concerns were raised about how this conflict relates philosophically and ideologically for both African and non-
African peoples (Khatib & Nobles, 1977).

The Vietnam War or conflict also challenged the structure and organization of American society. This conflict occurred in Vietnam, Laos, and Cambodia, and was fought for almost twenty years. Primarily, this historical contextual event surrounded the self-confidence of citizens within American society (Khatib & Nobles, 1977). This lack of self-confidence resulted in a gain in the developments African psychology as an alternative view of man and the psychology of man (Khatib & Nobles, 1977).

Finally, the Civil Rights Movement in the 1960s and 70s were significant in many ways for various groups of people, particularly AAs, in the United States. Overall, this movement fought to ensure that AAs enjoyed the same political and human rights that all other races and cultures had in the United States. As a result, African Psychology was concerned with developing the consciousness necessary towards integrating into the broader American organizations (Khatib & Nobles, 1977).

**Personality.** According to Nobles (1991), his philosophical notion of an African personality consists of several fundamental African themes based upon the basic belief of a collective consciousness and common nature. The first theme examines the concepts of religion and philosophy. Traditional Africans have a general philosophy or system of beliefs regarding existence, which was expressed in their various religious practices (Nobles, 1991). Moreover, it was expressed that “the people were the religion” (Nobles, 1991, p. 49). These two concepts, philosophy and religion, were considered to be related in essence. The second theme discussed a particular order to the universe. The African notion of the universe considers everything is linked. It was believed that a change in one aspect of the universe
would also have an affect elsewhere (i.e., a change in a river system can affect the change in an agricultural practice). The third theme discusses the concept of time. Mbiti (as cited in Nobles, 1991) provided a notion into “time in and of itself” and is described as a linear concept of time. It consisted of a current or present, and past dimension. However, Mbiti (as cited in Nobles, 1991) was in error with this time concept. In fact, Africans psychological beliefs of time are actually based on a circular or concentric model, past, present, future, and recent past, and reincarnation (i.e., Ancestors, present members of society, those yet to be born and spiritual reincarnation) (Gyekye, 1987, 1995; K. F. Ashanti, personal communication, February, 22, 2011). The fourth theme discusses the concepts of death and immortality. This African notion recognizes that African people live on forever; they do not die because they are remembered and venerated through rituals. Last, the fifth theme relates to kinship, which addresses the African notion of community, and signifies the recognition and importance of and the need for the survival of one’s community.

**Instrumentation.** Boykin, Jagers, Ellison, and Albury (1997) developed a personality scale that measured the Afrocentric philosophical concept of the extended self related to the scholarship of Dr. Nobles and others. The scale is called the Communalism Scale. Communalism is associated with interdependence or social bonds and relationships among other people. The Communalism Scale measures how connected an individual is to others in their family, community, and other environments. This scale consists of 31 items that are related based on a 6-point Likert response scale, ranging from 1 (completely false) to 6 (completely true). The internal reliability was reported to range from .84 to .87, and test-retest reliability was reported to be .81 after a 3-week interval (Boykin et al., 1997).
**Related Literature.** Nobles, Goddard, and Gilbert (2009) developed and evaluated an African-centered HIV treatment intervention program. The study consisted of 149 AA female participants. The participants self-selected to be placed in one of two experimental conditions. The African-centered HIV treatment intervention group consisted of 105 females, and the comparison group, which received another treatment, consisted of 44 females.

According to Nobles et al.’s (2009) African-centered philosophical principals, there should be an increase in the healthy functioning of the participants after exposure to various African and AA cultural values. Results from the African-centered treatment intervention showed improvements in female participants’ various attitudes and behaviors towards health-related risk. Female participants who received the African-centered treatment yielded significant differences than the comparison group, regarding quality of life, a stronger sense of motivation, and a reduction depression and hedonism. They also showed a significant improvement in their knowledge of HIV, positive attitude towards HIV, and increased self-esteem. Moreover, they demonstrated a significant improvement for sexual risk-taking.

The findings addressed the scope of incorporating African-centered theoretical principals and treatment intervention programs in a community setting to address one of the many social needs (e.g., psychosocial behaviors) among AA females. However, there is a general psychometric concern regarding one of the dependent measures that assessed attitudes towards condom use. The reported reliability estimate was low (e.g., 69). However, as noted, additional research studies are needed to explore African-centered theory
and treatment interventions across varied settings, and other empirical outcomes associated
with other psychosocial behaviors.

Dr. Linda James Myers

Dr. Myers has received significant recognition for her work in the development of
Optimal Psychology. She offers an Afrocentric worldview of human mental health
functioning. This theory focuses on the significance of ancient and traditional African
culture as an optimal frame of reference for all people’s mental health functioning.

Philosophy. The conceptual framework of Optimal Psychology utilizes an
Afrocentric worldview, which is “centered in Africa as the historical point of generation”
(Myers, 1988, p. 10). It is an Afrocentric psychological approach, which uses an ancient
African belief system to solve modern problems. First, Myers (1988) recognizes the belief of
the extended self. This is the idea of the recognition of an individual’s membership within a
society or community, which appears to reflect the African philosophical concept
communalism of Nobles (1991). Second, her framework also focuses on the concept of self-
knowledge or consciousness. This concept can relate to perceptions and thoughts related to
an Afrocentric worldview. Third, her framework focuses on the concept of harmony or
unity. According to Myers, the spirit is the essence of all phenomena. Therefore, there is an
importance placed upon the harmony of the spiritual and material.

Historical context. Dr. Myers has acknowledged various social experiences for the
developments of Optimal Psychology. As early as her childhood, she recalled a conversation
she had with her mother after a racial insult as a kindergarten student (Williams, 2008). As a
result of her experience and speaking with her mother about the incident, this impacted the relevance of Optimal Psychology.

During the early ’70s, Dr. Myers also was interested in the Civil Rights Movement (Williams, 2008). She specifically wanted to understand the mental health functioning of people of African descent. She examined racism and sexism, and considered the ways in which these challenges affected AA people in our society (Myers, 1988; Williams, 2008). Moreover, she analyzed theology and inquired about, “why he [God] would allow people to mistreat other people who were good” (Williams, 2008, p. 447). These experiences brought forth the emergence of Optimal Psychology.

**Personality.** According to Myers (1988), Optimal Psychology consists of both optimal and sub-optimal psychological human functioning systems. The optimal personality system can be characterized as consisting of a harmonious relationship between both the material and spiritual. Moreover, there is a recognition of the importance of one’s self-knowledge, which is primarily achieved to through symbolic imagery (e.g., “material manifestation” or “representation of infinite spirit” p. 20) and rhythm (“the relationship between that which is known to be true and that which is appearing” p. 20) (Myers, 1988). There is also an appreciation of African cultural values (i.e., values between men and man), and a respect of other diverse cultural groups (i.e., multiculturalism) (Myers, 1988). Furthermore, a person has the ability to negotiate or define their social experiences. The essence of his/her abilities or power to define their reality is reflected through the concept of Maat. This increasingly Africentric popular concept of Maat is based on the ancient Egyptian Goddess of truth, law, and universal order. Maat is the personification of the
fundamental order of the universe; it is the bases for any behavior or act that translates to goodness (Oshodi, 2004). Maat was worshipped and still is revered widely throughout all of ancient Egypt and in modern African religions (i.e., Abosom, and Vodou) (K. F. Ashanti, personal communication, February 21, 2011).

A sub-optimal personality system is characterized by the possession of material things. The individual’s self-worth is based upon their material possessions. In addition, their definition of reality is oriented towards individualism and competition (Myers, 1998). Furthermore, it is the belief that racist/sexist behaviors are derived from this system. Moreover, an individual is prone to display inappropriate psychosocial behaviors.

**Instrumentation.** Montgomery, Fine, and James-Myers (1990) developed an instrument to measure concepts related to Optimal Psychology, labeled as the Belief System Analysis Scale (BSAS). According to Montgomery et al., an African frame of reference consists of five subscale factors: (a) interpersonal values, (b) a de-emphasis on appearance, (c) integration of opposites, (d) nonmaterial based satisfaction, and (e) optimism. The scale consists of 31 items, where the participants indicate the extent to which they agree or disagree with statements using a 5-point Likert scale format. The reported reliability coefficient for the BSAS is .80 and the test-retest reliability (e.g., one week interval) was reported to be .63 (Montgomery et al., 1990).

**Related Literature.** Brookins (1994) examined relationships between the BSAS, African Self Consciousness Scale (ASCS: Baldwin & Bell, 1985) and the Racial Identity Scale (RIAS-B: Helms & Parham, 1996) among a sample of 171 AA college students at a predominately white institution (PWI) in the south. The purpose for the study was to fill the
proposed gap related to the reliability and validity of the BSAS among other racial groups, and to compare these data with previous samples of the constructed BSAS, ACSC, and RIAS instruments. Within the sample, the internal consistency was reported to be .71. Although this estimate was lower than the comparable sample, this finding is generally an acceptable reliability estimate.

In terms of the findings between the BSAS and the RIAS, Preencounter racial identity attitudes associated negatively to both BSAS total and each of the subscales scores. Encounter attitudes were found to be negatively related to the BSAS, de-emphasis on appearance subscale. Internalization attitudes were positively related to BSAS total scores, Interpersonal Valuing subscale, and the Integration Opposites subscale. Last, the BSAS Afrocentric items related to interpersonal valuing, harmony, communalism, holism, and the extended self-identity constructs, were negatively significantly related to Preencounter attitudes, and positively to Internalization attitudes. No significant relationships were found between the BSAS subscale and total scores and the ASCS scores.

Concerns surrounding aspects of validity were discussed regarding the design of the BSAS instrument, and devising items that would measure the constructs (i.e., Optimalism) more clearly. Furthermore, although the extent of the study was not to examine relationships between particular demographic characteristics and the BSAS, very little information was given regarding the respondents’ background characteristics for further and/or future analytical considerations.

Hatter and Ottens (1998) explored the tenets of Optimal Psychology among AA college students and their adjustment to college at a PWI. The sample consisted of 67 AA
female students from the Midwest with a high response rate of 67%. Hatter and Ottens chose not to report the internal reliability consistency estimate surrounding their single administration of the BSAS scale for their sample.

Hatter and Ottens (1998) found significant positive associations between students’ levels of Afrocentricity and adjustment to college and students’ academics, social, personal-social, and attachment. A significant positive relationship was found between freshmen and sophomore student’s BSAS total scores and their academic adjustment, personal-social adjustment, attachment, and full scale college adjustment score to college at a PWI. Junior and senior students’ BSAS total scores significantly correlated with personal-social adjustment and full scale college adjustment score.

Given the findings and considering external validity, the sample consisted primarily of AA female students, and was applicable to one social setting (i.e., primary and secondary school settings). Therefore, recommendations for additional research would suggest further measures related to the definition of both college adjustment, and other measures related to school adjustment overall, with consideration given to the cultural sensitivity of such a measures.

**Dr. Molefi Asante**

Dr. Molefi Asante is labeled as the father of Afrocentricity because of his book, *Afrocentricity: The theory of social change* (1980). He was the first to introduce the philosophy Afrocentricity to the mass public. However, scholars of the Association of Black Psychologists (ABPsi) were presenting lectures and journal articles as early as the 1960s using the term Africentricity. ABPsi is an organization that consists of many professionals
(i.e., lawyers, psychiatrists, psychologists, counselors, and social workers) concerned about the needs of the AA community.

**Philosophy.** Dr. Molefi Asante’s Afrocentric theory is based upon his philosophical and methodological orientation of empowerment of African people. Asante (1987) defined Afrocentricity as “the placing of African ideals at the center of any analysis that involves African culture and behavior” (p. 6). Afrocentricity serves as a philosophy for interpreting phenomenon from the standpoint of African people. In addition, he in particular focuses on the concepts: (a) agency, (b) location, and (c) centrality (Asante, 2005). The central idea of Afrocentricity is that African people have attributed to various other civilizations of the world; therefore, these contributions are acknowledged and celebrated. Afrocentricity emphasizes African historical and cultural experiences as a way of empowerment.

Those who aim to utilize Afrocentricity as a method of scientific inquiry are considered Africologists (Asante, 1988). Moreover, Africology is not a study of color; it is “the Africentric study of phenomena, events, ideas, and personalities related to Africa” (Asante, 1990, p. 14). Therefore, individuals who analyze phenomenon from the standpoint of African people can also be considered Africologists (i.e., Korean, Chinese, Japanese, Asian Indians, and Whites). According to Asante (1988), an Africologist must possess the following qualities: (a) competence; (b) clarity of perspective; and (c) understanding the object. Competence is defined as the possession of a set of skills, which allows the Africologist to investigate his subject. Clarity of perspective is defined as a view of the concerns or issues related to the subject and explained in a way that will expose the factors of
the subject. Last, understanding the object is defined as the recognition of the dynamics between the subject of interest and the environmental context.

**Historical context.** Although the word Afrocentric can be coined to Dr. W.E.B. Dubois, as early as 1962 in Ghana, in reference to the creation of an Encyclopedia of Africa (Contee, 1970), it is Dr. Molefi Asante’s conceptual framework, which has labeled him as the father of Afrocentricity. Afrocentricity is philosophically rooted in classical Egyptian philosophical scholars (Ashanti, 2000; Oshodi, 2004).

Imhotep was an Egyptian scholar during the Third Dynasty of Egypt (Asante, 2000). He was considered a multi-genius. The Third Dynasty of Egypt's time period occurred during the Old Kingdom of Egypt. Moreover, he was known for his many talents. He was also a mathematician, engineer, astronomer, priest, and the father of medicine. Imhotep’s contributions to Afrocentricity were through translations of his thoughts and ideas of these various disciplines, especially medicine (Oshodi, 2004). Furthermore, Imhotep had his own “center of learning” to translate his thoughts of these disciplines in which other philosophers from other cultures studied (Oshodi, 2004).

Next, Ptahhotep was an ancient African philosopher (Asante, 2000). He also was a man of much power during the 5th Egyptian Dynasty (2414 BC). He was an Egyptian administrator. He is known for his works dealing with aging. He was also known for his philosophical work in the area of human morality (Oshodi, 2004).

In terms of the ethics, Kagemi Sage (2300 BC) was classified as one of the first teachers (Asante, 2000). He too was a high official in the Egyptian Dynasty. He came after the formation of Ptahhotep’s philosophical foundation of human behavior, dealing
specifically with human morality. He taught about the philosophy of discretion. It was thought that one should follow a path of modesty and moderation.

Merikare (1900 BC) was a philosopher of communication (Asante, 2000). He provided teachings on how to use speech effectively within human interactions. As an Egyptian philosopher, his teachings were recorded and survived for generations and influenced others on the importance of good speech.

Sehotepibre (1991 BC) was mainly known for his work on “Loyalist Instruction” (Asante, 2000). This was a way of life dealing with the state of affairs as it pertained to the need for the rule of Kings. He also led by example as to his thoughts about the state affairs.

The Khunanup Story (2040 BC) deals with a moral dilemma (Asante, 2000). The story reflects a man who sought justice after having some goods stolen from him. He pled his case legally and won. This story interpretation demonstrates the significance of communication to restore justice in ancient times and how it relates to African moral traditions.

Amenemhat (1991 BC) was perhaps the first to think about the motives of others (Asante, 2000). He is labeled as the cautionary philosopher. He can be considered the author of the phrase “Keep your friends close, but your enemies closer.” He taught the rulers of that time to be mindful of those close to them.

Amenhotep (1400 BC), as with Imhotep, was considered a genius during his time (Asante, 2000). He was even defied as a god was Imhotep. He was an architect, scribe, and priest. He was famous for his teachings as a philosopher regarding Maat, an Egyptian concept regarding morals, ideas, and culture.
Duauf (1340 BC) was fond of books and understood the relationship between reading books and developing wisdom (Asante, 2000). He was considered the first thinker of philosophical history. He believed in the importance of reading books to train the mind.

Akhenaton (1300 BC) believed in the worship of one God, Aton (Asante, 2000). His beliefs as they related to one Supreme Being labeled him as the father of Monotheism. His views were distinct from the religious doctrine of that time. However, the people rejected his study of theology and soon returned back to the prior religious doctrine.

Amenemope (1290 BC) was a philosopher of manners, etiquette, and success (Asante, 2000). He also understood the importance of the practice of venerating the ancestors. He believed in the importance of giving praise to the ancestors, which is considered an important role in the African social reality.

These philosophical thinkers of antiquity contributed to the foundation for the belief of Afrocentricity. These noted philosophical ideas, as well as contributions from other recognizable Ancestors (i.e., W.E.B. Du Bois and Carter G. Woodson), also helped shape the developments for Afrocentricity (Asante, 1988). In particular, the classical scholar, Dr. Cheikh Anta Diop has been praised by Dr. Asante himself as a central scholar in the developments of Afrocentricity (Asante, 1988, 1998; Asante & Mazama, 2005).

Dr. Cheikh Anta Diop was a scholar in several areas (e.g., physics, history, and anthropology). He was also considered a scholar in the area linguistics (Asante & Mazama, 2005; Oshodi, 2004). In his early studies as a student, he trained as a physicist; however, he produced significant research in the area of Egyptology. He questioned and analyzed the race of ancient Egyptians. Dr. Diop considered the contributions of Egypt were due to
contributions of African people (Oshodi, 2004). As such, he created a method to determine the physical characteristics of Egyptian Royal mummies. His research acknowledges the contributions of African heritage people in Egypt and clearly represents a case for an Afrocentric methodology.

Dr. Maulana Karenga is another acknowledged contributor to the developments of Afrocentricity (Asante, 1987). He is a seminal scholar for his ideal of a psychological and social empowerment theory for AAs known as Kawaida theory (Karenga, 1980). Furthermore, he created an AA cultural holiday called Kwaanza, which consists of a set of seven African cultural values known as Nguzo Saba, (a) Unity (Umoja), (b) Self-Determination (Kujichagulia), (c) Collective Work and Responsibility (Ujima), (d) Cooperative Economics (Ujamaa), (e) Purpose (Nia), (f) Creativity (Kuumba), and (g) Faith (Imani) (Karenga, 1988). These principals are practiced within Kwaanza between December 26 and January 1 each year.

Close to forty years ago, Dr. Molefi Asante provided his initiative, which he defined as Afrocentricity (Asante, 1980, 1988; Karenga, 2002). Afrocentricity emerged as its own discipline due to Dr. Asante’s scholarship. Asante (1987, 1998) initiated a discussion with respect to the need to justify rhetoric to support his rational for Afrocentricity as a discourse. An Asantean Afrocentric discourse is outlined by the following themes: (a) human relations; (b) humans' relationship to the supernatural; and (c) humans' relationship to their own being (Asante, 1987, 1998). The first theme emphasizes a view of the world. Afrocentrists are aware of the relationship between human actions and various forms of communication. The second theme, humans' relationship to the supernatural, emphasizes one commitment to a
proper understanding of spirituality. Afrocentric thinkers consider the interrelationship with the Ancestors. The latter theme, humans' relationship to their own being, focuses on one’s cultural heritage to produce personal knowledge and insight into reality.

Dr. Asante (1987) demonstrated through his early scholarly training and understanding in the discipline of the communication arts, the existence of African concepts of communication (i.e., dance, music, and speech) and how they are rooted in traditional and historical African culture. Dr. Asante (1998) discussed the various discourses of scholars such as Marcus Garvey, Martin Luther King Jr., El-Hajj Malik El-Shabazz (Malcolm X), Maulana Karenga, Louis (Abdul) Farrakhan and Jesse Jackson. Therefore, the fundamental analysis of African culture and behavior was based upon a scholarly understanding of African people’s speech (Asante, 1987). Dr. Asante spoke of empowering African people by listening to their voices (Asante, 1987).

Dr. Asante’s thoughts or beliefs of African people's experiences brought forth a new epistemological framework. Furthermore, his critical ideals of restoring the consciousness of African people lead to the developments of Africology, as its own academic discipline, at Temple University, in Philadelphia, Pennsylvania in 1988. This was the first doctoral program in Africology (Asante, 1990). His scholarship has lead to criticisms by other scholars (Alkebulan, 2007; Asante, 1998). Many scholars are skeptical about the idea of Africans being the originators and contributors of other world civilizations (i.e., Mary Lefkowitz, Arthur Schlesinger, Jr., Frank Yurco, Dinesh D’Souza, Steven Howe, Gerald Early, Stanley Crouch, Wilson Moses) (D’Souza, 1995; Howe, 1998; Lefkowitz, 1997; Miller, 1996; Mitchell, 2002; Moses, 1998; Schlesinger, 1992). Frank Yurco dismissed
Afrocentricity as just “contemporary assertions of black militancy” (D’Souza, 1995, p. 380). Furthermore, such a notion has been implied as inspiration rhetoric for African heritage people (Asante, 1998).

