The following reading list is offered for your continued growth!

AFRICAN AMERICAN PSYCHOLOGY
A SELECTED ANNOTATED BIBLIOGRAPHY
African Ontological Narratives (History)


Ba, A.H. The Living Tradition, In The General History of Africa Vol. I. This is a brilliant exposition on the interconnection between African deep thought, spirituality and interconnectivity of African cultures.


James, G.G.M. (1976) Stolen Legacy. San Francisco: Julian Richardson Associates. Professor James suggests that what is currently known as Greek philosophy was in fact stolen from the ancient Africans.


Carney, J. (2002) Black Rice: The African Origins of Rice Cultivation in the Americas. Cambridge: Harvard University Press. Judith Carney’s text dispels a common belief that rice was brought by Europeans to the Americas by way of Asia. Instead she demonstrates that, in fact, rice cultivation was introduced to the Americas by enslaved Africans and cultivated by enslaved Africans slaves, particularly in South Carolina, where rice crops proved to be one of the most profitable plantation-based economies.

Gomez, M. A. (1998) Exchanging our Country Marks. Chapel Hill: The University of North Carolina Press. Based on his research Michael A. Gomez suggests that Africans, upon arriving in America, were dispersed much more closely along ethnic and cultural lines than previously acknowledged and that they retained much of their original cultures far longer than was originally suspected.


Heywood, L. (2010) Central Africans and Cultural Transformations in the American Diaspora. Cambridge: Cambridge University Press. This volume sets out a new paradigm that increases our understanding of African culture and the forces that led to its transformation during the period of the Atlantic slave trade and beyond, putting long due emphasis on the importance of Central African culture to the cultures of the United States, Brazil, and the Caribbean. Focusing on the Kongo/Angola culture zone, the book illustrates how African peoples re-shaped their cultural institutions as they interacted with Portuguese slave traders up to 1800, then follows Central Africans through all the regions where they were taken as slaves and captives.
Holloway, J. E. (2005). Africanisms in American Culture (Blacks in the Diaspora). Bloomington: Indiana University Press. An important work in the field of African diaspora studies for the past decade, this collection has inspired scholars and others to explore a trail blazed originally by Melville J. Herskovits, the father of New World African studies.

Stuckey, S (1988). Slave Culture: Nationalist Theory and the Foundations of Black America. Oxford: Oxford University Press. Stuckey examines the ways in which the culture of enslaved Africans emerged from an independent value system which utilized the ancestral African past central to construct a usable identity in America, and how enslaved Africans achieved a common culture, despite coming from diverse ethnic groups.


The History and Evolution of African (Black) Psychology


Clark, C.X., Nobles, W., McGee, D.P., and Weems, X.L. (1975) "Voodoo or I.Q.: An Introduction to African Psychology." The Journal of Black Psychology, 1 (2), 1975. Voodoo or I.Q. is the article that launched a movement. This is the seminal article that literally changed the face of Black psychology. In many ways this article was ahead of its time in its dealing with the importance of African culture as a means of psychological order.

Guthrie, R.V. (1998) Even The Rat Was White (2nd Ed). Needham Heights, Ma.: Allyn and Bacon
A much updated sequel to the first edition, with stories and perspectives from a more contemporary generation of Black Psychologists.


Jones, R. (Ed.) (2004) Black Psychology (4th ed.). Hampton, VA: Cobb and Henry. This book is the culmination of nearly thirty years of theory, research, and practice in the area of Black psychology. This is a must have book for anyone seriously interested in the writings of some of the seminal thinkers in the field.


Myers, L. J. (1988) Understanding the Africentric Worldview: Introduction to an Optimal Psychology. Dubuque, IA: Kendall/Hunt. A theoretical discussion of the humanizing potential that an Afrocentric psychology can have on the continued development of psychology.


Thomas, A. & Sillen, S. (1972) Racism in Psychiatry. Secaucus, N.J.: Citadel Press. A classic text by two Black psychiatrist who detail how the discipline of psychiatry was not only biased, but subjectively brutal in its treatment and classification of Black people within the mental health system.

White, J.L. (1972) Toward a Black Psychology. In R.L. Jones (Ed) Black Psychology. New York: Harper and Row. The seminal article that served as a call to the profession of Black Psychology by an individual considered by many to be one of the contemporary godfathers of the Black Psychology movement.