**Personality.** Afrocentricity is solution-focused and acknowledges the importance of culturally based behaviors to address the issues and concerns of AAs (Asante, 1987). Afrocentricity is “also defined as a perspective that allows Africans to be subjects of their own historical experience rather than objects” (Asante, 1987, p. 2). As such, Afrocentricity provides a theoretical framework centered on recognizing historical and traditional African cultural values, which can promote a positive Afrocentric personality among African people (Asante, 1980, 1988, 2005). Dr. Molefi Asante's philosophical concept of an Afrocentric personality consists of five general characteristics.

The first characteristic is described as an insightful concern into the relationship between the environment and the African personality (Asante, 1980, 1988, 2005). This characteristic stresses the importance of symbolism surroundings one’s environment and the interactions occurring within the mind. Symbolism is very important in that it is said that a symbol/picture is worth a thousand words. Symbols are also a reflection of, or can be associated with one’s culture. Asante (2005) describes how one must recognize how symbols are suitable among African people. In other words, symbols instill beliefs and attitudes, and can contribute to one’s empowerment or being controlled by another group of people.

The second characteristic is primarily the study of the role Africans play in any social, political, economic, and religious process (Asante, 1980, 1988, 2005). Dr. Asante
acknowledges African people should interpret the world around them as it relates to them being subjects within the study of world knowledge. Generally, African heritage people are examined against the context of other groups of people. This marginalizes the effects of the information reviewed pertaining to African people; therefore, the analysis of the data can be biased and limited. Ultimately, this characteristic of an Afrocentric personality stresses one’s commitment to the advancement of their history and culture with considerable detail.

The third characteristic is a desire to promote and protect traditional and historical African cultural values in all academic contexts (Asante, 1980, 1988, 2005). Basically, African people realize the significance and the uniqueness of their culture. One should take pride acting upon their various expressions of their own culture. In addition to taking pride in one’s own traditional and historical cultural values, African people should also provide resistance when prevented from expressing their African racial and ethnic identity.

The fourth characteristic is described as promoting Afrocentricity, which includes a commitment to the participation and practice of Afrocentric ideas (Asante, 1980, 1988, 2005). Essentially, the question arises, how can other Afrocentrists help themselves and others? African people should seek interaction with other African heritage people worldwide. The focus is on international connections, not just a national one.

Last, the fifth characteristic is a commitment to accurately reflect the history and contributions of African peoples within collective texts (Asante, 1980, 1988, 2005). The claim here is that the role of Africa should not be dismissed, and interpreted appropriately. The study of Africa as a subject and place for its influence on the development of world knowledge is of importance.
**Instrumentation.** Dr. Masila Mutisya is an educational professor and researcher who examined Afrocentricity and racial socialization among AA college students. He focused on the characteristics associated with M. K. Asante’s Afrocentric personality schema (Mutisya & Ross, 2005). He devised a scale to measure AAPS along with racial socialization. The characteristics of Afrocentric personality were measured as attitudes. Dr. Mutisya did not define the instrument he created to operationalize the Afrocentric personality characteristics at that time; it was labeled as an Afrocentric scale. The reported Cronbach's alpha reliability estimate was .79 for the AAPS subscale (Mutisya & Ross, 2005).

In the area of social work, Pellebon (2011) developed the Asante-Based Afrocentric Scale (ABAS). The ABAS is a 24-item scale, which uses a 5-point Likert scale, ranging from 1 (strongly disagree) to 5 (strongly agree) based on Asante’s theory of Afrocentricity. The constructs race and ethnicity were not the central focus in the development of the ABAS. The ABAS consists of three dimensions used to measure the following constructs: Cultural centeredness (.80), Spiritual and ancestral connectedness (.58), and Afrocentric epistemology (.56) (Pellebon, 2011). The reported internal reliability estimate was .83 for the ABAS.

**Related Literature.** Myrick (2002) examined college students’ Afrocentric literacy interests and their perspectives toward an Afrocentric personality during a 10-week literacy period. During this period, students read novels, participated in classroom lesson and discussions, and journaling activities. This study consisted of a sample of 21 AA students aged 17-44. Limited characteristics of the sample were given. Myrick utilized a mixed-methods approach to answer her research questions. Furthermore, she collected data by the
ASCS instrument, personal field notes, and a structured interview format to gather students’ perceptions of their African personality.

At the beginning of the study, Myrick (2002) interviewed students and administered the ASCS. From the data, she discovered students’ perspectives towards their African personality were related to the following themes: (a) indifferent, (b) resentful, (c) hostile, (d) accepting, and (e) African centered. After the 10-week period, it was noted that students, to some extent, grew in terms of strengthening their perspectives towards their African personality. Myrick provided some recommendations to assist with strengthening African college students’ African personality through reading literary texts.

Myrick (2002) suggests students who demonstrate indifferent attitudes may strengthen their African personality by reading African literary text related to anecdotal, biographical, and succinct books. Students who exhibit resentful attitudes may benefit from reading African literary text in general related to the African historical experience in America. This experience would examine issues related to economic servitude, racial discrimination, and the creativity of the AA. Those who harbor hostile attitudes may continue their African personality growth through books and materials that recognize their connection with other African heritage cultures. Students who may have accepting attitudes would benefit from books that relate to the psyche of African heritage people. Last, students who are Afrocentric would benefit from selecting books related to their areas of interests to inform their activism.

Perception data were reported from a single participant’s experience in the program. Although this was not the scope of the study, additional perception data from other students
should be presented to further examine the culture-related complexities towards transforming into an Afrocentric personality. Furthermore, the results from the study cannot be generalized across various educational institutions or environments due to the sample size. Additional students and further social settings should be examined to further generalize the results.

Afrocentricity has been applied in the context of developing and implementing appropriate intervention strategies or interventions across various educational contexts. Moreover, these innovating treatment interventions are commonly labeled as African Rites of Passage (AROP) programs. A “rite of passage” is a ceremony that marks the time or celebrates the experience of a significant change in one’s life. A positive African personality can be learned through rites and rituals, which are developed to teach future generations (Warfield-Coppock, 1992). However, due to there being no recognized standards and certifications of the educators/instructors within AROP programs, there are much too many programs under the name of AROP that are truly not (K. F. Ashanti, personal communication, September 02, 2006). Therefore, Shockley’s (2008) qualitative study is representative of leading Afrocentric educational leaders’ thoughts and perspectives towards these innovative treatment intervention programs. Shockley wanted to investigate Afrocentric theories and practices and how educators focus on the educational needs of African heritage school children.

Shockley (2008) chose to be actively involved in the field and interacted in several activities to gather subjective data. In qualitative research, the role of both the observer and participants is important, unlike the traditional scientific method of inquiry. Shockley chose
four Africentric schools (e.g., two public and private) to gather data. He further utilized a number of data collection methods, (a) informal interviews, (b) formal interviews, and (c) participant observations. Furthermore, in terms of ethical concerns and credibility (e.g., internal validity) of the study, the data were secured in various formats (e.g., electronic notebook, audio interviews, and visual productions).

Shockley (2008) presented a common understanding concerning the history and the developments surrounding Africentric schools, which resulted out of the 1960s Civil Rights movement. These leaders wanted to educate their children based upon the needs of African people. Also, the primary viewpoint of these schools was the development of independence and sovereignty for African heritage people. Furthermore, Shockley discussed a common viewpoint centered on the concepts of community and family. All four interviewed educators, past and present, agreed in the importance of the community, and an importance emphasized on the family within the community. Furthermore, in regards to Africentric approaches, the general pedagogy is to focus on traditional African cultural rituals. This can include rituals from various African ethnic group (e.g., Akan, Yoruba, and Swahili) ritual practices combined to teach children.

**Dr. Kobi K. K. Kambon [Joseph Baldwin]**

Dr. Kambon, a prominent Africentric psychologist, presented his Africentric model of an African personality. His model can be attributed to some fundamental Africentric philosophical assumptions. This collection of concepts will be examined in relation to his Africentric model related to personality development.
**Philosophy.** Dr. Kambon’s theory for describing and measuring an African personality derives from his Africentric philosophical premises underlying human nature. First, basic human nature consists of the social experience (Baldwin, 1981). A person’s reality is derived from his/her interactions with other individuals within a social context. Moreover, an importance is placed upon the construct race. Race is defined as one’s collective inherited traits. One’s first significant social meaning is derived from race (Baldwin, 1981).

Second, one’s cosmology or worldview, and culture derive from their social meanings (Baldwin, 1981). These two constructs together represent what is labeled as the collective survival thrust. Since race is one’s first significant social experience, and is the basis for one’s worldview, one's worldview reflects and facilitates one’s collective survival trust (Baldwin, 1981). As such, this framework denotes an importance placed upon the recognition of an African social definition, race, cosmology, culture, and survival thrust.

**Historical context.** The concern for the psychological consequences of the AA oppression in Western society in the late 60s and early 70s brought forth a concept of African (Black) Psychology (Baldwin, 1986). This need for a different perspective and analysis related to the experiences of AA people can be contributed to early AA psychologists who formed an organization called the Association of Black Psychologists (ABPsi). ABPsi was formed in September 1968 in San Francisco, California under the parent organization, the American Psychological Association (APA) (Williams, 2008). Furthermore, at that time, there were more than 200 African heritage psychologists who gathered to address the concerns of AA people. One of these key psychologists was Dr. Joseph White.
Dr. White, considered the father of Black Psychology, wrote an article entitled *Toward a Black psychology* (1970). In this article, he discusses a need for understanding the experiences of AAs outside of the traditional white psychological theories. However, he still considered the usefulness of utilizing aspects of these theories to understand the experiences of AAs lifestyle in the United States.

Under other co-founders of ABPsi, Dr. Charles Thomas, and Robert L. Green formally petitioned the APA to assist them with some concerns addressing African heritage people (Williams, 2008). According to Williams, the APA was not committed to assisting with these concerns. As such, the organization fully became independent in 1970 from APA (Williams, 2008).

It was also during this time that other prominent counseling educators, psychologists, and social workers examined the tenets of African personality. Dr. Na’im Akbar is another one of these prominent Africentric psychologists. In Akbar’s (1975) article entitled *The Rhythm of Black personality*, he presents and discusses several dimensions related to an African personality, and also the concept related to the extended self (Akbar, 1991). His scholarship spans over four decades, and focused on the awareness of an African self-consciousness or personality as well as overall mental health functioning. Furthermore, he suggested Africentricity as an appropriate theory for the development of a healthy African mental health (Akbar, 1984, 2003). *Essence Magazine* recognized him as “one of the world’s preeminent psychologists and a pioneer in the development of an African-centered approach in modern psychology” (Akbar, 2008).
**Personality.** The African personality consists of a bio-psychical system (Baldwin & Bell, 1985). This system consists of two components, (a) the African Self-Extension Orientation (ASEO) and (b) the African Consciousness. The AESO is considered a core component of the African personality and is further labeled as the unconscious component of personality (Baldwin, 1981). This component also provides some basic African derived behaviors and functioning for African heritage people. In addition, there are some basic innate traits: (a) affect-symbolic imagery synthesis; (b) multidimensional-polysense perceptual orientedness; (c) ebonics; (d) rhythmic-fluid physimotor responsiveness; (d) stylistic expressiveness orientation; (e) affiliative-socializing orientation; and (f) religious orientation (Baldwin, 1981). According to Baldwin, the ASEO consists of two experiences, the “felt” and the “spiritualistic transcendence” experience. Furthermore, it is this spirituality, which is said to be the driving force or key ingredient behind ASEO.

The other psychological component called the African Self-Consciousness (ASC) is otherwise known as the conscious expression of the African personality (Baldwin, 1981). Furthermore, this component is partly influenced by both genetic (AESO) and environmental factors. An importance is placed on the development of this component in order for certain African beliefs, attitudes, and behaviors to be reflected.

These beliefs, attitudes, and behaviors, which relate to normal African functioning are reflected by: (a) one’s recognition of their African identity, heritage, and values, (b) one’s recognition of their ability to perform tasks or practices necessary for African survival, (c) one’s recognition and promotion of African heritage people identities worldwide, and (d) one’s recognition of the priority placed upon protecting and defending the African experience.
Moreover, the ASC defines, reflects, and facilitates the conscious level of the survival trust of African people (Baldwin, 1981). Both components operate together to direct the African trust survival.

There is an extension of the ASC construct, which is called Cultural MisOrientation (CM) (Kambon & Bowen-Reid, 2010). This construct represents a variation in the behavioral and psychological functioning of the ASC. This is where one’s African worldview is shifted to that of a non-Africentric worldview. The model is defined by the following six orientations: (a) material orientation - AAs place value on material things; (b) individualism orientation - AAs are concerned with their own importance in life; (c) alien-self orientation - AAs place an importance on Eurocentric values; (d) anti-self orientation - this is an AA alien-self orientation individual. This person also can express negative attitudes towards anything African; (e) self-destructive orientation - the individual considers and engages in racial group transgressions; and (f) integration orientation - AAs who primarily focus on including other diverse groups of people (Kambon & Bowen-Reid, 2010).

**Instrumentation.** Dr. Kobi K. K. Kambon created an Africentric assessment instrument called the African Self-Consciousness Scale (ASCS: Baldwin & Bell, 1985) to measure one’s African personality. This scale's development was based upon Dr. Kambon’s paradigm of the dimensions of an African personality. The ASCS is a 42-item Likert-type self-report that measures one’s degree of an African psychological orientation or personality. According to Baldwin and Bell, the scale measures the following personality dimensions: (a) African identity and heritage awareness, (b) the importance placed on African heritage people’s survival, liberation and ideological development (c) the importance place on the
study of self-knowledge and self-affirmations, and (d) the importance placed on protecting against threats to African heritage people’s survival. The reported test-retest reliability coefficient is .90, and the construct validity was reported to be .70 for the scale (Baldwin & Bell, 1985).

**Related Literature.** Baldwin, Duncan, and Bell (1987) examined African self-consciousness and background variables among AA students across two racial, ethnic, and cultural settings. The sample consisted of 250 students. Half of the respondents in the sample attended a PWI, and the other half attended a historically black institution (HBI). Three significant findings were highlighted. First, students at PWI had lower mean African Self-Conscious (ASC) scores. Second, students who had taken one or more Black Studies courses, as compared to students who had not taken any, had higher ASC scores. This finding was consistent across both settings. Third, students who attended an all-Black primary grade school obtained higher ASC scores overall than all other HBI students, and all students from PWI.

Insofar as the theoretical implications surrounding the findings, there appears to be support for the basis of the development of students’ African personality through their various social experiences across multi racial, ethnic, and cultural settings. In regards to considering the extent to which the interpretations can be made within and between these various settings is limited due to concerns related to the sample, reliability and validity of the ASC, and the development of the dependent measurement instruments. Baldwin et al. acknowledged this concern and called for future empirical research.
Duncan (2003) further examined African self-consciousness and the mental health needs of AA college students. This sample consisted of 131 AA college students from both HBI and PWI. ASC scores correlated positively with cultural mistrust scores. ASC scores were not found to significantly predict AA male students seeking psychological help. First, these findings are important because most research studies generally consist of more female than male participants. However, this is also considered a limitation. Second, analyzing additional demographic data may provide further insight into AA male students seeking psychological help. In regards to sampling procedure, further consideration regarding age and other selected stressors is suggested to further explore the relationship of an African self-consciousness and help-seeking attitudes among these students.

**Dr. William Cross**

Given some of the common experiences of African descent people in America, at some point one may ask, “who am I?” One seeks to understand his/herself within various social contexts (e.g., experiences). The purpose of exploring Cross’ nigrescence theory (CNT) is to explore how these experiences relate to the psychological complexities of an African personality within the context of American society.

**Philosophy.** CNT is inspired by the writings of scholars such as Albert Memmi (Cross & Cross, 2008) and Franz Fanon (Cross, 1971, 1991; Cross & Cross, 2008). Memmi analyzed the relationship between oppression and domination of African heritage people in Algeria and their Western Colonizers. He wrote the book, *The Colonizer and the Colonized* (1967), in which he effectively discussed the effects of oppressive conditions. There are a lot of similarities described regarding the psychological and social issues of AAs today.
Frantz Fanon was another scholar who wrote the book, *Black Skin, White Masks* (1967). In his book, he too described the struggle among African heritage people acquiring an African racial awareness as a result of the effects of Western colonization. He used the term “negritude” to describe the state of being African within the context of western society. Interestingly enough, his analysis of the void of an African personality was described from a non *Africentric* perspective (Kambon & Bowen-Reid, 2008).

**Historical context.** Cross (1971) proposed a developmental theory surrounding psychological functioning aspects of AA personality. CNT was initially described by Cross as the psychology of black liberation. CNT was also known as the “…Negro-to Black conversion experience” (Cross, 1971, p. 14). Cross (1978) later labeled his theory as psychological nigrescence, where nigrescence is defined as the process of becoming Black. Today, the theory is commonly known as Nigrescence Theory (Cross, 1991, 1995; Cross & Vandiver, 2001).

Cross (1971) stated that the theory should be viewed as an “Afro-American model for self-actualization under conditions of development” (p. 25). This developmental theory can be attributed to the black movement of the 60s and 70s, where AAs had been asserting a new and positive perception for themselves (Cross, 1978, 1991). This period of time was historically known as the Civil Rights movement, and was the emergence of “Black” pride or “Black” liberation. “Black” can be described as a mind state during this period of time. Although Cross (1971) theorized only certain segments within the AA community participated in the emergence of “Black” pride, it included AAs of all types of backgrounds.
In addition, his own personal experiences in and around this time were considered within the developments of Nigrescence Theory (Cross, 1991; Williams, 2008).

**Personality.** CNT characterizes aspects of understanding AA personality. Cross (1971) outlined a process whereby AAs encounter a newfound personal aspect of psychological functioning centered on race within American society. This process of forming racial identity awareness was outlined in terms of developmental stages based upon both phenomenological (Cross, 1971) and experimental methods (Cross, 1976; Williams, 2008).

These developmental stages consisted of the following descriptive stages: (a) Pre-encounter, (b) Encounter, (c) Immersion/Emersion, (d) Internalization, and (e) Internalization-Commitment. It is also noted that these stages and/or the process by which these stages develop are consistent regardless of socioeconomic status (Cross, 1971). Prior to Cross’s (1971) published work, he noted his original theory consisted of only the first four stages; however, he later included the Internalization-Commitment stage (Cross, 1976). These stages can be associated with certain characteristics (e.g., behaviors, attitudes, beliefs, values).

In the Pre-Encounter stage, AAs are characterized as having no concept of their African racial identity. AAs have no knowledge of their racial heritage outside of slavery (Cross, 1971). Furthermore, they may further accept the belief that their race is somehow inferior. AAs value the ideas of European Americans. In addition, there is a characterization of AA behaviors being similar to that of European Americans. Moreover, AAs may not value or practice group cooperation among each other. In addition, their attitudes towards
other groups of people are trusting. They accept the words of others more so than examining their actions. Overall, this stage is associated with AAs values, attitudes, and behaviors consistent with various aspects of a European American worldview.

In the *Encounter* stage, AAs begin to become conscious of race through their own personal experiences within their environments (Cross, 1971). Something occurs in which AAs begin to raise questions about aspects of themselves. AAs turn inward and ask questions regarding themselves and their relationship within in the world. Due to asking these questions, they begin to interpret things differently. Feelings such as anxiety, rage, and guilt may emerge as they begin to search for a new identity associated with these newly developed interpretations.

*Immersion/Emersion* follows the encounter stage. There are continued ongoing internal and external changes in this phase (Cross, 1971). AAs begin to work around issues surrounding race. Essentially, they seek out other African Americans. There is a strong preference to be involved with others associated with various AA-related socio-cultural events. AAs’ feelings of guilt and anger are the driving force for this developmental stage and interest in learning more about their racial identity. As such, these feelings can also result in confrontational attitudes and behaviors towards white people. During the *Emersion* phase, it was described that these feelings of guilt and anger are no longer as intense initially. In which case, AAs become more focused towards their individual and collective racial identity.

In the *Internalization* stage, AAs resolve their past AA racial identity with a new identification towards an AA racial identity (Cross, 1971). This stage is otherwise
characterized as the resolution stage. Several processes can occur within this stage of psychological awareness. This can be defined as a stage of both philosophical and ideological awareness. AAs begin to act upon their new found beliefs. AAs may also begin to practice what is perceived as their AA worldview, accept the belief system of European Americans, or continue towards a psychological balance of both worldviews. Moreover, in terms of feelings associated within this stage, there is a possibility of emotional regression due to feelings of anxiety.

Finally, in the Internalization-Commitment stage, AAs accept their newfound personal psychological qualities and move toward being more actively involved within their communities (Cross, 1971). They appear to have stronger and healthier perceptions and observations of their African American worldview. Moreover, higher levels of self-confidence and more control over their emotions, specifically anger, are considered. They may also exhibit proactive rather than reactive behaviors towards European Americans. AAs may commit to the development and betterment of their respective communities. Moreover, they may be considered to be endorsers of multiculturalism.

Cross (1991) further discussed the psychological aspects of CNT. As Cross (1991) described, his theory can be characterized as consisting of two human personality orientations, a personal and group orientation. The personal orientation is one’s individual characteristics. He further explains this component is shared across the human experience. However, the group orientation is based on cultural values, beliefs, attitudes and behaviors that are shared by a common group of people. CNT describe aspects of AA personality development based upon changes in one’s reference group orientation.
Cross (1991, 1995) further updated his theory to include a more detailed perspective based upon ongoing analysis since his original construction of the model. It is also important to note that he no longer used the term “Negro” to note various developmental aspects or to reference group orientation changes among AAs. As Cross (1991) mentions, the term is outdated. At this point and time, the model was referred to as a transformation from a non-Afrocentric to an Afrocentric developmental psychological model (Cross, 1991, 1995). CNT is “a model that explains how assimilated Black adults are transformed by a series of circumstance and events into persons who are more Black or Afrocentrically aligned” (Cross, 1991, p. 190). The changes within this new conceptualization of CNT centered primarily on the Pre-encounter and Internalization stages of the model. Cross (1991, 1995) discusses the following attitudes and characteristics experienced within CNT.

Within the Pre-Encounter stage, AAs experience a broad range of attitudes associated with certain characteristics. AAs within this stage may hold varying degrees of attitudes towards the significance of race. These attitudes described by Cross (1991, 1995) range from not giving much thought to race, to possibly seeing race as a problem, to extreme racial attitudes. Cross (1991, 1995) also provides an in-depth examination of socialization characteristics that produce these attitudes associated within this stage. Cross (1991, 1995) further examines the values of AAs in the early and later phases of CNT. As compared to his original conceptual model, he now rationalized that there is no difference in the value structure of AAs in the early and later stages of CNT. However, he did conclude that there is a difference in how they apply these values.
The *Encounter* stage still involves an encounter with an event or a number of experiences that cause a shift in one’s worldview. Furthermore, this stage is characterized by the same feelings or emotions described in his earlier model such as guilt, anger, and feelings of anxiety. Cross (1991, 1995) discusses that the various aspects of perceived developmental changes within this stage can be difficult to measure.

In the *Immersion-Emersion* stage, during the *Immersion* phase, there is a strong interest in AA involvement in various cultural forms (Cross, 1995). AAs celebrate everything focusing on the African or Black experience. AAs are also characterized as having possible feelings of anxiety, and hatred towards European Americans. The second phase of this stage, *Emersion* is primarily identified as where these feelings of hatred subside or settle down. In addition, AAs begin to internalize their new worldview, and Cross (1991, 1995) discusses the possible consequences of transitioning to this new worldview. These consequences can be regression, fixation, or stagnation. Last, the *Internalization-commitment* stage is still characterized by a continued interest in and a commitment to a personal sense of an AA identity.

Cross and Vandiver (2001) offered another installment, or what is considered an expansion of CNT based upon further empirical evidence of the construct. This revision was labeled as an expansion the previous original and revised CNT model (Cross, 1971, 1991, 1995). Cross and Vandiver (2001) presented three additional aspects surrounding the Pre-encounter phase, instead of only two aspects previously mentioned. In addition, this expanded version of CNT also introduced two Immersion-Emersion dimensions. This
expansion allowed for various representations of attitudes towards AA race. In total, there are eight psychological dimensions associated with this latest expansion of CNT theory.

*Pre-encounter assimilation* is where AAs actively work against one another. The second attitude, *Pre-encounter miseducation* is where AAs accept the traditional and historical facts presented to them regarding their racial identity. The third attitude, *Pre-Encounter self-hatred* is characterized as AAs having negative feelings towards themselves and other AAs.

The first *Immersion-Emersion* dimension is *Immersion-Emersion anti-white*, and the second is *Immersion-Emersion Intense black involvement*. *Immersion-Emersion anti-white* is described as AAs who immerse themselves in AA culture and are believed to be consumed by intense hatred of white people. The latter, is characterized as AAs who immerse themselves in AA culture and are believed to express a positive passionate view of African heritage people.

Moreover, the Internalization *Multiculturalist* psychological construct was expanded. Cross and Vandier (2001) determined this particular aspect of the psychological functioning should explore ones acceptance of their new found AA identity and their acceptance and willingness to work with other diverse cultural groups. Therefore, *Internalization Multiculturalist Racial* and *Internalization Multiculturalist Inclusive* dimensions were added.

**Instrumentation.** Parham and Helms (1981) pioneered an instrument that would be used to measure the psychological constructs associated with CNT. The theory and its psychological complexities have primarily been measured through the Racial Identity Attitudes Scale (RIAS-A: Parham & Helms, 1981). This first version of the RIAS instrument
was created for their study of CNT and preference for a counselor's race among AA college students.

The RIAS-A was based upon all dimensions of CNT, with the exception of the Internalization-Commitment phase. This first version of the RIAS consisted of 24 items. According to Parham and Helms (1981), the items generated from the Q-sort technique utilized by Dr. Cross was transformed into attitude items and participants were required to utilize a 5-point Likert scale to indicate their agreement with the items. Moreover, many of the item's wordings were changed to account for better measurement of an AA developmental personality.

Helms and Parham (1996) revised the RIAS, which resulted in a second version of the RIAS. This version was labeled as the RIAS-B (e.g., RIAS-B short form) and consisted of 30 items as compared to the 24 items in RIAS-A version. Yet another revision was made to further increase the reliability estimate of this instrument. This latest revision resulted in the RIAS-B (long form) or RIAS-L. This instrument included 50 Likert scale attitudinal items to account for better psychometric properties. According to Fischer and Moradi (2001), the three versions of the RIAS differ in the numbers of items and how they are scored. Moreover, there have been various placements of the items from the four different subscales, and some items are scored for more than one subscale.

Later developments lead to the Cross Racial Identity Scale (CRIS), which is used in conjunction with the latest revisions of CNT (Cross & Vandiver, 2001). The CRIS is a 40-item scale which uses a 7-point Likert scale ranging from 1 (strongly disagree) to 7 (strongly agree) designed to measure several attitudes that correspond to CNT (Cross & Vandiver,
The CRIS scale consists of six construct subscales: Pre-Encounter Assimilation, Pre-Encounter Miseducation, Pre-Encounter Self-Hatred, Immersion/Emersion Anti-White, Internalization Afrocentric, and Internalization Multiculturalist Identity. Internal consistency reliability estimates for the CRIS subscales have been reported as follows: Pre-Encounter assimilation (.84), Pre-Encounter Miseducation (.76), Pre-Encounter Self-Hatred (.88), Immersion/Emersion Anti-White (.88), Internalization Afrocentric (.83), and Internalization Multiculturalist Inclusive (.81) (Worrell, Vandiver, Schaefer, Cross, & Fhagen-Smith, 2006).

**Related literature.** Whittaker and Neville (2010) explored CNT and psychological well-being among AA college students in both PWI and HBI using the CRIS. The sample consisted of 317 AA college students. The sample consisted primarily of AA college women participants, and an unequal amount of participants from the PWI. It was found that students who adhered to Afrocentric racial identity attitudes also adhered to a multicultural perspective. This is a positive finding, considering criticisms surrounding the relationship between promoting Afrocentricity and multiculturalism. Regarding the theoretical implications of the study, additional support was found for four of the six racial identity attitude clusters (e.g., Low Race Salience, Immersion, Afrocentric, and Multiculturalist) related to CNT. However, there can be concerns regarding the implications of the Afrocentric subscale due to the uncertainty of how this construct is defined and measured (Cokley, 2005).

Anglin and Wade (2007) examined Afrocentric racial identity status attitudes, and overall college adjustment. Their sample consisted of 117 AA students attending a private racially diverse PWI. A significant negative relationship was found between Afrocentric
beliefs values and overall college adjustment. To the extent in which the findings can be
generalized, two-thirds of the sample was freshmen students and African heritage people
outside of the United States. As such, one has to consider the dependent measure
surrounding college adjustment among African heritage people. With that, no additional
information was presented regarding the culture sensitivity of the items towards the
participants in the sample. One would need to consider whether the general college
transitions questions were truly related to the concerns among these students, and whether
their responses would have resulted in African heritage students not responding appropriately
(e.g., participant’s reaction to the survey questions).

Cokley and Helm (2007) examined enculturation and Afrocentric racial identity
statues attitudes of a diverse sample of AA college students. The sample consisted of 388
AA students from two PWI and a HBI. Afrocentric racial identity attitudes were found to
significantly partially positively predict students’ enculturation to AA cultures. However,
given what is considered as African American cultural practices, beliefs, and attitudes (K. F.
Ashanti, personal communications, February 14, 2011) and also issues surrounding the
Afrocentric racial identity subscale development (Cokley, 2005), further research is needed
to explore these interpretations. Furthermore, some general concerns regarding external
validity were noted within the study. First, the sample consisted of participants who were
largely female. Second, over half of the sample was upperclassmen. Third, the response rate
of the returned surveys was low. The authors reported a response rate of 9%, and these
returned surveys consisted mostly of students from HBI than PWI. This was interesting
considering students from PWIs, and not the HBI, were provided a chance to receive extra credit for their participation.

**Dr. Kwabena Faheem Ashanti**

Dr. Ashanti is a counseling psychologist, African historian, and African cultural and religion expert. Ashanti’s concepts are known as the Africentric Pan-African Theory. He utilizes the Africentric Pan-African Theory and Model as a way of extending the Africentric theoretical framework.

**Theoretical framework and Environmental constructs.** Unlike the other Afrocentric (African-centered) theorists, his Ashanti Power Blocks Test (APBT: Ashanti, 1990) assumes that individuals are not Africentric due to the destruction of their African power blocks during their ancestral enslavements. His Africentric counseling and training techniques, therefore, is planned and directed to recreate the Africentric behavioral and mental prospective that were destroyed. In this manner, his and Molefi Asante’s Afrocentrism seems to be more compatible.

K. F. Ashanti (personal communication, January 3, 2011) defines his Africentric Pan-African Theory as “the instructions and practices throughout the Yepete (Diaspora). He emphasizes the particular religious, psychological, philosophical, and ideological behaviors of African cultures. He removes from these African behaviors, which were present within them, the factors that were present during the African capture, sell, and enslavement of other Africans to White Europeans. Moreover, these cultural practices, which he defined as cultural defilements, admixtures or imperfections (i.e., Humanitarian Disease: Ashanti, 1993, 2001, 2011) during colonial periods, were detrimental to Africans (K. F. Ashanti, personal
communication, January 3, 2011). Ashanti’s Pan-African Theory includes the Ashanti Code of Power or Ashanti’s Nine Power Block System (see Appendix E).

According to Ashanti (1993, 2001), Africentricity, Afrocentricity or African-Centered emphasize a perspective, a philosophy, a scientific methodology, a life style, and a discipline of study based upon African culture and behavior. As operationalized by Dr. Ashanti (2001), Africentricity is not wholly centered on a pure African culture and behavior. Dr. Ashanti also emphasizes The Ashanti Code of Power. Africentricity, as a multidimensional approach, emphasizes the power generated within the Ashanti Code of Power (Ashanti, 2001). Dr. Ashanti (2001) outlines The Ashanti Code of Power and writes:

It is a total metaphysical system that is to be applied for all time, and in all environmental and social contexts. It is the essential and necessary principle for African peoples (regardless of African ethnicity and dispersion) to establish their independence and power in the global world. (pp. 203-204)

The Ashanti Code of Power consists of the following Africentric Pan-African constructs: (a) race; (b) philosophy; (c) ideology, (d) theology, (e) culture; (f) ethnic groups; (g) rituals; and (h) weapons of war and communication systems.

*Race* - Is a group of people who share a common ancestry and who originate from a distinct land area (Ashanti, 2001). Individuals within this group are also a distinct human type and may share a number of similar features or characteristics. Generally, these human categories are based on certain phenotype traits (i.e., skin color, facial features, and hair textures).
Agriculture - Without this block, the race will surely starve and die. Therefore, before a person can ponder their beliefs, they must be able to feed or sustain themselves (K. F. Ashanti, personal communication, September 13, 2006). Therefore, a system of cultivating the land for the purposes of the race is needed. This can assume many forms, such as farming, grazing, and the tending of orchards, vineyards, and timberland. As a result, there is a production of food, feed, fiber, and other goods.

Philosophy – This block is characterized as how one should live (Ashanti, 2001). It is the common beliefs of the group of people (e.g., race). The race of people starts to experience the world around them and raise questions about their experience in the world and the events around them. This block consists of four themes: (a) ethics; (b) metaphysics; (c) epistemology, and (d) logic.

Ideology – If philosophy entails one’s beliefs, then ideology is a collection of ideas which is acted upon by the group of people or race (Ashanti, 2001). It is the carrying out or acting upon the collective vision of the race. The group of people starts to express themselves and makes themselves known.

Theology - Another word for theology is religion. Another name for religion is power (Ashanti, 2001). This block relates to the understanding of God and religious doctrine. It is this building block of power that contains all the elements of the other blocks and can reproduce all the other blocks. As K. F. Ashanti (personal communication, December 10, 2001) mentions “those who define God for you will rule you.”

Culture – Generally refers to the values of a group of people. They are the attitudes and behaviors that are characteristics of a particular social group or organization. These
values may be expressed in symbols or integrated patterns (Ashanti, 2001). Other areas of human activity could be considered in music, literature, painting and sculpture, theater and film. This is how human thought and behaviors are transmitted and interpreted.

*Ethnic Group* - This is simply a sub-division or population of a group of people who share common characteristics and originate from a distinct land area (Ashanti, 2001). Individuals within the race may create their own distinct style and branch off from the major group of people. Ethnic groups can also be recognized by their language patterns, religious doctrine, or physical traits.

*Rituals* - Are particular practices of a group of people (Ashanti, 2001). These practices are considered to be symbolic formalized actions such as recitation, singing, group processions, repetitive dance, and manipulation of sacred objects. The purpose of rituals is that the group of people will pass on what they have learned to the next generation. If not, then these racial, cultural, and ethnic practices will no longer exist.

*Weapons of War and Communication Systems* - The primary focus is to monitor the welfare and protect the system from inside and outside negative forces (Ashanti, 2001). The weapons can consist of any instrument of any kind (i.e., club, matches, knife, gun, or nuclear weapons). These instruments are utilized to protect and defend all of the building blocks of power. These weapons and communication forms a national defense system. As this block relates to media, it can be anything used to inform, harm, and or program people’s mind (i.e., newspaper, magazines, direct mail, billboards, signs, etc...)

Contrary to the critics of Africentricity, the function of The Ashanti Code of Power is not just for Africans. Instead, it is theorized to be a multiracial and multicultural model. It
can be utilized to recall or to test the knowledge of individuals or group contexts of the environmental and intellectual developmental stages of people, regardless of their racial and ethnic backgrounds. It is this researcher’s operational characteristic that distinguishes his theory, as well as Molefi Asante’s Afrocentric theory from others (e.g., William Cross, and Joseph Baldwin (aka Kobi K. K. Kambon)).

Dr. Ashanti’s Africentric Pan-African Theory has a scientific methodology, with a system of principles, procedures, and practices applied to the formation of research knowledge. Replication is based upon proven methods of empirical, experiential, and spiritual validation. However, his Africentric methods differ from Eurocentric methods of research by including the religious concept of the Gods, spirits, and Ancestors in his formal analysis and conclusion of data. Science and theology tell us different kinds of “facts” about the same things. Each, when true to its own authentic capabilities, provides us with valid insights into the nature of reality from different perspectives. It is the task of individuals and communities of individuals to integrate these two types of insights to obtain an adequate and coherent view of reality. The APBT is an example of this methodology.

Historical context. Dr. Kwabena F. Ashanti is considered one of the modern founders of the Africentric movement. Starting in about 1975, a group of black psychologist (e.g., Drs. Wade Nobles, Savage, Na’im Akbar, Joseph Baldwin, Kwabena Ashanti, Brown, Rashad Saafir, Lawford Goddard, and Bobby Wright) held a series of meetings (K. F. Ashanti, personal communication, January 14, 2011). They were invited by the SREB director of Black Mental Health to develop “African Psychology” in Atlanta, Georgia, at the
historic Paschals Hotel, these series of annual meetings led to the modern philosophy of Africentricity.

Ashanti (1993) is credited with the concept of Africentric Pan-Africanism. He defines this in his 2nd edition book, *Psychotechnology of Brainwashing: Crucifying Willie Lynch* (2001). His definition of Africentricity is defined much more comprehensively than a worldview, or as originally meant by the first African scholar to use this term “Afrocentric”, W.E.B Du Bois, in 1963. According to K.F. Ashanti (personal communication, January 14, 2011), Africentricity is as together as the fingers and the hand; they are related, but are different constructs all together. He is also the anomalous author of the original two sided page, Willie Lynch Speech (Ashanti, 2011).

**Personality.** Ashanti’s Africentric perception of an African human is influenced by the Ghanian scholar and philosopher Dr. Kwame Gyekye. A human is believed to consist of three primary elements: (a) soul (Okra), (b) spirit (Sunsum), and (c) body (Honam) (Gyekye, 1987, 1995). First, the Akan belief system consists of the Creator male and female God and Goddess, whose names are Onyame and Asase Yaa respectively. *Onyame* is the origin of all things in the universe and has many titles (Gyekye, 1987, 1995). These titles, characterizations or descriptions of the *Onyame*, is akin to Semitic Islam and the references to the 99 attributes or names of the Creator God, Allah, in the Qur’an. *Asase Yaa* is the Goddess of the earth and is partnered with Onyame; she is considered to be the spouse of Onyame.

The *Okra* is a spiritual aspect or living soul of a human and is of importance. It is said that the *Okra* is given to an individual by *Onyame*. The *Okra* is said to consist of the
spiritual essence of Onyame, and also provides purpose to an individual’s life (e.g., Nkrabea) (Gyekye, 1987). It is closely related to the concept Honhom (breath). It is said that when a human dies the breath leaves the body or the soul passes. This is why the Akan say that a person never dies because their living soul continues to live in the Asamando (world of the spirits). The living soul is also reflected in the naming of an Akan person. According to the day of the week that an individual is born, he or she is given a living soul name of the day of the God, which this day is honoured and protected.

The Akan also believes that a human being is conceived with a Sunsum (spirit). The Sunsum represents another spiritual aspect (i.e., unconscious) and that which pursues and experiences desires (Gyekye, 1987, 1995). The Sunsum is the “subject of experience” (Gyekye, 1987, 1995, p. 91). The Sunsum provides a function to the Okra to fulfil its destiny on Earth. This is also considered the basis of an individual’s personality (Gyekye, 1987, 1995).

Moreover, the third element of a human being is called Honam. According to the Akan, the Honam is the physical body. It is believed the Honam constitutes various materialistic aspects of a person, which can otherwise be described as the blood, flesh, and bone (Gyekye, 1987, 1995).

The process. According to K. F. Ashanti (personal communication, February 11, 2011) the Africans who were the ancestors of present day AAs had a knowledge, sense, and practice of their African culture when they were captured, chained, and brought to America. However, when going through the enslavement process, they were forbidden, at the point of death, to continue to practice their African Nine Building Blocks of Power. As a result, their
Nine Building Blocks of Power (i.e., race, culture, agriculture, philosophy, ideology, theology, ethnic group identity, rituals, and the media and weapons of war) was essentially destroyed. Therefore, according to K. F. Ashanti (personal communication, February 11, 2011), AAs have no sense of an Africentric consciousness or African culture left.

The purpose of Ashanti’s training in The Ashanti Power Block Model is to develop “that which does not exist” K. F. Ashanti (personal communication, January 14, 2011). Dr. Ashanti’s counseling treatment program, which incorporates training in the model, can yield an Africentric Pan-African personality from one that did not exist. The Ashanti Theory of Africentric Pan-African Personality is characterized by (10) operational processes. According to K. F. Ashanti (personal communication, January 14, 2011), he describes this theory as a process or processing, instead of stages. Moreover, he suggests that within this developmental process is the overarching principle of rejection or what he has defined as *Rejectionophobia*. *Rejectionophobia* is defined as the therapist’s fear of an individual’s rejection of anything that relates to their African culture. *Rejectionophobia* is a constant process throughout this African Pan-African personality process. Therefore, constant proof of the values of African beliefs, values, and attitudes must be presented to attract and to diminish *Rejectionophobia*.

*Process (1) - Acceptance of the Process* [Rejectionophobia +/-]. It is expected that social rejection may occur due to the individuals being descendents of the negative behaviors from the lingering consequences of Ancestral Enslavement. Furthermore, acceptance for the process occurs when individuals deliberately exclude from his/her social relationships or social interaction any recognition of being African (accepts being black), or of African
cultural historical, moral, or beauty standards. Despite the profoundness of the known differences between the so-called two cultural worlds, when individuals are informed of the conflicts, the conflict reflects some unstableness. Sometimes despite the troubles that may appear, one reaffirms their significant social relationships or social interactions as tools to cope with the unstableness.

Process (2) - Curiosity [Rejectionophobia +/-]. The Ashanti Africentric Pan-African Power Block Test (APBT) causes emotional concern and interests. Individuals begin to learn about their race, ethnicity, and culture. This is where individuals attempt to identify with knowing the importance of power and how it relates to them. Individuals choose an African name or names for themselves. This also brings about some form of social rejection. They are rejecting a possible desire to stay with the status quo. Moreover, there may be some sensitivity to others as they learn to identify and properly relate these power concepts to their identity. Therefore, these individuals can either: start to reject their prior behaviors or accept some of them in order to find out more about their identity.

For those individuals who assess their emotional concern and interests, rejection, and want to find out more, these individuals’ well-being in the short term is somewhat better. They have a sense of control. To some extent, these individuals have the ability to make things happen in their lives when they want. They are not concerned so much with being socially isolated from friends and family. The motive behind this process of curiosity is about them. They want to connect more with their African identity.

Process (3) - Confusion [Rejectionophobia +/-]. Not surprisingly, the curiosity may result in some form of uncertainty or confusion. There may be some clashes between White
and their African culture. Individuals have a stronger sense of belonging. This is where individuals begin to focus less on the importance of knowing self. They are more concerned about those who may or may not support them. They value their friends and family and want to be able to connect with them.

Process (4) - Questioning [Rejectionophobia +/-]. This is where the individual has a higher level or awareness towards his or her condition and raises questions especially regarding Christianity and African religion. The individual is aware of the Ashanti Code of Power to make the necessary changes. The individual may start to ask more questions about the African situation. “How do I do this?” Any recognition of a general vision of the African situation is seen in a different light. We will not limit this process to strictly questioning.

Process (5) - Experimenting [Rejectionophobia +/-]. The individual is able to first witness changes in others. At some point, observational learning during a long period of time results in manifestation of the cultural, social, and intellectual formula (e.g., The Ashanti Code of Power). This can be a dangerous time. He or she has strong feelings to understand Africa. It is important that this person is watched and groomed. This person is consumed with “proving” he/she is superior to others.

Process (6) - Africentric Pan-African Personality Rejectionophobia. In common usage, rejectionophobia describes a dislike, fear, or hatred of the practice of the Africentric Power Blocks. Again, this is an almost consistent principle across all phases. However, during this process, disabling fear as a mental disorder from the lingering consequences of ancestral enslavement is of concern. As a result of fear and other possible rewards, this can
result in a person becoming a traitor, loyal to those who actively practice Africentricity, or continuing to grow and develop his/her latent potential.

**Process (7) - Submission [Rejectionophobia +/-].** An individual acquiesces with some reluctance to learn more about African culture, religion, and spirituality. The individual seriously starts to learn, understand, and apply the *Africentric Power Blocks*. After searching for information related to the Ashanti Code of Power, he or she seriously starts to learn, understand, and apply the Ashanti Code of Power. Also, individuals may reject the Ashanti Code of Power. It is important to note, that in this phase, one will not completely be the same. Although, in the prior phase it is mentioned that one could be a traitor, a person experiences great disdain from the Ancestors and may later submit to the Ashanti Code of Power.

**Process (8) – ReLearning [Rejectionophobia +/-].** This process relates to regaining a skill or ability that has been partially or entirely lost due to Ancestral enslavement. At this point, the person is “born” or “re-born.” Like a child, they are attracted to the experience of applying the Ashanti Code of Power. They want to take a lot of time to get to know Africentricity. This is also an important phase. It is a time of the individual envisioning the future for themselves and significant others. He or she starts to plan for later in life.

**Process (9) - Self-Confident [Rejectionophobia +/-].** The socio-psychological concept of self-confidence relates to self-assuredness in one's personal or group judgment, ability, power, identity, etc. This individual also has other healthy socio-psychological outcomes which highlights important social behaviors overall. These behaviors provide a foundation for social survival within *Specific Racial Ethnic Cultural Centers (SRECC)*. A
person is able to also manage the possibility of belonging within other cultures because of this Africentric counseling experience (e.g., KBO). If individuals are asked to describe themselves, they will give a positive response to their race. Moreover, the person is not manipulated by negative feedback.

**Process (10) - Africentric Healthy Personality** [Rejectionophobia +/-]. An Africentric individual no longer struggles to achieve freedom and power. For all practical purposes, the person is “centered” and takes hard efforts to promote, protect, and defend their Africentric Power Blocks. Africentric individuals are psychologically healthy due to them operating from an Africentric center based on the principles and techniques taught through KBO. Moreover, an Africentric individual also contributes overall to society. This person is now multicultural in the true sense. This individual acknowledges both their individualistic and collective uniqueness in their personality.

**Instrumentation.** Dr. Kwabena F. Ashanti has developed several testing inventories and assessment tools of measurements of Africentricity and behavioral changes for his Reversal and Healing from Ancestral Enslavement Program (e.g., Kemetic Bennu Order [KBO]). They are as follows: (a) Pre- and Post- Evaluation of Africentricity, (b) Pre- and Post- Ashanti Power Block Test (APBT), (c) The Nine Power Block Graphic Tool, (d) The Sixteen Steps of Eliminating the Power Block Form, (e) The Ashanti Code of Power: For Empowerment and Happiness, and (f) The Ashanti for Africentric Final Examination of the Neuro-Sunsumogy Reprogramming Experience.

The pre- and post- *Evaluation of Africentricity* is a questionnaire and consists of 11 open-ended questions. These questions gather information surrounding the individual’s
perceptions of themselves, leadership abilities, economic, support systems, personal attributes, views on multiculturalism, and general thoughts. Furthermore, this questionnaire consists of demographic information.

The pre- and post- APBT was designed by Dr. Ashanti in 1989 as an experimental data collection test instrument of forced African cultural knowledge deficit. He theorized the deficit of African cultural knowledge, values, history, religion, and geography is due to negative carry over from African enslavement in America. The APBT consists of two tests, sections A and B. Section A tests an individual's knowledge on white culture in a questionnaire format. Section B tests an individual's knowledge of AA and African culture also in a questionnaire format. There are two additional sections, Sections C and D. Section C consists of a written response format from an individual on any thoughts and feelings. Section D, is a Stress Rating Scale self reporting form and consist of 21 listed behaviors ranging from concerns of academic achievement to feelings of self confidence. The APBT can be used with students, adult community organizations, and churches. The instrument was norm referenced on a sample of 341 AA students and 71 white students (Ashanti, 1991). The test has an internal consistency reliability coefficients by grade ranged from 0.94 to 0.97, with a total sample alpha reliability of 0.95 (i.e., estimate of construct validity), and a split half reliability of 0.96 (Ashanti, 1991). Also, the APBT’s test-retest coefficient for a 6-week interval is 0.96 (Ashanti, 1991).

*The Nine Power Block Graphic Test* is another assessment tool designed to understand an individual’s awareness of an Africentric Pan-African Personality. Individuals are asked to view pictures and symbols that relate to the *Theology* construct with Ashanti’s
Power Block Model. Individuals are asked of their perspective and interpretations related to the various world religions and gods.

_The Sixteen Steps of Eliminating the Power Blocks Form_ measures an individual’s knowledge of the 16 steps towards an individual and collective healing of the African mind from Ancestral enslavement. Individuals list the 16 steps to systematic process of African ancestral enslavement. This allows individuals to recognize the mental and psychological processes of accepting basic African beliefs, values, and attitudes to be set free.

_The Ashanti Code of Power: For Empowerment and Happiness_ is a mathematical equation or expression that asserts for African heritage people to be empowered and happy they must apply the _Ashanti Code: For Empowerment and Happiness_ (see Appendix F). This equation asserts AC9 ± 16 = ± 9. The expression AC9 represents the nine steps of physical and forcible ancestral enslavement. The number ± 16 represent the 16 steps to the systematic process of African ancestral enslavement. The number ± 9 represents the Nine Power Blocks. To understand how to use this equation, if one wants to take away another individual or group of people’s _Power Blocks_, one would need to first be able to contain an individual or group of people. As such, there is a need for the development and utilization of weapons. Furthermore, these weapons are the initial criteria or steps (e.g., ± 16) in acquiring all nine Power Blocks within the Ashanti Power Blocks model. Now, once this physical containment is complete, there are additional additive steps that must occur to destroy the first Power Block, _Race_, completely. First, an individual, or race, will need to be further taught to relate to various phenotypic characteristics (e.g., skin color, hair texture, and physical features), instead of their racial and ethnic heritage. Second, there is also the idea of
the need to reward some individuals and punish others to confuse, and to further keep the race off balance. Also, to additionally create a divide amongst the race, it is necessary to create conflict between females and males, socioeconomic classes and the family structures among the group of people.

*The Africentric Final Examination of the Neuro-Sunsumogyology Reprogramming Experience* is an Africentric fill in the blank test given at the end of the counseling treatment intervention. This evaluation is used to determine what students have learned in terms of the knowledge of Africentricity as well as to measure changes in self-reported mental health outcomes and thoughts.

**Academic Achievement**

Low levels of academic achievement among many AA students across various SRECC are well known. This concern can be centered on several primary themes, measures, or outcomes. There are several outcomes to recognize of importance: (a) grade point average, (b) drop out or retention, and (c) academic preparedness.

Grade point average (GPA) is a general standard, theme, or an outcome of students’ academic achievement. This indicator is a concern surrounding many students’ academic achievement across various SRECC (Demo & Parker, 1987; Shernoff & Schmidt, 2008). GPA is reflected in an overall letter grade (i.e., A, B, C, D, or F), and can be considered the one primary accomplishment by which to ascertain students’ achievement across various SRECC (i.e., secondary and post-secondary public schools).

Drop Out or retention is another area of importance regarding many AA students’ academic achievement. This outcome surrounding academic achievement has been viewed
in the way of students’ efforts to remain in school. Students’ intentions to persist (e.g., continue academic progress, and apply and graduate from an academic program) is another common focus among SRECC. In particular, AA male students tend to drop out of school more than females (Burgette & Magun-Jackson, 2009).

Yet another area of concern is students’ academic preparedness prior to college (i.e., high school to college). Many students may lack the necessary skills (e.g., both academic and behavioral skills) required for college readiness. Within this area, one can further consider student tracking or placement. Often times many educational institutions recommend tracking of AA students in various subject levels, particularly math (Hallinan, 1996). As such, AA students are less likely to be placed in advanced math courses (Cargile & Woods, 1988; Hui, 2010). As a result, these placements may place these students at for further risk for post secondary opportunities (Hui, 2010).

**Career Cognitions**

Career cognitions can be defined as one’s perceptions (i.e., beliefs) and observations related to the process of making a career choice. AA students’ educational attainment (e.g., college degree) can be considered a process by which they have made a commitment to themselves to prepare towards a future career. Furthermore, these students may look at their education as an investment towards a future income for a career (Daire, LaMoth, & Fuller, 2007). However, many may not have positive perceptions and observations related to their future career choice (Gallagher, Golin, & Kelleher, 1992). They may express concerns related to their future career choice; therefore, having difficulties in making career choices. However, Chung (2002) reported AA students scored significantly higher than white students
in career decision-making self-efficacy and career commitment. Baum and Lamb (1983) reported African students frequently perceive concerns related to career choice. In another study, Gallagher et al. (1992) found, out of a sample of 170 AA college students, there were frequent concerns expressed regarding career choice/vocational future. Carney, Savitz, and Weiskott (1979) found AA college students perceived themselves in need of programs and workshops related to career and volunteer opportunities. In addition, this finding is a result of comparing the counseling needs of AA to white students. In another study Walter and Miles (1982) compared users and nonusers of a university counseling center, and found nonusers were less sure of their career choice than users. Last, Bowman and Tinsley (1991) found that as students progress through school, some students are more aware of their career choices. The authors reported sophomores were educationally more realistic than freshmen, and seniors were educationally more realistic than juniors in making career choices.

There also exists research literature documenting the predictive relationship between various racial, ethnic, and cultural contextual psychological factors and career cognitions among AA college student samples. These factors primarily deal with various dimensions of an AA individual’s personality (i.e., Africentric, racial/cultural and ethnic identity), and career cognition domain outcome variables (Carter & Constantine, 2000; Evans & Herr, 1994; Gainor & Lent, 1998; Jackson & Neville, 1998; McCowan & Alston, 1998; Weathers, Thompson, Robert, & Rodriguez, 1994). Very little research, nevertheless, has been conducted to further understand the scope of these perceptions and observations, and provide appropriate counseling needs towards their future career choices.
Perceptions of Anger

The psychosocial behavioral characteristic of anger has been linked to the perceived experiences of African Americans (Wade, 2006). In discussing this emotional response, many AA college students may express feelings of anger. The college years can be times of change and challenge for many students. In general, students can react to college stressors in a variety of ways. Anything that causes a change or challenge in one’s life can result in emotional strain. An expression of this emotional strain can result in feelings of anger.

Most of the research literature related to students’ feelings of anger in SRECC is related to stressors attributed to various forms of discrimination and racism. The role of both is well noted in the research literature concerning AA students in these environments. For many AA college students this may affect them deeply. AA college students are likely to deal with common experiences of racial discrimination and racism in SRECC (Swim et al., 2003). How AA college students perceive both is the key to its impact. These perceptions of racial discrimination and racism may result in feelings of anger (Combs et al., 2006).

As a result of these students’ experiences and feelings of anger, they may further experience high levels of blood pressure. Constant levels of high blood pressure will result in hypertension. Hypertension is an important characteristic of stress among AAs in general. In regards to AA college students, hypertension can be common because of their experiences related to discrimination (Armstead, Lawler, Gorden, Cross, & Gibbons, 1989).

Another stressor to consider regarding self-perceived feelings of anger is related to socioeconomic status. Haralson (1995) found an interesting relationship between socioeconomic status and feelings of anger. Students who have higher SES may exhibit
higher thoughts and behavior related to anger, and those who have a lower SES may exhibit less perceptions related to anger. Beyond these stressors, racial discrimination and socioeconomic status, further research, insight and treatment is needed into student’s expressions of anger in SRECC.

**Self-Confidence**

Researchers can consider many psychosocial variables and their developments among AA college students in SRECC. When considering what variables are likely impacted, self-esteem comes to mind. Self-esteem can be defined as how an individual feels regarding his or her self-worth. The measurement of self-esteem in the research literature has had a long history regarding AA students across various educational institutions. However, programs that consider interventions to promote students’ self-esteem may be more harmful than helpful for AA college students (Forsyth, Lawrence, Burnette, & Baumeister, 2007).

There exist in the research literature examinations of other useful psychosocial behavioral factors such as self-confidence. Self-confidence and self-esteem are two different psychosocial behavioral constructs. Self-confidence can be defined as one’s perceptions, thoughts, or beliefs, about his/her abilities. Moreover, it can include feelings regarding one’s abilities. The psychosocial variable, self-confidence may provide further implications and assist our understanding of AA students in SRECC. Allen (1992) in his review of characteristics of close to 2,000 AA college students, within SRECC, found self-confidence to be a significant factor for their success.

In further related literature, Snowden et al. (2002) reported AA students who attended PWIs had lower self-confidence overall than students who attended HBIs. Jackson and Swan
(1991) studied a group of factors (i.e., self-confidence) associated with AA college students’ academic achievements across PWI and HBIs. AA college students’ self-confidence was found to be significantly associated with academic achievement across both types of institution, and that the construct yielded a larger significant partial correlation for AA college students attending PWI. Rowser (1997) surveyed 89 freshmen college students about their perceived needs for academic achievements at PWI. Students reported that they would eventually need help in the area of self-confidence for continued academic achievement. However, only one other study related to an intervention program that examined self-confidence among these students was found. Ivory (2002) examined ethnic identity, academic self-efficacy, and academic performance among AA and Puerto Rican students after a higher education program. She reported no difference between the ethnic identity of AA and Puerto Rican students and their self-confidence following the program.

Self-confidence has also been explored in association with other variables among AA students in college. Subsequently, many researchers have considered and measured these variables as a non-cognitive constructs (e.g., constructs that do not measure intelligence) to measure students’ academic achievement (i.e., GPA and persistence) within these SRECC environments. One of the instruments found in the literature that measures self-confidence as a non-cognitive predictor is the instrument known as the Noncognitive Questionnaire (NCQ: Tracey & Sedlacek, 1984).

Tracey and Sedlacek (1984) found self-confidence significantly predicted students’ first and third semester grades. In addition, self-confidence significantly predicted continued enrollment in college. In another study, Tracey and Sedlacek (1985) found self-confidence
predicted AA students’ GPA between their first and four years at PWI. In addition, they
found students’ self-confidence was predictive of their continued enrollment after three and
eight semesters. Moreover, in another study, Tracey and Sedlacek (1987) did not find self-
confidence to predict GPA among AA students. However, self-confidence had a strong
effect on students’ persistence to stay in college after the first year. However, Ting and
Robinson (1998) did not find any significant correlations between self-confidence and GPA
for AA students as a whole for their first semester GPA. Moreover, self-confidence was not
found to predict the second semester GPA for the sample. Also, Sanders (1997) did not find
self-confidence to predict AA freshmen students’ second and third semester academic
success or retention. In another study, Nasim, Roberts, Harrell, and Young’s (2005) study of
AA students from two PWIs did not find self-confidence to predict a significant amount of
variance regarding their academic success. Last, Young and Sowa (1992) found significant
correlations between self-confidence and student athletes’ first, second, and cumulative GPA
for the first and second year. In addition, there was a significant correlation found between
students’ second and third semester college credits.

In other related literature, in a qualitative study of AA students in a higher education
scholars program, Wilson (2009) found the non cognitive factor self-confidence to be a
significant factor in academic success of AA students at a PWI. Stretch (2005) found a
significant interaction effect between self-confidence and institution type to predict academic
success. Self-confidence was found to be more of a significant factor for academic success at
a PWI than HBI. However, self-confidence was not found to be a significant factor related to
college persistence. Lockett (2001) examined non-cognitive variables (i.e., self-confidence),
racial identity, and academic success among AA college students at both HBIs and PWIs. There was no direct relationship found between self-confidence and GPA among AA students at PWI. However, for AAs at PWI, one’s self-confidence was a significant factor to predict academic success. Moreover, those students at PWI who ascribed to assimilation, humanist, and oppressed beliefs had significantly lower self-confidence. Those who ascribed to nationalist belief had higher self confidence. It was also found that the degree in which students perceive others to view them was significantly related to higher self-confidence in PWI. Moreover, Morgan (2005) examined self-confidence and GPA among AAs and other racial and ethnic group student athletes at PWI. Self-confidence was not found to be a significant predictor of GPA among AA student athletes. Also, AA freshmen student athletes had lower self-confidence than white upperclassmen student athletes. Niilampti (2005) studied non-cognitive variables (i.e., self-confidence), racial identity, and college retention among both non-athletic and athletic AA college students across both PWI and HBIs. First, there were no significant differences found between AA students’ self-confidence across environments. Second, self-confidence was not found to significantly predict AA athlete’s retention. Third, self-confidence was found to be significantly higher among AA non-athletic students than athletic students. Specifically, it was found AA male non-athletes had higher self-confidence than both non-athletic and athletic females, and athletic males. Further qualitative analysis, on a single student at the PWI, implied additional exploration of both student and non student athletes and self-confidence, within PWI, is warranted.
Beyond college academic success and persistence, self-confidence has been examined as a factor in terms of overall mental health functioning. Dias (1993), found no significant relationships between students’ perceived feelings of alienation and their self-confidence, regardless of institution type. Also, Gordan (1998) found no significance between feelings of alienation and self-confidence. However, there was a main effect found between the college environments on self-confidence. Also, Sanders (1997) found self-confidence was significantly related to AA students’ psychological well-being (e.g., depression).

**Summary**

The literature review was divided into the following sections: (a) multiculturalism, (b) specific racial and ethnic cultural centers (SRECC), (c) leading Africentric theorists, (d) academic achievement, (e) career cognitions, (f) perception of anger, and (g) feelings of self-confidence. Multiculturalism is generally understood as the acknowledgment and acceptance of various racial, ethnic, and cultural groups. As such, all diverse groups are recognized for their uniqueness in varied environments (i.e., primary, secondary, and post-secondary school settings). However, among AAs this concept is a concern because of the “lingering consequences” of Ancestral enslavement. Many AAs may not properly recognize, acknowledge, or accept their racial, ethnic, and cultural identity in SRECC.

The concept SRECC pertains to particular social contexts, which contains individuals of diverse backgrounds. SRECC is considered to consist of a combination of other racial, ethnic, and cultural identities. These contexts of identities or personalities can share common experiences. However, because of these various diverse individual and group related personality characteristics they manifest their experiences differently.
AA scholars have considered the experiences of AAs built upon the conceptual
teaching frameworks of Afrocentric, Africentric, or African-centered theory. Dr. Wade Noble’s
writings related to African philosophy led to the developments of Africentric Psychology.
These African philosophical concepts were related to one’s environment, nature, and the
universe. Furthermore, his research on African thought processes provide a basis for further
awareness of African heritage people’s consciousness.

Dr. Myers is also recognized for her work and constructs related to her interpretations
of human mental health functioning. Dr. Myers, whose Africentric theory, Optimal
Psychology, provided basis for the analysis of an African personality and behavior. She
developed her theory based upon African philosophical concepts contributed by Dr. Nobles
and other Africentric scholars.

The theory of Afrocentricity is accredited to Dr. Molefi Kete Asante of Temple
University, which he presented in his seminal book Afrocentricity: The theory of social
change (1980). The philosophical viewpoint discusses a need for personal and collective
growth centered on African people only. His theory has created even a new academic
discipline, and the focus of numerous essays and many research master’s thesis, doctoral
dissertations and books. Moreover, his theory of Afrocentricity has influenced many urban
public school programs.

Moreover, other prominent psychologists have called for a psychology of Africans to
address the issues of African heritage people in America. Dr. Kobi K. K. Kambon [Joseph
Baldwin] presented his ideas and theory of an African personality among AAs. He describes
the African personality of consisting of an unconscious and conscious dimensions.
Furthermore, the development of the African personality is influenced by certain inherited
traits and environmental factors.

Dr. William Cross built his theory upon the earlier ideas of both non-Africentric and
later Afrocentric scholars for his theory known as Nigrescence. Dr. William Cross’s idea of
an individual and collective developmental theory regarding AA personality has been and
continues to be examined by many researchers. Dr. William Cross’s nigrescence theory for
AAs is also the basis for the development of other development theories such as, Jewish,
Asian American, Mexican American, gay and lesbian, and white dimensions of personality
development.

Dr. Kwabena Faheem Ashanti, of North Carolina State University, in 1993
significantly influenced the theory of Africentricity in his book, *The Psychotechnology of
Brainwashing: Crucifying Willie Lynch* (1993). Dr. Ashanti’s theory of Africentricity is a
newer related theory to Afrocentricity, yet it is more comprehensive and far-reaching
Africentricity. It appears to have more utility for research methodology on AA theory
construction, personality, and mental health issues. Ashanti (2001) introduced the racial
power definitions or the Ashanti Power Block Model. He introduced the concepts of the
Power Blocks, otherwise known as the Ashanti Code of Power. It is Ashanti’s Pan-African
Africentric theory, and its counseling interventions utilizing the Nine Power Building Blocks,
that guided and informed this dissertation research.

In addition, specific academic achievement variables of interest for this proposed
study were identified. The literature revealed several themes surrounding concerns related to
the academic achievement of AA college students in SRECC. These concerns can be
centered on the following outcomes: (a) grade point average, (b) drop out/retention, and (c) college preparedness.

Also, AA college students may have concerns related to their career cognitions. There can be a number of factors attributed to these self-perceptions regarding these future career choices, such as students’ perceptions of their racial, cultural and ethnic identity. However, there also appears to be limited information regarding students’ observations and perceptions regarding their future career choice concerns.

Moreover, the literature revealed many AA college students do not openly discuss feelings of anger. First, it was suggested that AA college students’ perceptions surrounding racial discrimination may be a source of anger. Second, another factor regarding feelings of anger includes concerns of students’ socioeconomic status. As a result of these feelings of anger, there can be further concern regarding other health outcomes (e.g., blood pressure).

Last, the characteristics of self-esteem and self-confidence should and have to be distinguished and separated in order to clinically determine the difference between self-esteem and self-confidence. In regards to students’ feelings of self-confidence, the literature suggests AA college students in SRECC (i.e., PWI) can experience lower feelings of self-confidence. Moreover, students’ perceptions of their self confidence have been considered as a common factor of their academic achievement, retention, and overall psychological functioning.
CHAPTER III

METHOD

Research Design

The current study encompassed an action research approach. Rowell and Carey (2009) define action research as a systemic method of acquiring knowledge in one’s work setting, which can assist with program effectiveness. Furthermore, enhancing the opportunity for optimal program interventions raises awareness of a particular issue or problem within a local setting (Rowell & Carey, 2009). This was a collaborative inquiry between a university based scholar, and his research assistant, the action researcher, to enhance the practice of an innovative counseling treatment intervention program through the theoretical considerations of Africentricity. Ultimately, the main purpose of the current study was to conduct a meaningful evaluation study, which reflected the value of a potentially helpful Africentric theory, and Africentric Rites of Passage (AROP) counseling treatment intervention program, called Kemetic Bennu Order (KBO), for the academic and behavioral success of AA college students.

As the action research investigator, the evaluation measurement criteria was based upon extant data, which included data from open-ended questions, fully open written responses, and rating scale items (Patton, 2002; Tashakkori & Teddlie, 2003) to assess the effects of Ashanti’s Africentric Pan-African Theory and the KBO program. Open-ended questioning and written response data were utilized to assess the effects of students’ knowledge of Africentricity. Rating scale data were utilized to compare students’ self-perceived psychosocial behaviors related to: (a) academic/grade concerns; (b) feelings of
anger; (c) feelings of self-confidence; and (d) future career cognitions. Also, students’ GPAs were compared, pre- and post-, to evaluate the effects of KBO on their GPA.

A one-group pretest-posttest pre-experimental research design was employed to estimate the change over time on each dependent variable across the intervention (Campbell & Stanley, 1963) in this action research investigation. A single group of students were measured on several dependent variables, received a treatment intervention, and were then measured again in order to compare the variables to see if there was a change. This design did not involve a comparison group. No control group was utilized in this research design due to the ethical ideals of the university based scholar and researcher towards the participants. Also, attention was given to the challenge for the practitioners to conduct experimental outcome research, and the feasibility of a single controlled research study on a sample group of participants in order to evaluate the effects of the program. On the other hand, the action research model provided multiple evaluations of the program over a period of time, and the accumulated data are more important in making accountability decisions at the level-one research institute’s Counseling Center than one experimental study would be.

Campbell and Stanley (1963) further noted the following internal validity concerns related to this design: (a) history, (b) maturation, (c) testing, and (d) instrumentation; and external validity concerns related to: (a) interaction of testing and the experimental variables, and (b) interaction of selection and the experimental variables. Some attempts were made by the practitioners in order to minimize these possible threats. To account for a great extent of extraneous outside factors that may affect the dependent variables, students met individually with the university scholar when necessary. Second, in order to minimize threats related to
maturation, students met once a week, for 13 weeks, in between repeated measures. Moreover, the primary research instrument during the delivery of the counseling treatment intervention program did not change.

**Description of the Population and Sampling Procedure**

The population of interest consisted of African American male and female undergraduate and graduate students in the southeastern United States. It is a population of approximately 2,000 African American male and female college students who participated in KBO over a *twenty-four year period*, between 1987 and 2011. Furthermore, this population included students from the 12 major schools or colleges within the level-one research institute, and spanned all academic disciplines. From this population, the researcher collected and analyzed data sets within the population to gather data for current research questions.

The type of sampling method utilized in this study involved a convenience sample. The sample was drawn from the years 1994 through 2006 of AA students who participated in KBO. In addition, samples of AA college students with complete pre- and post- APBT data were studied. Furthermore, this sample included primarily undergraduate AA male and female college students. This population sample consisted of ninety-one students.

**Description of the Intervention**

The KBO AROP program is a group and individual counseling psycho-educational program. Psycho-educational intervention programs are proactive programs utilized to increase cognitive growth (Sprinthall, 1980). In turn, one’s cognitive growth can have an effect on academic success (Sprinthall & Scott, 1989). This mode of counseling is
considered a preventative more so than a remediation intervention approach (Sprinthall, 1980). Also, psycho-education consists of another component besides education, there is also a component related to some problem-solving treatment for psychological issues to both individuals and groups, and is appropriate for individuals of all ages and educational levels (Brown, 2011).

KBO was designed and created in the fall of 1987 by Dr. K.F. Ashanti (with the assistance of Dr. Lee Salter) to initially solve some of the problems of African males, and expanded to include females in 1988. Today, however, the program accepts and includes other racial and ethnic students. KBO accepts any student who is referred by a psychologist, counselor, administrator, professor, dean, parent, and other students, in addition to self-referrals (i.e., volunteers). No other inclusion or exclusion criteria are necessary for participation in KBO.

The objectives and goals are to improve the following: (a) academic achievement, (b) retention and graduation rates, (c) African cultural knowledge, (d) self-confidence and self-esteem, (e) mental and moral development, (f) career counseling and development, (g) leadership skills, (h) international and global relations, (i) personal discipline, (j) Africentric character development, (k) anger and stress management, (l) the nine building blocks of (personal and group) empowerment, (m) alternative court sentencing and community service, (n) family and community communications improvements, (o) Africentric standards of dress styles and beauty, (p) Africentric religion and spirituality, and (q) Africentric physical, cultural, spiritual, and ancestral memory analysis (PCSA) (Finding African Ethnic Heritage).
The interventions the participants receive as part of the KBO includes the following content areas: stress management; time management; study skills; test taking; physical fitness and diet; interpersonal relationships; communication skills; motivation and discipline; class room dynamics; career development; genealogy; African history and geography, and information processing. The participants meet weekly, in a two hour evening session for one complete academic semester (13 weeks). The topics are presented from an Africentric format and perspective. The sessions involve group exercises and lectures. Dr. Ashanti and occasionally an invited instructor teach all seminar classes (see Appendix C).

There are two group levels: Level I, for beginners, and Level II, for advanced students who have completed Level I. Level I participants meet weekly, in a two-half hour evening group session for one complete academic semester. Level II participants also meet weekly at scheduled individual and group times. There are no academic credits awarded for participation in KBO, and involvement in group seminars is entirely voluntary.

Prior research data indicates that students, who have completed the KBO, have significantly improved academic achievement by at least a full letter grade over previous semesters; 40 % made 3.0 or better, and 53 % made 2.5 or better (Viadero, 1990; Dervarics, 1990; K. F. Ashanti, personal communication, July 15, 2006). Significant improvements were also made in anger management, stress reduction, self-confidence, interpersonal and interracial relationships and overall mental health (Viadero, 1990; K. F. Ashanti, personal communications, July 15, 2006). Moreover, students’ self-esteem was never a problem even with their low academic achievement. Students have also expressed less perception of being blamed or criticized by others, less discrimination, racism and prejudice, feelings of anger,
wanting to drop out of school, and better race relationships (K. F. Ashanti, personal communication, July 15, 2006). Almost 95% remained in school, graduated or are on track to graduate (K. F. Ashanti, personal communication, July 15, 2006). In addition, there has been a dramatic increase in the numbers who have gone on to graduate and professional schools (K. F. Ashanti, personal communication, July 15, 2006).

KBO has received national and international recognition. It has been cited in USA Today, Wall Street Journal, the local press, professional journals, and an invited presentation was given to the International Council on Education for Teaching in Lagos, Nigeria (K. F. Ashanti, personal communication, July 15, 2006). Also, more than 100 educational institutions (secondary and post-secondary) have requested information on the KBO, and the requests are still coming. On the college campus, support from the Assistant Deans (most colleges), and administrators are expressed by them, by being invited and coming to observe, presenting information and referring students to the KBO groups. Their support and cooperation have been vital to the success of the KBO.

Ultimately, examining strategies in order to understand exactly many AA students’ academic achievement and behavioral success is a concern. In addition to what has been examined and embraced in the research literature, there still needs to be further examination of non-traditional factors (i.e., self-confidence versus self-esteem, feelings of anger, and career cognitions), and interventions (e.g., Africentric) which stand in between many AA students’ positive psychosocial behavioral outcomes and academic achievement. The significance of this evaluation study was to explore several potential important multiple
factors in order to provide a further understanding of the necessary knowledge and skills for
academic achievement and behavioral student success.

**Instrumentation**

The key instrument for this study was the Ashanti Power Block Test (APBT: Ashanti, 1991). Dr. Kwabena F. Ashanti designed the APBT in 1989 as an experimental data
collection test instrument of forced African cultural knowledge deficit. He theorizes that the
deficit of African cultural knowledge, values, history, religion, and geography is due to
negative carry over from the lingering consequences of Ancestral enslavement in America.
He uses the language of the Congressional Representatives and Senate members to describe
this act of the:

> Apology coming 140 years after the abolition of slavery and decades after black
Americans began pleading for the government to issue it. And the only reason for
this unconscionable delay is that the government feared an Apology would validate
longstanding demands for more vexing and costly Reparations...rectifying the
lingering consequences of the misdeeds committed against African-Americans under
slavery and Jim Crow. (Hall, 2009)

These negative behaviors are due to the negative carry over from the lingering
consequences of Ancestral enslavement in America. Ashanti also theorizes that any behavior
disorders of the subjects have been preconditioned to occur. In addition, his Africentric Pan-
African theory proposes that the subjects will not be aware of the pre-conditioning and will
blame themselves for their behavior disorders.
The ABPT is a 50 item bicultural test. The APBT can be used with students, adult community organizations, and churches. It is designed to examine individuals’ cultural knowledge values, history, religion, and geography (Ashanti, 1991). The APBT consists of two tests, sections A and B. Section A tests an individual’s knowledge on white culture in a questionnaire format. The format of this scale consists of short open-ended questions. This scale consists of 25 items. Each correct response item is given a value of 4 points (Ashanti, 1991). Therefore, this individual scale can obtain a maximum score of 100 points. High scores indicate higher knowledge of white culture than do lower scores. Section B tests an individual’s knowledge of African American and African culture, also in a questionnaire format, and also consists of short open-ended questions. Also, this scale is scored on a value of 4 points for correct responses. Equally, there are 25 items scored for a possible 100 points. High scores indicate a higher knowledge of African American and African culture. A full scale score, for both scale A and B can be obtained by giving 2 points instead of 4 points for each items across both scales; therefore a maximum full scale score of 100 is possible (Ashanti, 1991).

There are two additional sections of the ABPT, Sections C and D. Section C is a fully open-ended written response format, which respondents can express on any thoughts and feelings. Section C allows for analysis and interpretation of any responses from respondents (Ashanti, 1991). Section D is a Stress Rating Scale self-reporting form and consists of 21 listed psychosocial behaviors ranging from concerns of academic achievement to feelings of self confidence. The rating scale for the twenty-one (21) behavioral questions and can range from 1 (None) – 5 (Extreme) (e.g., None (1), Mild (2), Moderate (3), Severe
(4), and Extreme (5)). Therefore, the possible total minimum and maximum range for this scale can range from 21 and 105 respectively. High scores indicate higher levels of stress than lower scores. A total average stress score can be achieved by summing the total points for each 21 listed behavioral response items, and dividing by the total number, 21.

In regards to the APBT’s psychometric properties, the test was norm referenced among a sample of 341 African American students and 71 white students (Ashanti, 1991). The reported test internal consistency reliability coefficients by grade ranged from 0.94 to 0.97, with a total sample alpha reliability of 0.95 (i.e., estimate of construct validity), and a split half reliability of 0.96 (Ashanti, 1991). Also, the APBT’s test-retest coefficient for a 6-week interval was reported to be 0.96 (Ashanti, 1991). In reference to content validity evidence, the APBT open-ended short item responses are designed from content commonly taught in the school curriculum (Ashanti, 1991). Ashanti created content areas based upon the psychological testing criteria of testing theory and construction. Ashanti’s APBT content was consistent with fundamental social and racial concerns of psychological testing. Regarding other evidence sources of validity, Ashanti reported no established criterion-related validity, due to the recognized lack of other similar sources of instruments related to Africentric learning outcomes.

The APBT cover page was used to obtain demographic information on gender, age of participants, and ethnic background, and major. In addition, the grade point average (GPA) was obtained from the students’ academic record (e.g., student’s transcripts). The thoughts and feelings as related to the knowledge of the theory of Africentricity were assessed from all sections of the APBT. The levels of self-reported indicators related to academic/grade
concerns, future career cognitions, feelings of anger, and self-confidence were assessed from Section D (see Appendix B).

**Research Questions and Hypotheses**

The following research questions were proposed:

1. Is there an effect in student’s knowledge of Africentricity after training in Ashanti’s Africentric Pan-African Theory (AAPAT)?
2. Is there an effect in student’s GPA after KBO?
3. Is there an effect in student’s academic/grade concerns after KBO?
4. Is there an effect in student’s future career cognitions after KBO?
5. Is there an effect in student’s feelings of anger after KBO?
6. Is there an effect in student’s self-confidence after KBO?

The following research hypotheses were proposed:

1. After training in the AAPAT, there will be a significant difference in the student’s knowledge of Africentricity.
2. After counseling within the KBO program, there will be a significant difference in the GPA’s of the students.
3. After counseling within the KBO program, there will be a significant difference within the student’s academic/grade concerns, as measured by item 1, on Form D of the APBT test.
4. After counseling within the KBO program, there will be a significant difference with the student’s future career cognitions, as measured by item 15, on Form D of the APBT test.
5. After counseling within the KBO program, there will be a significant difference in the student’s feelings of anger, as measured by item 19, on Form D of the APBT test.

6. After counseling within the KBO program, there will be a significant difference in the student’s self-confidence, as measured by item 21, on Form D of the APBT test.

**Procedure**

The participants were given the explanations of the purpose of KBO, and then either accepted or rejected participation in the program. Those who rejected the program continued individual counseling treatment in the counseling center, dropped out sometime during the KBO counseling intervention program, or possibly resolved their issues unbeknownst to the investigator. The key measurement tool, the APBT, was administered to the participants in a classroom setting in the African American Cultural Center on the college campus. The APBT was administered twice; the first and the last scheduled weekly meetings of the program. Prior to the pretest administration, participants were told not to open and flip through the instrument, but to answer the questions starting from the first page. Also, they were encouraged to ask questions if they did not understand any items on the APBT. Following the initial pretest procedure, the participants discussed and scored the APBT.

**Data Analysis**

This study utilized a mixed method analytic approach, therefore, both quantitative and qualitative methods of analysis were employed (Tashakkori & Teddlie, 2003). The data were analyzed using inferential as well as descriptive statistical analysis. The descriptive quantitative analysis included the total number of the sample, means, standard deviations, and the effect sizes. Also, an inferential statistical analysis, a dependent t-test, was utilized.
to evaluate the research hypotheses proposed in Hypotheses 1, 2, 3, 4, 5, and 6. A significance level of .05 was used to test the aforementioned research hypotheses.

To further answer the proposed Research Question 1, a qualitative method of analysis was utilized to interpret and classify written responses from Form C of the posttest APBT. Again, this section contained students’ fully-opened written statements reflecting their thoughts, feelings, and observations regarding Africentric theory, and the Africentric counseling intervention. This analysis focused on respondents’ subjective experiences and interpretations of their world (Moustakas, 1994), as it relates to their knowledge of the theory of Africentricity. Furthermore, this inquiry revealed further information as to the effects of Africentricity among African American students not captured quantitatively. A qualitative methodology, an interpretive phenomenological approach, was utilized (Moustkas, 1994). This analysis entailed a three step process: (a) reading and re-reading the data in order to label segments of code, (b) organizing those segments within the contexts of a priori code schema, and (c) continued examination and re-organization of those segments within the various contexts for interpretation (Moustakas, 1994).
CHAPTER IV

FINDINGS

The following study encompassed an action research approach. Rowell and Carey (2009) defined action research as a systemic method of acquiring knowledge in one’s work setting which can assist with program effectiveness. Furthermore, enhancing the opportunity for optimal program interventions raises awareness of a particular issue or problem within a local setting (Rowell & Carey, 2009). This was a collaborative inquiry between a university based scholar, and his research assistant, the action researcher, to enhance the practice of an innovative counseling treatment intervention program through the theoretical considerations of Africentricity. Ultimately, the main purpose of the current study was to conduct a meaningful evaluation study, which reflected the value of a potentially helpful Africentric theory, and Africentric Rites of Passage (AROP) counseling treatment intervention program, called Kemetic Bennu Order (KBO), for the academic and behavioral success of AA college students.

The following research questions were proposed:

1. Is there an effect in student’s knowledge of Africentricity after training in Ashanti’s Africentric Pan-African Theory (AAPAT)?
2. Is there an effect in student’s GPA after KBO?
3. Is there an effect in student’s academic/grade concerns after KBO?
4. Is there an effect in student’s future career cognitions after KBO?
5. Is there an effect in student’s feelings of anger after KBO?
6. Is there an effect in student’s self-confidence after KBO?
The following research hypotheses were proposed:

1. After training in the AAPAT, there will be a significant difference in the student’s knowledge of Africentricity.

2. After counseling within the KBO program, there will be a significant difference in the GPA’s of the students.

3. After counseling within the KBO program, there will be a significant difference with the student’s academic/grade concerns, as measured by item 1, on Form D of the APBT.

4. After counseling within the KBO program, there will be a significant difference with the student’s future career cognitions, as measured by item 15, on Form D of the APBT.

5. After counseling within the KBO program, there will be a significant difference in the student’s feelings of anger, as measured by item 19, on Form D of the APBT.

6. After counseling within the KBO program, there will be a significant difference in the student’s self-confidence, as measured by item 21, on Form D of the APBT.

Africentric Theory and Africentric Counseling Program Analysis

The analytic approach, in the area of social sciences, focused on utilizing both quantitative and qualitative methods of inquiry. These findings are presented to complement each other and not just to rely on one paradigm, due to the interest of study of the phenomena. Both provided a bigger picture into the effectiveness of an Africentric theory regarding social and cultural issues, and Africentric counseling program effectiveness, and their developments with college students. Quantitative findings are presented first, then
qualitative analytic methods of inquiries. The findings are presented to further understand students’ perspectives and experiences regarding Africentricity and an innovative Africentric counseling treatment intervention.

**Quantitative Findings**

This existing analytic data involved the total sample of 91 students. There were 41 AA female (45.1%) and 50 male (54.9%) college students in this sample. Furthermore, the participants consisted of primarily undergraduate students, and had a mean and median age of 20.4 (SD = 1.87) and 20 years, respectively. There were a total of 6 students from the fall 1994, 23 students from the spring 2001, 3 students from the spring 2003, 10 students from the fall 2003, 5 students from the fall 2004, 4 from the spring 2004, 13 students from the spring 2005, and 27 students from the spring 2006 semester cohorts. Regarding students’ academic year classifications, 18 (19.8%) were freshmen, 28 (30.7%) were sophomores, 19 (20.9%) juniors, and 26 (28.6%) were seniors. Moreover, the academic majors were diverse, and spanned across all twelve schools or colleges within the predominately white southern public research-one university.

**Research Hypothesis One.** It was proposed after training in the AAPAT, there will be a significant difference in the student’s knowledge of Africentricity. A dependent t-test was conducted to test this research hypothesis. This test was found to be statistically significant, \(t(90) = -52.40, p < .001\), \(d = 5.52\), 95% CI [-78.36, -72.63]. Thus, this research hypothesis is supported. The average post- ABPT scores \((M = 96.00, SD = 5.36)\) were significantly higher than pre- ABPT scores \((M = 20.51, SD = 13.65)\). The effect of AAPAT
on student’s knowledge of Africentricity as measured by ABPT scores is presented in Table 1.

**Research Hypothesis Two.** It was also proposed that after counseling within the KBO program, there will be a significant difference in the GPA’s of the students. A dependent t-test was conducted to test this research hypothesis. This test was found to be statistically significant, \( t(83) = -7.97, p < .001, d = 0.84, 95\% \text{ CI } [-1.29, -0.77] \). Thus, this research hypothesis is supported. The average post- GPA scores \((M = 2.13, SD = 0.97)\) were significantly higher than pre- GPA scores \((M = 1.10, SD = 1.16)\). The effect of the KBO program on student’s GPA is presented in Table 1.

**Research Hypothesis Three.** Another research hypothesis stated that after counseling within the KBO program, there will be a significant difference with the student’s academic/grade concerns, as measured by item 1, on Form D of the APBT. A dependent t-test was conducted to test this research hypothesis. This test was found to be statistically significant, \( t(90) = 10.13, p < .001, d = 1.07, 95\% \text{ CI } [0.96, 1.43] \). Thus, this research hypothesis is supported. The post- academic/grade concerns \((M = 2.70, SD = 0.98)\) were significantly lower than the pre- academic/grade concerns \((M = 3.90, SD = 0.92)\). The effect of the KBO program on student’s academic/grade concerns (AGC) is presented in Table 1.

**Research Hypothesis Four.** Moreover, it was proposed that after counseling within the KBO program, there will be a significant difference in the student’s future career cognitions, as measured by item 15, on Form D of the APBT. A dependent t-test was conducted to test this research hypothesis. This test was found to be statistically significant,
\[ t(90) = 4.27, p < .001, d = 0.45, 95\% \text{ CI } [0.36, 0.98]. \] Thus, this research hypothesis is supported. The post- career cognition concerns \((M = 1.92, SD = 1.01)\) were significantly lower than pre- career cognition concerns \((M = 2.59, SD = 1.32)\). The effect of the KBO program on the student’s future career cognitions (FCC) is presented in Table 1.

**Research Hypothesis Five.** After counseling within the KBO program, there will be a significant difference in the student’s feelings of anger, as measured by item 19, on Form D of the APBT. A dependent t-test was conducted in order to test this research hypothesis. This test was found to be statistically significant, \(t(90) = 3.97, p < .001, d = 0.42, 95\% \text{ CI } [0.27, 0.81].\) Thus, this research hypothesis is supported. The post- average feelings of anger \((M = 1.51, SD = 0.77)\) were significantly lower than pre- average feeling of anger \((M = 2.04, SD = 1.25)\) concerns. The effect of the KBO program on the student’s feelings of anger (FOA) is presented in Table 1.

**Research Hypothesis Six.** After counseling within the KBO program, there will be a significant difference in the student’s self-confidence, as measured by item 21, on Form D of the APBT. In order to test this research hypothesis, a dependent t-test was conducted. This test was found to be statistically significant, \(t(90) = 6.25, p < .001, d = 0.66, 95\% \text{ CI } [0.51, 0.98].\) Thus, this research hypothesis is supported. The student’s post average perceptions of their concerns surrounding self-confidence \((M = 1.10, SD = 0.34)\) were significantly lower than pre- perceptions of self-confidence \((M = 1.85, SD = 1.15)\). In other words, students self-reported initially high stress response scores surrounding their feelings of confidence. However, their post response scores indicated there was lower cause for concern among
students; therefore, this lower response was an improvement. The effect of the KBO program on student’s perceptions of their self-confidence is presented in Table 1.

Table 1

Means, Standard Deviations, and Group Comparisons on Dependent Variables (DV)

<table>
<thead>
<tr>
<th>DV</th>
<th>Pre- Group (N = 91)</th>
<th>Post- Group (N = 91)</th>
<th>t</th>
<th>d</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>APBT</td>
<td>20.51 13.65</td>
<td>96.00 5.36</td>
<td>-52.40</td>
<td>5.52</td>
<td>&lt;.001</td>
</tr>
<tr>
<td>GPA</td>
<td>1.10 1.16</td>
<td>2.13 0.97</td>
<td>-7.97</td>
<td>0.84</td>
<td>&lt;.001</td>
</tr>
<tr>
<td>AGC</td>
<td>3.90 0.92</td>
<td>2.70 0.98</td>
<td>10.13</td>
<td>1.07</td>
<td>&lt;.001</td>
</tr>
<tr>
<td>FCC</td>
<td>2.59 1.32</td>
<td>1.92 1.01</td>
<td>4.27</td>
<td>0.45</td>
<td>&lt;.001</td>
</tr>
<tr>
<td>FOA</td>
<td>2.04 1.25</td>
<td>1.51 0.77</td>
<td>3.97</td>
<td>0.42</td>
<td>&lt;.001</td>
</tr>
<tr>
<td>PSC</td>
<td>1.85 1.15</td>
<td>1.10 0.34</td>
<td>6.25</td>
<td>0.66</td>
<td>&lt;.001</td>
</tr>
</tbody>
</table>

Note. APBT = Ashanti Power Block Test (Form B scores). GPA = grade point average. AGC = academic/grade concerns. FCC = future career cognitions. FOA = feelings of anger. PSC = perceptions of self-confidence. t = t-test for Paired Samples. Degrees of Freedom (df) = 90 for each t-test except GPA (df = 83). d = effect size calculated using Cohen's d. Significance set at p < .05.

Qualitative Findings

First, from the total sample of 91 students, an additional analysis was performed of those students who also responded to the post APBT form C. Within this total sample, only 18 students were found to have responded to the fully-opened written response item. The methodological inquiry in the evaluation of these responses was based upon a qualitative mode of analysis. This process of analysis entailed a phenomenological analytic method.
Peer debriefing was further utilized to review the analysis and establish credibility. Credibility is associated with the possible control of the biases of the primary investigator to ensure the data represent students’ experience in their training of the knowledge of Africentricity. Another doctoral candidate, in the field of counseling education, was utilized to verify the data and the interpretations.

Second, observational analysis of the experiences of students during the KBO program from the various cohorts semester years of 2001 – 2011 is also of importance. During this time, this method of observation focused on specific tasks related to the relationship between the individuals and groups. One of these tasks focused on the conscious expression of students understanding of their knowledge of Africentricity through varied response measures. This observational analysis is further provided.

**Phenomenological Analysis.** Additional data from Form C of the APBT were collected to further answer Research Question 1. This section consisted of general statements, comments, and/or narratives of 18 students’ thoughts, feelings, and observations regarding their responses to the knowledge of the theory of Africentricity. These data were analyzed using an interpretive phenomenological approach of inquiry (Moustakas, 1994). This analysis entailed a three step process: (a) reading and re-reading the data in order to label segments of code, (b) organizing those segments within the contexts of a priori code schema, and (c) continued examination and re-organization of those segments within the various contexts for interpretation (Moustakas, 1994). The students’ demographic information is provided in Table 2. The master code list is presented in Table 3.
Table 2

AA Student’s Demographic Information from Post-Form C of APBT

<table>
<thead>
<tr>
<th>Gender</th>
<th>Age</th>
<th>Classification</th>
<th>Major</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>19</td>
<td>Sophomore</td>
<td>Meteorology</td>
</tr>
<tr>
<td>Female</td>
<td>20</td>
<td>Junior</td>
<td>Accounting</td>
</tr>
<tr>
<td>Female</td>
<td>20</td>
<td>Junior</td>
<td>Material Science</td>
</tr>
<tr>
<td>Male</td>
<td>19</td>
<td>Sophomore</td>
<td>Zoology</td>
</tr>
<tr>
<td>Female</td>
<td>20</td>
<td>Junior</td>
<td>Industrial Engineering</td>
</tr>
<tr>
<td>Male</td>
<td>19</td>
<td>Sophomore</td>
<td>Computer Engineering</td>
</tr>
<tr>
<td>Male</td>
<td>19</td>
<td>Sophomore</td>
<td>Chemical Engineering</td>
</tr>
<tr>
<td>Male</td>
<td>26</td>
<td>Senior</td>
<td>Business Management</td>
</tr>
<tr>
<td>Male</td>
<td>22</td>
<td>Senior</td>
<td>Electrical Engineering</td>
</tr>
<tr>
<td>Female</td>
<td>19</td>
<td>Freshmen</td>
<td>Mathematics</td>
</tr>
<tr>
<td>Female</td>
<td>19</td>
<td>Sophomore</td>
<td>Computer Science</td>
</tr>
<tr>
<td>Female</td>
<td>20</td>
<td>Sophomore</td>
<td>Communication</td>
</tr>
<tr>
<td>Female</td>
<td>19</td>
<td>Sophomore</td>
<td>Agricultural Management</td>
</tr>
<tr>
<td>Female</td>
<td>19</td>
<td>Sophomore</td>
<td>Computer Engineering</td>
</tr>
<tr>
<td>Male</td>
<td>23</td>
<td>Senior</td>
<td>Accounting</td>
</tr>
<tr>
<td>Female</td>
<td>19</td>
<td>Sophomore</td>
<td>Biology</td>
</tr>
<tr>
<td>Male</td>
<td>19</td>
<td>Freshmen</td>
<td>Undeclared</td>
</tr>
<tr>
<td>Male</td>
<td>19</td>
<td>Freshmen</td>
<td>Biomedical Engineering</td>
</tr>
</tbody>
</table>

Note. N=18.
Table 3

Research Themes

<table>
<thead>
<tr>
<th>Africentricity</th>
<th>Race</th>
<th>Philosophy</th>
<th>Ideology</th>
<th>Culture</th>
</tr>
</thead>
<tbody>
<tr>
<td>Empowerment</td>
<td>Personal Identity</td>
<td>Beliefs of self</td>
<td>Newfound Behaviors</td>
<td>Evolved Thoughts</td>
</tr>
<tr>
<td></td>
<td>Collective Identity</td>
<td>Beliefs of life</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Africentricity.** This was a key word, concept, and theme used to analyze the data qualitatively. Still today, there continues to be a lot of confusion and attacks surrounding this idea. However, simply, it is how a student views him- or herself in relationship to their environment (Ashanti, 1993, 2001). Moreover, this is an internal definition of self, which is then projected outward onto the environment (Ashanti, 1993, 2001). It was assumed students had no prior knowledge of Africentricity or operated from an Africentric worldview or consciousness. A number of students acknowledged and made meaning of their knowledge of Africentricity as a positive process of empowerment. One student expressed “I feel that knowing has made me stronger.” While another student states, “I feel comfortable with my knowledge of my predecessors.” Another student stated, “I have been able to look at things through different viewpoints because of the realization that I gained. Now that I have been educated, I feel as though I am finally ‘well-rounded’.” As another student stated, “it was a pleasure for me to learn about Africentricity.” As the knowledge of Africentricity further affected students’ thoughts of empowerment, one student stated, “The initiation made me see things that should be improved within myself and qualities that others like. I have found a process that can allow me to show my son the steps to become a respected and powerful
In addition, one student said, “my process in becoming more Africentric is a primary goal.” Students appear to have perceived Africentricity as an empowering force. Furthermore, to students, this is a facet of their developing Africentric personality.

**Race.** In a functional sense, race is a distinct group of humans belonging to the same genetic stock, originating in a common geographical area (Ashanti, 2001). Many of these students appeared to make meaning out of their knowledge of Africentricity through a personal and collective awareness of their racial identity or background as Africans. One student said, “I feel more educated about my background than ever before.” Another student said, “I am learning the ways of Africentricity and becoming more African each day.” In addition, a student recognized the significance of regaining an African racial identity and said, “I never would have thought that my problems with racial identity would come to this.” A female student describes herself as, “I am a proud African woman/Queen/Genius.” Moreover, another student said, “I appreciate becoming more Africentric and getting in touch with my African self.” Other students shared a similar focus in regards to regaining their awareness of an African racial background. Furthermore, these students appeared to also recognize their racial background as it pertains to the beliefs of extended self or the concept known as communalism. One student said, “I know and have a better understanding of who I am, and who my people are.” Also, another student states, “I would really like to get to know my African people better.” There existed a perception of African racial identity awareness. Development of students’ individual Africentric personality allowed students to strive for progress towards a collective African racial sense as well.
Philosophy. This theme is characterized as how one should live (Ashanti, 2001). Also, by extension, philosophy considers how one can view himself or herself as well. Around 85% of the students defined essential positive beliefs towards themselves and life, as a source of their knowledge of Africentricity. As one student emphasized his positive beliefs in himself he stated, “I think I’m a mind! I know I'm a mind! I am a mind.” Another student echoed this same belief, stating, “I am a mind!” An additional student said, “I see myself as a leader when it comes to things I believe in or feel passionately about.” Moreover, other students perceived a better well-being for themselves. As one student said, “I feel ten times better about myself than I did when I started.” Also, a student stated, “I feel that I have improved. I’ve realized that there was nothing ever wrong with me, it just seemed that way because I was allowing others to define me.” Another student said, “The way I feel now is great.” Yet another student mentioned, “I feel better.” Students also perceived positive psychosocial behavioral outcomes. One student stated, “I feel more confident in myself and my abilities. I also feel as if I can rely on myself to seek knowledge instead of just accepting the views people give me.” Another student stated, “I have more confidence about myself and my self-esteem is higher.” A third student stated he is, “not intimidated by white people when it comes to racism and prejudice.” Another, both positive psychosocial and health behavioral outcome was, as one student stated, “I'm still not taking the medication and have not had any panic attacks.”

The belief(s) in oneself is essential, however, as one student stated, “hope I can take some of the things I've learned here and apply them to my life.” In addition, the significance of students’ beliefs towards life is also highlighted. Students appeared to have more of a
purpose and meaning towards life, as one student said, “I feel as if I have more control over my emotions and the course of my life. I also feel more connected to the world and have a desire to be more involved in it.” Essentially, students felt that the knowledge of Africentricity filled a void in their lives, and will remember what they have been taught. As one student stated, “The things I learned, I would not trade for anything.” Another student stated, “I feel that this was an experience that I will never forget.” This area of development accounted for students’ perceptions of life both in a personal and contextual view of self in the world. As a result, students perceived both aspects in a different way. Those perceptions can be interpreted as both a good life and control over how to live it.

**Ideology.** Ideology can be defined as how one acts upon their philosophical beliefs (Ashanti, 2001). In ideology, we can consider students newfound behaviors related to their acquired knowledge of Africentricity. Students expressed newfound behaviors within their various social contexts. One student said, “Now, I question other people, and I do not just accept my answer. I keep asking until I understand.” Another student states, “I listen better and remember better.” A third student states, “I know that nobody out there is waiting to give me all the things I want, so I gotta work and get them and I'm ready to do that.” A fourth student noted newfound behaviors within the context of school, “I know my grades have improved because I can now manage my time better.” This concept accounted for students’ perceptions surrounding the application of their philosophical assumptions. Students perceived behaviors that appeared to constitute a new way of life in their development.
Culture. Culture consists of thoughts, behaviors, beliefs, social norms and material traits of a race or shared by members of a particular group of people, that can be transmitted from one generation to the next (Ashanti, 2001). Therefore, it is important to refer to several students’ thoughts, behaviors, beliefs, and/or social norms for societal advancement, as a result of their knowledge of Africentricity. Several students offered perceived evolved social and cultural thoughts as a result of their training in AAPAT. As one student said, “I’ve learned a lot about my African culture and history as well as different things in general.” As another student experienced, “it opened my eyes to a lot of things that I thought I knew or had not really thought about before.” A third student stated, “It was a pleasure for me to learn about African culture.” A fourth student said, “by knowing my past, and my people’s past, I can better understand my destiny and my future.” Students perceived varied African cultural dispositions as contextual influences in ways of behaving. Furthermore, they perceived new insights into these varied African cultural dispositions.

Observational analysis. A direct observation was utilized by the action researcher to generate additional support regarding students’ knowledge of Africentricity. Various cohorts open-ended, both written and verbal response outcomes, related to specific questions regarding the knowledge of Africentricity were observed. The observations were recorded in the field and later reflected upon regarding students’ responses to specific questions, (a) “Name and define the Ashanti Code of Power”, (b) “Define Africentricity”, and (c) “How many recipe type ordered steps are there to follow to take away all of the 9 Power Blocks of Power.” It was observed and recognized repeatedly that all students answered these
questions correctly. This observational analysis is considered an additional check regarding the quantitative and qualitative evaluation research questions.
CHAPTER V

DISCUSSION

The current study encompassed an action research approach. Rowell and Carey (2009) defined action research as a systemic method of acquiring knowledge in one’s work setting, which can assist with program effectiveness. Furthermore, enhancing the opportunity for optimal program interventions raises awareness of a particular issue or problem within a local setting (Rowell & Carey, 2009). This was a collaborative inquiry between a university based scholar, and his research assistant, the action researcher, to enhance the practice of an innovative counseling treatment intervention program through the theoretical considerations of Africentricity. Ultimately, the main purpose of the current study was to conduct a meaningful evaluation study, which reflected the value of a potentially helpful Africentric theory, and Africentric Rites of Passage (AROP) counseling treatment intervention program, called Kemetic Bennu Order (KBO), for the academic and behavioral success of AA college students.

Ashanti’s Africentric Pan-African Theory (AAPAT)

The investigator hypothesized that after training in the AAPAT, there will be a significant difference in the students’ knowledge of Africentricity. Both descriptive and inferential statistics were utilized to analyze the data. A dependent t-test was conducted to test the significance of the difference between students’ pre and post- Ashanti Power Block Test (APBT) rank mean scores. Significant differences were found between students pre- and post- APBT scores regarding their knowledge of Africentricity (p < .001). This finding suggests students’ knowledge of Africentricity increased as demonstrated by their post-
APBT scores. This finding further suggests these students gained something that was lost, their lack of their own racial, ethnic, and cultural knowledge. Moreover, this supports the initial underlining assumptions surrounding African American college students’ human interactions towards an Africentric perspective. However, after training in the AAPAT, students increased their awareness of their African heritage. Furthermore, it was first theorized by Ashanti (1991) and later supported (H.R. Res. 194, 2007/2008; S. 26, 2009) that students’ lack of African social and cultural knowledge was related to the lingering consequences of ancestral slavery. As such, these findings demonstrate some support for the construction and the purpose of APBT and AAPAT respectively. Moreover, if we examine the effects of the training in AAPAT, this appears to be an optimal theory to learn in order to gain an understanding of a position of empowerment in any social and cultural context (e.g., SRECC).

In addition, an interpretive phenomenological analysis was utilized to further examine the extent of students’ knowledge of Africentricity. Ashanti (2001, 2011) further posited that the Ashanti Power Block Model (APBM) is a multiracial and multiethnic model. Therefore, the students’ thoughts, feelings, and observations might relate to the various multidimensional constructs of the APBM. The investigator analyzed students’ written responses surrounding their words, thoughts, feelings, and observations as they relate to their meanings regarding the knowledge of Africentricity from Form C of the post-APBT.

First, from the students’ acquired knowledge of Africentricity, AA students expressed positive feelings and thoughts of empowerment. Though limited, this interpretation explored the intellectual discourse proposed by Ashanti (1990, 1993, 2001, 2011). This finding
appears to agree with both Asante (1988) and Baldwin (1981) as well, that adopting an Africentric personality also provides a sense of empowerment. Second, students gained greater insight and awareness towards an individual and collective African racial identity. This finding is important because the APBT does not measure students’ racial identity. However, qualitative analysis suggests a strong preference towards Africentricity, and positive and healthy racial identity dimensions (Akbar, 1991; Baldwin, 1981; Cross, 1991, 1995; Nobles, 1991). While this is yet another positive finding regarding the psychological construct race, there are other useful research constructs in understanding Africentricity (Asante, 1990; Ashanti, 1993, 2001, 2011; Myers, 1988; Nobles, 1978). For the most part, the recurring social themes or dilemmas surrounding AAs justified the applicability of an Africentric approach (Akbar, 1984; Asante, 1988; Ashanti, 1993, 2001; Nobles, 1978; Williams, 2008). As such, it was also found that the knowledge of Africentricity transformed students’ thoughts towards a healthy mental health functioning relative to themselves and life (Myers, 1998). The findings suggest that Africentric theoretical principles were an integral and essential component of students’ perceived well being (Akbar, 1984; Myers, 1988).

Thus, it appears that this approach through exposure of AAPAT also produced effective functioning among these students. Furthermore, the scope of the findings appears to align with perceived improvements of behaviors. The knowledge of Africentricity further assisted students in gaining some newfound behaviors within various social contexts or environments. These actions were suggested to have assisted students in their college adjustment associated with their academic adversity. An additional Africentric premise is that Africentric attitudes and beliefs are characterized by an appreciation of African cultural values (Asante, 1988;
Thus, students expressed how their thoughts have evolved surrounding their appreciation towards their African cultural belief patterns.

In addition, a direct observational approach was engaged in the research setting. In part, this observational data reflected students’ specific open-ended questions and verbal responses related to further knowledge surrounding the theory of Africentricity, which all students observed answered correctly. From these anecdotal recordings, there is additional support of the scope of students’ Africentric knowledge gained from the training in the AAPAT. Also, this observed approach of learning and education through AAPAT is noted. Students empower themselves both individually and collectively as evidence through the observed pedagogical style and preference of the therapist to implement focused lessons along with students’ reflection and review. Beyond utilizing African race and culture as a basis to promote better psychological and academic outcomes, the AAPAT training teaches additional contextual environmental constructs, agriculture, philosophy, ideology, theology, ethnicity, rituals, and media and communication systems to form the basis of new behaviors. This finding further suggests and supports the type of Africentric pedagogy needed to assist AA students in their overall general development across various SRECC (Asante, 1991).

**Africentric Counseling and Academic Achievement**

The investigator hypothesized that after counseling within the KBO program, there will be a significant difference in the GPAs of the students. An additional goal surrounding this study was to explore the effects of students’ GPAs after the KBO program. The investigator originally predicted that students who were exposed to the KBO program would
report a difference in their GPAs. Both descriptive and inferential statistics were utilized to analyze the data. A dependent t-test was conducted to test the significance of the difference between the students’ pretest and posttest GPAs (p < .001). The results of the analysis found a significant difference in students’ pretest and posttest GPAs.

The pre- and post- GPAs were significantly different, students’ mean GPA increased one letter grade. However, first, the transfer rate of students impacted this sample’s posttest GPA results greatly. Descriptively, 8% or 7 students GPAs were not factored into this analysis because no post GPA data existed. These students were found to have transferred following the program. The transfer rate of students following the KBO program should not be considered fully as a negative issue or factor. In one aspect, students may realize other opportunities outside of the current university setting. Further, additional analysis would be necessary to consider the experiences of these transfer students and if they are vastly different. Second, an additional 11%, of student’s (e.g., 10 students) GPAs did not increase or decreased. However, their GPAs were factored into the initial analysis. Further consideration was given to the students’ participation rate throughout the program as a factor in understanding the individual results related to GPA. This is due to the scientific principal of rejectionaphobia. Throughout the process of the development of an Africentric personality, individuals may reject their development at any point. As in this case, GPA scores that did not increase or decreased can assist to evaluating this principal within the context of the KBO program. Some students will completely reject everything, including the psychological and academic tools necessary for their development. Further, additional analysis, excluding both these students and those who transferred, revealed both significant
mean differences (1.20 vs. 2.40) and a relative increase in the magnitude of the differences (0.84 vs. 1.02). This result indicates that if students attended all 13 weeks and applied the academic and psychological components of the program, there is further support for increased academic achievement by at least one full letter grade. This finding is consistent with several studies across many educational levels, which have reported positive differences in students’ academic achievement as a result of the use of AROP programs (Chiles, 1991; Gordan et al., 2009; National Association for Single Sex Public Education [NASEPE], 2006; Robinson, 2005; Teicher, 2006; Whaley & McQueen, 2004; Wyatt, 2009). Furthermore, these findings suggest that AROP programs at the post-secondary level can also have an effect among many students with low levels of academic achievement in terms of GPA.

Furthermore, in terms of examining Africentricity and GPA as a source of college adjustment (Hatter & Ottens, 1998), the Africentric counseling program was a significant factor that impacted the academic domain of college adjustment. Moreover, it could be suggested that the group format of the KBO AROP program further provided students with a common tool for growth and change. These students can be considered to have support from each other in order to share their struggles and concerns (Anglin & Wade, 2007).

In addition, the investigator hypothesized that after counseling within the KBO program, there will be a significant difference with the students’ academic/grade concerns, as measured by item 1, on Form D of the APBT. In addition to the academic achievement GPA concerns of students, the investigator also wanted to explore self-perceived academic/grade concerns among students and the effects of the KBO program on these perceived concerns. The pre- and post- academic/grade concerns rank sum scores of the students were analyzed.
using a dependent t-test. The results indicate students’ reported significantly lower academic/grade concerns (p <.001). It appears the findings are consistent with the objectives and the purpose of creating the KBO AROP psycho-educational treatment intervention program. The findings for this hypothesis indicate the program is also effective in maintaining students’ perceptions of their ability to achieve academically with the appropriate academic and psychological tools provided within the intervention. Furthermore, the findings support that the program further allows individuals to cope with their academic achievement adversity (Brooks et al., 2005). The findings suggest a strong relationship may further exist between Africentric counseling treatment strategies and various cognitions or perceptions among African American college students. However, no additional analyses were made between the KBO program and the particular approach and tools utilized to address students’ perceptions surrounding their academic/grade concerns. Moreover, additional measurement evidence will need to be considered to support a possible relationship and specified interpretation within the program regarding the self-reported academic/grade concerns addressed.

**Africentric Counseling and Career Cognitions**

The investigator hypothesized that after counseling within the KBO program, there will be a significant difference with the students’ future career cognitions, as measured by item 15, on Form D of the APBT. This analysis investigated students’ pre- and post- future career cognitions. The difference was found to be significantly different (p < .001). These results indicate that the KBO program can improve students’ future career cognitions. Out of all 21-listed psychosocial behavioral items on the APBT, preliminary descriptive analysis of
the reported means revealed that future career cognition was one of the top four presenting concerns overall for AA students entering the Counseling Center. This preliminary descriptive finding is consistent with other studies related to commonly encountered career cognition concerns in a university setting Counseling Center (Baum & Lamb, 1983; Carney et al., 1979; Gallagher et al., 1992). In addition, the students in the current study reported on average low to moderate career cognition concerns. However, few studies among AA college samples have examined student’s observations and thoughts surrounding their future career choices. Moreover, the research did not find any Africentric counseling interventions to assist students with their career cognitions. Thus, the KBO program demonstrated a relatively moderate effect on improving these students’ career cognitions. A simply explanation of the findings suggest it was the Africentric counseling intervention program that shaped the students’ career cognitions. Not only are Ashanti’s Nine Power Block constructs African race and culture considered, however this program presented students a context in which to view and self-actualize those constructs within their environment. For example, I can perceive my race as African; however, as an African I know that I must have an agricultural system to sustain my race. Furthermore, my agricultural system is more than food; however, it is also a means of economic development. This knowledge of the interaction between the self and this environmental construct (e.g., agriculture) leads one to further question their environment and self within this system. According to Lent et al. (2002), these perceptions may lead to further possible considerations of career choices. Furthermore, the expression of racial identity is a singular context in which to understand these students’ career cognitions (Carter & Constantine, 2000; Evans & Herr, 1994; Gainor
As such, the findings suggest that this is only one conceptual benchmark to be considered in a context of other constructs regarding career cognitions. The Africentric environmental and scientific constructs associated with the Ashanti Power Block Model, appear to suggest a further and clearer conceptualization, which constitutes an understanding of students’ perceptions and thoughts surrounding their career cognitions. In addition, knowledge and training within AAPAT may further provide an understanding of various career cognition domains in the context of SRECC. Therefore, unlike the findings related to McCowan and Alston’s (1998) study related to racial identity, African self-consciousness, and career cognitions (e.g., decision making), these findings suggest the development of an African personality, in accordance with training in AAPAT and the KBO program, can produce lower concerns towards future career cognitions.

**Africentric Counseling and Psychosocial Behaviors**

The investigator hypothesized that after counseling within the KBO program, there will be a significant difference in the students’ feelings of anger, as measured by item 19, on Form D of the APBT. Based on a dependent t-test of significance, a significant difference was found between the pre- and post- feelings of anger (p < .001). There was a decrease in students’ feelings of anger. College life can be a stressful experience. Moreover, among African American students at PWI, there is the added possible experience of racism and/or racial discrimination to be considered. However, although it is hard to determine where these emotional feelings of anger originated, the KBO program had a relatively moderate effect on reducing these perceptions or feelings of anger. The findings can further suggest support for
an additional indirect health benefit related to blood pressure and hypertension due to the possible physiological effects of these anger experiences in SRECC (Armstead et al., 1989). A further Africentric analysis of the findings would suggest that both Ashanti’s Africentric Pan-African theory and an Africentric counseling treatment intervention program also reduced further feelings of anger or hatred. Thus, it supports the idea that for students who progress through the developmental process of an Africentric personality, that anger is not an aspect of their development unlike what is posited by Cross’s (1971, 1991, 1995; Cross & Vandiver, 2001) developmental model. Therefore, due to the effects of both the AAPAT and the KBO program, it appears students who hold an Africentric personality are proactive and not reactive. Furthermore, in general, a majority of the related research literature examines the development of an Africentric personality in context of a supportive environment (Baldwin et al., 1987; Cokley & Helm, 2007; Duncan, 2003; Whittaker & Neville, 2010). This finding may imply the role of the characteristics of the mind rather than the paramount role of the environment in development of the Africentric personality. The findings suggest the development of right thinking, in accordance to the training in AAPAT and the participation in the KBO AROP program, allows students to be in more control of their reactive attitudes (i.e., feelings of anger) regardless of their environment.

Also, the investigator further hypothesized that after counseling within the KBO AROP program, there will be a significant difference in the students’ self-confidence, as measured by item 21, on Form D of the APBT. The results from dependent t-test revealed a significant difference in students’ concerns of self-confidence. Significant post- group differences were found between students who reported initial concerns regarding their self-
confidence ($p < .001$). This present finding regarding low self-confidence provides some additional support to address this concern among AA students in SRECC. The findings in this study are similar to perceived self-confidence concerns among AA students in this SRECC (Allen, 2002; Lockett, 2005; Snowden et al., 2002). Moreover, self-confidence deserves considerable attention when considering other students’ academic and behavioral outcomes. Self-confidence can be a factor of academic achievement (Tracey & Sedlacek, 1984, 1985; Young & Sowa, 1992), intent to stay in school (Tracey & Sedlacek, 1985, 1987), and various other mental health outcomes (Dias, 1993; Sanders, 1997). Therefore, the findings further support self-confidence as an important construct to consider regarding successful academic and psychosocial behavioral functioning among this population. Furthermore, the argument for innovative proactive treatment intervention strategies to change levels of self-confidence is supported. Ivory (2002) examined ethnic identity and self-confidence following a higher education intervention program, which no significant differences were found between AA and Puerto Rican students. Thus, an additional objective for this study was concerned with the effectiveness of an Africentric counseling treatment intervention and its clinical significance of producing higher levels of self-confidence. To this extent, the KBO program is designed to develop and increase perceived concerns of self-confidence, and is an additional study, in post-secondary education, which highlights a significantly effective Africentric intervention program to develop students’ self-confidence among college samples.
Conclusion

Based upon this evaluation study, it is concluded that the outcome results of the knowledge of Africentricity is vital to changing both the academic and the psychological functioning of the African American undergraduate college students. African American college students who participated in the KBO AROP program made significant improvements in their academic achievements, both in terms of their GPAs and perceptions surrounding academic achievement. Furthermore, the program positively transformed feelings of anger and self-confidence, and perceptions and observations towards a future career choice. Consequently, this investigation suggests that effective efforts should be made to increase the social behaviors and academic achievements of African American college students by using an Africentric theory and Africentric counseling treatment intervention program.

Implications and Recommendations

The findings of this study may suggest the use of the philosophical underpinnings of Ashanti’s Pan-African Africentric theory and the Africentric AROP counseling program, KBO, can produce effective psychological and educational changes in higher education among AA undergraduate college students. The Ashanti Africentric-Pan African paradigm is an innovative researchable theory and model, which in essence, produced a counseling intervention program that effectively decreased abnormal social behaviors and also produced effective changes in the academic achievement of these students. Higher education like other educational levels has their concerns surrounding many AA students’ academic achievement and psychosocial behaviors. In the context of viewing this and other various educational
levels as SRECC, AA students should have knowledge of their social and cultural heritage across these environments. The knowledge of Africentricity appears to be an effective theory in its effects of providing a foundation for an African awareness, which did not exist initially. Therefore, it is plausible the findings of the study can be generalized across various SRECC.

Regarding implications towards future programs/interventions, nearly every AROP program has a variety of teaching methods. The powerful force that drives these behavioral and academic changes, and cannot be mathematically dismissed, is the pedagogy of this program. Africentric Pedagogy is unique, specific, and worth consideration when applying my model of the Africentric Pan-African Theory, and the application of implementing the Kemetic Bennu Order (KBO) Africentric Rites of Passages Program (AROP) program. No one can look at the content topics and just teach the program. According to Dr. M. L. Salter (personal communication, September 14, 2006), director of the University Counseling Center, he stated that similar college programs that focus on similar content areas (i.e., stress management, study skills, time management, etc…) do not produce the same results as this program. The pedagogy of the program ensures that African American college students change their behaviors and achieve academically.

In terms of professional practice, in accordance with the Africentric concepts of the Ashanti Power Block Model, this model acknowledges additional constructs (i.e., agricultural, ideology, and religion) considered for African college students’ development both behaviorally and academically. The findings may suggest the role of these constructs alongside the recognizable psychosocial constructs of race and culture can further assist students in SRECC. Furthermore, the Ashanti Nine Blocks of Power schemata can provide
an easier understanding and approach for professional counselors to build a therapeutic relationship. It is suggested that professional counselors truly reflect on these power principals and place themselves in the client’s positions, in order to fully explore how African students and other diverse groups (i.e., Asian, Whites, etc…) operate across SRECC. Moreover, based upon the findings of the Africentric counseling program, it may be suggested that this group approach to counseling, may be more beneficial than an individual mode of counseling for these identified feelings and perceptions in SRECC.

Regarding future research, the findings may suggest specific information is needed to construct perceived differences across various measures of academic achievement and psychosocial behaviors among these students. To this extent, a mixed-methods approach, as a multiple methods approach, was utilized to account for better measurement concerning Africentric theory and Africentric counseling intervention programs. Stating the concerns of many scholars, utilizing multiple methods is one way of overcoming this methodological challenge. However, as action research, this approach is still limited and does not fully provide enough information to construct the first hand experiences of AA students. Moreover, the findings suggest both the perspectives of the researcher and respondents are tools necessary to gather further rich feedback regarding students’ perceptions and observations. The idea for further research fits into two categories. One category should be to conduct further research regarding the multidimensional, multiracial, and multiethnic constructs of Ashanti’s Africentric Pan-African Theory. This also requires further tests and measurements surrounding Africentricity. However, even these studies and their generalization of the findings will be limited because of the need of Africentric research tools
in which to examine Africentric outcomes. For example, an aspect of Africentric theology, the psycho spiritual experience of the students was not investigated. With that, an Africentric research tool (e.g., method) is needed to measure and quantify aspects of this experience. In addition, further efforts to evaluate Africentric pedagogy are highly recommended. It is not just the content of various African rituals, and symbols, and knowledge of African culture; however, there should be substance to yield better academic and behavioral outcomes.

The KBO AROP program may be an important division of the multicultural counseling treatment intervention program considered for its effects on the academic achievement and social behaviors of African American students. It may be studied further for diversity and multiculturalism to reflect more on Africentric counseling intervention programs for African American students to deal with both their psychological and educational concerns within these environments. The theory of Africentricity and Africentric counseling programs may provide an overall peace of mind for African American students to achieve. Furthermore, it should be noted that within these latest findings the training within AAPAT did not raise any feelings or anger of hatred towards other racial groups of people. Moreover, students’ subjective intrapersonal experiences surrounding AAPAT and the KBO AROP passage program did not contain any meanings of hatred towards other groups of people. This may be an example of how knowledge of oneself, allows one to truly understand others, which in essence reflects the principal of multiculturalism.

Limitations

There were several limitations to be considered within this study. First, in terms of the sample, the demographic characteristics of the sample should be considered further. This
sample consisted of a relatively small number of African American undergraduate college students. Moreover, the sample is further limited to those students attending a predominately white level-one research institute in the southeastern part of the United States. A larger sample size with additional demographic characteristics would further generalize treatment effects.

Second, the sampling method was not random. A convenience sample of complete pre- and post- data among undergraduate African American college students was selected. Thus, the target population of 2,000 students, from the years 1987-2011, did not have an equal chance of selection. This was not achievable due to record keeping concerns of the primary assessment instrument in this study (e.g., APBT). As such, a convenience sampling method was the next viable option.

A third limitation of this study implies the data. The data were based on self-reported measures. There is always a concern as to what extent self-report measures are indicators for particular social behaviors. These self-reported measures only reflect characteristics of particular social behaviors. Furthermore, the results are limited to a single exemplar of the dependent measures (Heppner, Wampold, & Kivlighan, 2008). Clearly, other existing or established dependent measures should be considered for self-confidence, career cognitions, feelings of anger, and academic/grade concerns.

Fourth, a one-group pretest-posttest pre-experimental research design did not allow for a control group based upon feasibility and ethical concerns. Although the current results are useful to primarily African American undergraduate college students’ self-confidence, career cognitions, feelings of anger, and academic/grade concerns in a local university
setting, another research design may be even more beneficial to further generalize treatment
effects. Therefore, the shortcomings rest upon internal validity associated with the experimental research design. Most of the threats to validity were accounted for. However, two major threats to internal validity were considered related to the attrition rate and posttest responses. Going over the answers after the pretest can impact the results and compromise the effectiveness of the posttest responses regarding students’ African social and cultural knowledge. However, the pretest itself was critical in its effects of making the respondents aware of their lack of the knowledge of Africentricity, and the understanding of the source of their various self-defeating psychosocial behavioral outcomes. Also, both the university based scholar and the investigator, through their behavioral observations, found that approximately 30% of participants either dropped out completely or did not attend the program regularly.

Fifth, there is another concern regarding the primary assessment instrument’s (e.g., APBT) validity. Content and construct validity measurement were not established with the APBT’s development. The theoretical implication of the findings within the current study suggests that the APBT appears to measure what it claims however. Furthermore, to further establish construct validity, convergent evidence, there is the need for comparative scores of other similar established instruments, which would require a second instrument related to the content area of the APBT (Ashanti, 1991). The investigator is not aware of any other instrument. Also, to further consider content validity, further exploration would be needed to explore the universe (e.g., all facets) of information related to this content area.
Sixth, the qualitative analysis of 18 respondents’ thoughts, feelings, and observations is a further limitation to consider. The purpose for such analysis was to understand the extent of students’ experiences regarding their knowledge of Africentricity, through the training in AAPAT. Furthermore, this interpretational analysis consisted of two researchers, the primary investigator and another peer (e.g., counseling educator), instead of a research team to achieve validity. Therefore, additional outside researchers, a panel of experts, and/or member checking should have been included (Heppner et al., 2008).
REFERENCES


133


doi:10.3102/0013189X035007003


doi:10.1177/002193470203200401


doi:10.1037/1528-3542.6.2.279


doi:10.1177/0095798409333584


APPENDIX A

IRB CONSENT FORM FOR RESEARCH

From: Deb Paxton, IRB Administrator
       North Carolina State University
       Institutional Review Board

Date: August 31, 2011

Title: The effects of an Africentric theory, and Africentric counseling program, and their developments with African American college students

IRB#: 2194-11-8

Dear Mr. Kambui,

The research proposal named above has received administrative review and has been approved as exempt from the policy as outlined in the Code of Federal Regulations (Exemption: 46.101. b.4). Provided that the only participation of the subjects is as described in the proposal narrative, this project is exempt from further review.

NOTE:
1. This committee complies with requirements found in Title 45 part 46 of The Code of Federal Regulations. For NCSU projects, the Assurance Number is: FWA00003429.

2. Any changes to the research must be submitted and approved by the IRB prior to implementation.

3. If any unanticipated problems occur, they must be reported to the IRB office within 5 business days.

Please forward a copy of this letter to your faculty sponsor, if applicable.
Thank you.

Sincerely,

Deb Paxton
NC State IRB
APPENDIX B
ASHANTI POWER BLOCK TEST

THE ASHANTI POWER BLOCK TEST
(APBT)

Copyright © 1990 by Kwabena Faheem Ashanti, PhD, LCAP

All rights reserved, including translation. No part of this manual, or of the tests, answer and recording forms, norms, and scoring keys associated with it may be reproduced in any form of printing or by any other means, electronic or mechanical, including, but not limited to, photocopying, audiovisual recording and transmission, and portrayal or duplication in any information storage and retrieval system, without permission in writing from the publisher.

DIRECTIONS: This questionnaire consists of fifty questions about general information you learned in public school. There are no trick questions or hidden answers. The questions are very easy and simple to understand. Write your answers in the blank spaces provided after each question. DO NOT turn the pages until you have completed each question. DO NOT talk to other test takers. You will have a maximum of thirty (30) minutes to complete the ABT.

NAME ___________________________ Age __________
Class (grade) ___________ Sex ______ Major __________________
Race _______________ Identification Number _______________
Occupation __________________________
Name of School _________________________
Date __________ Telephone______________ E-mail ____________

For information address TONE BOOKS, INC., 5119 Lansdowne Dr., Durham, North Carolina 27712.
DIRECTIONS: Listed below are some questions that are designed to reveal your knowledge and state of mind. Answer each question quickly.

FORM A

1. Who discovered America?

2. Who was the first president of the United States?

3. In what city is the Capitol of the United States located?

4. Jesus is associated with what religion?

5. What is the name of the creator who made heaven & earth?

6. What is the name of the holy book of the Christian religion?

7. What race and color is Jesus Christ shown in pictures?

8. On what date is Christmas celebrated?

9. Who wrote Huckleberry Finn?

10. Who was the white king of Rock and Roll music?

11. What was the “Boston Tea Party?”

12. Who was Lyndon Baines Johnson?

13. The symbols of the elephant and the donkey represent what political parties?

14. What is a dress or suit?

15. Name four different ethnic groups of white people.

16. What is a king?

17. Who was Thomas Jefferson?

18. Say one word (any word) in a foreign language

What language is this?
19. Where is the famous city of Paris? ____________________________________________

20. What year was the U. S. Declaration of Independence signed? ______________________

21. Who was Susan B. Anthony? __________________________________________________

22. Who said, “Give me liberty or give me death?” ________________________________

23. Who was Hippocrates? ______________________________________________________

24. Who was Rocky Marciano? __________________________________________________

25. What is “classical music?” __________________________________________________
DIRECTIONS: Listed below are some questions that are designed to reveal your knowledge and state of mind. Answer each question quickly.

FORM B

1. Who discovered Africa?

2. Who was the first president of the first African country that gained its independence?

3. In what city is the capitol of Ghana located?

4. Legba is associated with what religion?

5. Who is Onyame, Mawu, or Olodumare?

6. What is the name of the holy book of Islam?

7. What race (color) was the Prophet Muhammad?

8. On what date is Kwanzaa celebrated?

9. Who wrote Up From Slavery?

10. Who is the black king of Rock and Roll music?

11. What political and social organization for African people in the U. S. was founded in 1909?

12. Who was El-Hajj Malik El-Shabazz?

13. What was the symbol of the Deacons of Defense for Civil Rights?

14. What is a boubou?

15. Name four different ethnic groups of black people.

16. What is an Oba or an Asantehene?

17. Who was David Walker?

18. Say one word (any word) in an African language.

What language is this?
19. Where is the famous city of Lagos? ________________________________

20. In what year did the Emancipation Proclamation free Africans from slavery in America? ________________________________

21. Who was Ida B. Wells Barnett? ________________________________

22. Who said, “The problem of the Twentieth Century will be that of the color line?” ________________________________

23. Who was Imhotep? ________________________________

24. Who was Jack Johnson? ________________________________

25. What is “classical African-American music?” ________________________________
WHAT DO YOU THINK; HOW DO YOU FEEL?

Your written statements will help reveal the way you look at things, and what you feel about yourself. Knowing your own thoughts and learning experiences can help us understand where your special strengths are, and what types of assistance you may need to improve yourself.

WRITE YOUR COMMENTS HERE. THANK YOU!
Below is a list of issues that sometimes cause concern. Circle the number that indicates how much each issue worries or causes you stress now.

<table>
<thead>
<tr>
<th></th>
<th>Issue</th>
<th>NONE</th>
<th>MODERATE</th>
<th>EXTREME</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Academic/grade concerns</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>2</td>
<td>Blaming or criticizing yourself</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>3</td>
<td>Blaming or criticized by others</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>Feeling dumb or stupid</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>5</td>
<td>Feeling sad or depressed</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>6</td>
<td>Parental problems</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>8</td>
<td>Sexual concerns</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>9</td>
<td>Discrimination/racism/or prejudice</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>10</td>
<td>Suicidal ideas</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>11</td>
<td>Feeling you are losing your mind</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>12</td>
<td>Religious concerns</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>13</td>
<td>Relationship with someone</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>14</td>
<td>Drugs or drinking problem</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>15</td>
<td>Feeling angry</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>16</td>
<td>Want to drop out of school</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>17</td>
<td>Sleeping problems</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>18</td>
<td>Health problems</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>19</td>
<td>Not sure about a career in the future</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>20</td>
<td>Feeling that you dislike yourself</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>21</td>
<td>Feeling that I have little self confidence</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
</tbody>
</table>

ADDITIONAL CONCERNS? ____________________________________________________________
APPENDIX C

KBO AFRICAN RITES OF PASSAGE PROGRAM

KEMETIC BENU ORDER MORTALS AFRICAN RITES OF PASSAGE CURRICULUM LEVEL I


<table>
<thead>
<tr>
<th>Wk</th>
<th>Ch</th>
<th>Subject</th>
<th>Resource Material</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td>Orientation</td>
<td>ABPT Test Overview of KBO,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-Economics I.Q</td>
<td>Map of Africa, Questions,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(Kra Gimp Bracelets)</td>
<td>Textbook and Handouts</td>
</tr>
<tr>
<td>2</td>
<td>Xvi-1</td>
<td>African Name Selection</td>
<td>African Name Books, Text</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-Africentricity</td>
<td><a href="http://www.africaguide.com/flags.htm">http://www.africaguide.com/flags.htm</a></td>
</tr>
<tr>
<td></td>
<td></td>
<td>-Stock certificate (GPA)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>-Qualities of High Achievers and Classroom</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Politics</td>
<td>High achievers profile</td>
</tr>
<tr>
<td>3</td>
<td>15</td>
<td>Ashanti’s Nine Power Blocks</td>
<td>Textbook</td>
</tr>
<tr>
<td>4</td>
<td>5-6</td>
<td>Process of Brainwashing</td>
<td>Textbook</td>
</tr>
<tr>
<td>5</td>
<td></td>
<td>Rapping, Gapping, Reflections</td>
<td>You</td>
</tr>
<tr>
<td>6</td>
<td>2-4</td>
<td>Stress Management</td>
<td>Textbook and Handouts</td>
</tr>
<tr>
<td>Week</td>
<td>Days</td>
<td>Topic</td>
<td>Source</td>
</tr>
<tr>
<td>------</td>
<td>------</td>
<td>-------------------------------------------</td>
<td>-------------------------</td>
</tr>
<tr>
<td>7</td>
<td>7-8</td>
<td>Behaviors</td>
<td>Textbook and Handouts</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Sexual Values</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Models of African Men and Woman</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>10</td>
<td>Career Economics</td>
<td>Handouts</td>
</tr>
<tr>
<td></td>
<td></td>
<td>and Long-range Planning</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>9</td>
<td>How to Reprogram</td>
<td>Textbook</td>
</tr>
<tr>
<td>10</td>
<td>12</td>
<td>PtahRa Spirituality</td>
<td>Textbook</td>
</tr>
<tr>
<td>11</td>
<td>13</td>
<td>Religion</td>
<td>Textbook and Handouts</td>
</tr>
<tr>
<td>12</td>
<td></td>
<td>Ethnic Reports</td>
<td>Various Sources</td>
</tr>
<tr>
<td>13</td>
<td></td>
<td>Final Exam</td>
<td>Post ABPT</td>
</tr>
</tbody>
</table>

Director: Dr. K. F. Ashanti, LCAP  Email: kwabena_a2000@yahoo.com
Timbuktu: Hassiem A. Kambui, LPC  Email: hassiem_k@hotmail.com
APPENDIX D

KBO AFRICENTRIC TEACHING PEDAGOGY

THE AFRICENTRIC PEDAGOGY OF ASHANTI’S AFRICENTRIC PAN-AFRICAN MODEL

The Africentric Pan-African Theory of Dr. Kwabena Faheem Ashanti is a technical, powerful, and complex system. Yet, these variables of the delivery system are almost invisible to the naked eyes. Pedagogy is a term that refers to the strategies of instruction, skills, styles, and abilities of instruction. He calls his teaching delivery system, “Africentric Pedagogy”. K. F. Ashanti (personal communication, May 14, 2011) defines it as the study and learning of teaching methods, including the aims of African education, morality and religion, within the ways in which such goals may be achieved. The field relies heavily on Educational Psychology, African Cultures, African Rituals, and Africentric theories about the ways in which learning takes place. In the general, his Africentric pedagogy includes: (a) African rituals, (b) verbal and nonverbal calls and responses, (c) hypnotic suggestions, (d) determining one’s missions and purposes in life, (e) and DNA Methylation (e.g., ideas of African geographic and ethnic heritages). These African rituals are at the core of Ashanti’s Africentric Pedagogy.

Both Dr. Lee Salter, and Dr. Bachman, Director and Associate Director of the NCSU Counseling Center, said that “similar college programs that focuses on similar content areas (i.e., self-esteem, stress management, study skills, time management, communications skills,…etc.) do not produce the same results as Dr. Ashanti’s program. It is the pedagogy of
the program that ensures that the African American college students change their behaviors and achieve academically. No one can just teach the program without training.”

It is the Delivery System of Dr. Ashanti’s Africentric pedagogy that is the most effective in causing the behavioral and academic performance changes. For example, it is not enough to know the contents to be able to cause the learning and changes in the behaviors necessary. However, it is necessary to know and demonstrate the contents within the pedagogy.

A ritual is a social practice that is customary and is demonstrated through a set of human actions, performed to have symbolic meaning within a society. In the context of these social practices, a ritual can contain many elements of a society’s social traditions. Central to any society is its rituals rooted in religion, which serve as a function to understand one’s perception of themselves, worldly events, and the Creator Gods (K. F. Ashanti, personal communication, June 6, 2011). However, rituals can also be non-religious, which individuals within the society also deem as important. Rituals can promote an identity for various members within a society and the society as a whole (Hipple, 2008). Rituals appear to be similar in regards to their socialization experiences; however, ritualistic practices differ from society to society.

A ritual can be expressed as a celebration which is marked by a special event within a society. A ritual may be performed by various groups of members within the society, or the society as a whole (Hipple, 2008). For example, a coming of age ritual for boys are privileged to young men of a particular age group to denoted a boy’s membership in their prospective society as an adult (Hipple, 2008).
African Rituals help us understand ways of being and ways of doing in an African culture and context. Equally, rituals allow for a source of identity, belonging, and engagement within our societies. Moreover, the central aspect as with any societal ritual is the notion that rituals assist us with awareness and recognition of certain occasions and activities, and that they are vital to ensure that we do not forget ourselves, and also ensure the welfare of future generations.

A ritual which marks or exhibits a person’s growth in one aspect of his or her life is called initiation rites. This person transforms from one phase of his or her life to another. These are generally classified as major life-cycle changes (Hipple, 2008). Moreover, this period of transition and its embedded rituals can be classified as rites of passage.

According to Hipple (2008), there are several phases of these rites of passage known associated with African coming-of-age rituals, and consists of the following phases, (a) separation from the society, (b) a period of transition, and (c) an individual’s reincorporation into society. Hipple describes the general process of African coming-of-age rituals. The first process involves a removal of individuals from their community. Then, a period of transition occurs, in which individuals learn the skills and tasks for their future community roles. Last, individuals are brought back to the community marked by a celebration. At this point, individuals are considered to have transitioned from youths to adults and actively participate in appropriate ways recognized by the community. Thus, this is a point where individuals transform their lives, and may also be marked by individuals being given a new name due to their status, and presented to the community as a different person (Hipple, 2008).
To become a new member of an organization or community is a significant event. For the Kemetic Bennu Order (KBO) group, it provides the prospect of growth and preservation. It is usual for there to be conditions of entry and procedures of admission. These both ritualized admittance and protect the integrity and purpose of the KBO group.

There are many different rituals involved to provide students with visuals, or observational behavioral learning strategies, in order to provide a link to which to respect themselves and project these behaviors outward towards others. A number of different rituals serve this purpose throughout the KBO program. For example, one of the first rituals students learn is the importance placed on naming or defining things, and defining themselves. Students are introduced to the concept of “Power”, “Those who Define, have Freedom and Power.” As such, an extension of this is the idea would be that each human community (e.g., race) has the ability to name things, and most importantly name themselves. Moreover, these names have meaning based upon what meaning the groups of people give to them. These students, as Africans, are able to see how it applies to them. Therefore, with this knowledge and understanding, students give a name or names to themselves based upon their African racial, cultural, and ethnic heritage.

Following the first weekly class and subsequent weekly meetings, students present their names ritually to the whole group, and provide the origin of their African names and its meanings. Beyond this Naming Ritual, other rituals are employed such as: (a) African dress of the teachers, (b) African names of the teacher, (c) undergoing The Ashanti Power Test Ritual, (d) explaining The Ashanti Power Code Rituals, (e) the Opening and Physical Exercise ritual, (f) demonstrating African Leadership Rituals, and (g) the Africentric Closing
of Class African Leopard Rituals. In some aspects, these rituals are communicated both verbally and non-verbally.

**Verbal and nonverbal communications** are essentially at the core of any therapeutic relationship. For example, in Africentric Pedagogy, verbal communication, in the way of vocal tones and eye contacts are essential. Students are constantly reminded to raise their low vocal tone voices. It is ingrained in students that to be a leader, an appropriate leader vocal tone is necessary. This is also demonstrated by both the leader and co-leader’s speaking volume during the workshop sessions. Moreover, it is generally understood as a principle of communication that individuals may communicate a majority of the time nonverbally.

In Africentric Pedagogy, nonverbal signals are vital, and provide the essential catalyst amongst individuals in the KBO counseling session to feel accepted by both the teacher and other members within the sessions. Therefore, this desire to be accepted further impacts the development of an individual and the collective Africentric Pan-African personality. There are many different facets of this concept. However, in the general sense, students’ communication of the concept of the control of time is highlighted. Students are required to report to the sessions on time, not later than 6 minutes pass the appointed hour, for 13 weeks. When students are seen to be unaware of the importance of time, and starting on time, they are communicating with their peers and teachers they are unprepared, and do not have an independent personality.

The use of **call and response** is an important skill because students learn to think and evaluate their own Pan-African Personality skills. Moreover, the feedback is both formative
and instantaneous. This allows the therapist to also gain insight into and evaluate the
concepts learned. Furthermore, this can decide the objectives throughout the lesson that day
by integrating further information. This information can include literature and media to
produce the effects necessary for the developmental processes of the African personality.

The Africentric Pedagogical skill of **hypnotic therapy** dates back to the African
antiquity of Abysennia (Ethiopia). Dr. Ashanti has been educated and trained as a hypnotic
African traditional, and contemporary African healer. It is the ability of Dr. Ashanti through
various forms of hypnotic therapy to assist in regaining the lost African personality. For
example, Dr. Ashanti’s uses of hypnotic suggestions in terms of scripts, are unique to the
conditions of students, are powerful and beneficial. For example, an important motivational
script entails a gazelle, and lion. “**Every morning in Africa, a Gazelle wakes up. It knows it
must run faster than the fastest lion or it will be killed. Every morning a Lion wakes up. It
knows it must outrun the slowest Gazelle or it will starve to death. It doesn't matter whether
you are a Lion or a Gazelle... when the sun comes up, you'd better be running.**” This can be
classified as a direct verbal suggestion to represent long range planning and urgency.

Determining the individual’s missions and goals is also the essence of the application
of Ashanti’s Pan-African Theory, as well as the goal of the therapeutic counseling
intervention of the KBO program. The ability to increase one’s self-confidence and personal
judgment allows for personal success.

Underlining these skills and abilities of instruction is Dr. Ashanti’s preference to
explain to the students that they will be exposed to information that they have never known
or thought about. This challenges their perceptions and definitions of themselves. And in some cases, even their religious orientations and practices maybe reorganized.

It is very important to know and respect each person’s racial and religious beliefs. When dealing with the content of religion, Dr. Ashanti recommends a theological approach, instead of teaching and recommending a specific type and denomination of a religion. The groups learning should be managed by the students’ background knowledge, experience, situation, environment, as well as learning goals set by the teacher.

Another important strategy beyond this fundamental philosophical belief is the equal importance placed on the environment. The deliveries of the weekly lessons are presented in an Africentric group format (semi-circle). Therefore, knowledge of the theory of group counseling is significantly important. These insight oriented groups will provide a safe environment for exploring self and others interpersonal style in areas such as trust, intimacy, anger, assertiveness, taking risks, and dealing with authority. More specifically, in the group setting, students’ seating is arranged in a semi-circular fashion for better vision and communications. The groups last for two and a half hours, and bring together 5 to 25 members, a therapist, and co-leader. These groups help people who share a particular symptom or situation, cope with various difficulties, and to work to alleviate the symptoms.

References (for Appendix D)

APPENDIX E
THE ASHANTI NINE POWER BLOCK SYSTEM

Own 8
Rituals (Education)
Nommo

Own 7
Culture
Minkisi

Own 6
Religion (Theology)
Vodou

Own 5
Ideology
AmaDlozi

Own 4
Philosophy
Orisha-Ifa

Own 9
Weapons of War
And Communications
Abosom

Own 2
ETHNIC GROUP
Kenda Muiyuru

Own 3
Agriculture
Jok

Own 1
RACE
Medu Netcher

Define → Practice → Praise → Promote → Protect →, & Reproduce
**APPENDIX F**

**THE ASHANTI CODE: FOR EMPOWERMENT AND HAPPINESS**

[AC9 ± 16 = ± 9]

<table>
<thead>
<tr>
<th>+ STEPS</th>
<th>BWSUM =</th>
<th>± POWER BLOCKS</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Page 60)</td>
<td>(Page 85)</td>
<td>(Page 257)</td>
</tr>
<tr>
<td>1. Physical Contain</td>
<td>(1, 2)</td>
<td>Race (1, 2, 7, 12, 15)</td>
</tr>
<tr>
<td>2. Confusion</td>
<td>(1, 2, 12,14)</td>
<td>Agriculture (1, 2, 6, 9, 10)</td>
</tr>
<tr>
<td>3. Emotional &amp;</td>
<td>(1,2,3,4,5,6,9,10)</td>
<td>Philosophy (1, 2, 7, 8,9,11)</td>
</tr>
<tr>
<td>Physical Assault</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Deprivation</td>
<td>(1,2,3,4,5,10)</td>
<td>Ideology (1, 2, 8, 9, 12,14,16)</td>
</tr>
<tr>
<td>5. Confess. Weakness</td>
<td>(1,2,7,8,9,11,12,15)</td>
<td>Religion (1, 2, 5,10)</td>
</tr>
<tr>
<td>6. Re-Education</td>
<td>(1, 2,7,8,9,11,13)</td>
<td>Culture (1, 2, 3, 8, 9, 11, 13, 14)</td>
</tr>
<tr>
<td>7. Submission</td>
<td>(1,2,7,8,9,11)</td>
<td>Ethnic Groups (1, 2, 3, 4, 5, 7, 12, 15, 16)</td>
</tr>
<tr>
<td>8. Identification</td>
<td>(1,2,7,12,15)</td>
<td>Ritual Education (1, 2, 4, 5, 7, 9,10, 12, 15)</td>
</tr>
<tr>
<td>9. Mentalcide **</td>
<td>(All 16 Criteria)</td>
<td>Weapons and Media (1, 2, 7, 10, 11, 12, 13, 16)</td>
</tr>
</tbody>
</table>

**Gangs & Violence toward own race/ethnic **

<table>
<thead>
<tr>
<th>9</th>
<th>± 16</th>
<th>± 9</th>
</tr>
</thead>
<tbody>
<tr>
<td>AC9</td>
<td>± 16</td>
<td>± 9</td>
</tr>
</tbody>
</table>

From the book by Dr. K. F. Ashanti Psychotechnology of Brainwashing