African American Psychology: General Studies


Personality and Identity Development


Mama, A. (1995) Beyond The Masks: Race, Gender And Subjectivity. Routledge. This text is an account of black psychology, exploring key theoretical issues in race and gender. It examines the history of racist psychology and of the implicit racism throughout the discipline.


Assessment and Appraisal


Banks, W.C. (1976) "White Preference in Blacks: A Paradigm in Search of a Phenomenon." Psychological Bulletin, 83. A groundbreaking discussion of the ways in which method in psychology has been used as a tool to maintain and perpetuate oppression.

Hilliard, A.G. III. (1981) I.Q. as catechism: Ethnic and cultural bias or invalid science." Black Books Bulletin, 7 (2). A deconstructionist examination of ways in which intelligence testing has been used to assert, maintain and justify racism.


Smith, L.T. (1999) Decolonizing Methodologies: Research and Indigenous Peoples. Tuhiai Smith's masterpiece is a must-read for any discipline. Her work questions the most basic assumptions upon which academic research lies; her influence is widely felt in fields as diverse as anthropology, social work, women studies, film studies, indigenous studies, psychology, history, sociology, and ethnic studies.

**African Centered Education**


Asante, M.K. (2008). The Afrocentric Manifesto. Polity Press. Asante examines and explores the cultural perspective closest to the existential reality of African people in order to present an innovative interpretation on the modern issues confronting contemporary society. This book engages the major critiques of Afrocentricity, defends the necessity of African people to view themselves as agents instead of as objects on the fringes of Europe, and proposes a more democratic framework for human relationships.


Counseling/Clinical Therapeutic Interventions


Parham, T.A. (Ed) (2002) Counseling Persons of African Descent. In a provocative series of essays the authors argue that attempts to effectively treat African American clients cannot be successful if these attempts rely solely on seasoning traditional Eurocentric theories and constructs with the cultural flavor of an African worldview. Contributors look at the ancient Kemetic worldview and the more historical Akan and Yoruba systems of belief in an effort to understand the personality dynamics of African Americans. In recognizing that the literature is scarce with respect to operationalizing an African centered worldview in therapeutic practice, this text concludes with a model in intervention strategies that can be followed when working with African American clients.


**African American Family**


Clark, R. (1983) Family Life and School Achievement. Chicago: University of Chicago Press. An ethnographic study out of Chicago that makes the essential point that it is not family composition but parental disposition that makes the biggest difference in facilitating educational achievement in Black children.


Culture, Worldview and Philosophy


Bulhan, H.A. (1985) Frantz Fanon and the Psychology of Oppression. New York: Plenum. Perhaps the most comprehensive review and distillation of Frantz Fanon's thinking to date.


Gomez, M.A. (1998) Exchanging Our Country Marks: The Transformation of African Identities in the Colonial and Antebellum South. Chapel Hill: University of North Carolina Press. Michael A. Gomez suggests that Africans, upon arriving in America, were dispersed much more closely along ethnic and cultural lines than previously acknowledged. The underlying theme of his provocative work, Exchanging Our Country Marks, is that while blacks eventually replaced their African ethnic identities with new racial ones after arriving in the American South, they retained much of their original cultures far longer than was originally suspected.


"This volume explores gay sexual behavior, personal identity, and community membership from diverse perspectives. Chapters report the authors' own AIDS-related research and include discussion of AIDS in both large urban centres, such as New York and San Francisco, and in less populated settings outside the AIDS epicentres."


Outlaw, L. (1993). On Race and Philosophy. Routledge Press. On Race and Philosophy is a collection of essays written and published across the last twenty years, which focus on matters of race, philosophy, and social and political life in the West, in particular in the US.

This text traces the idea of race for more than three centuries. The author shows that "race" is a cultural invention that began to appear around the turn of the 18th century. This third edition incorporates recently published materials on the history of race ideology as well as introduces the work of scholars who are examining the spread of a race ideology cross-culturally.

African Spiritual Traditions

Armah, A.K. (2000) The Healers. Popenguine, Senegal: Per Ankh Books. A historical novel set in nineteenth-century Africa during the Ashanti-British Wars of 1873-1874. The story pivots on a group of healers who see their work as restoring unity where the disease of division has paved the way for European rulers, aided by African collaborators, has laid the groundwork for the systematic pillaging of Africa.


Austin, A.D. (1997) African Muslims in Antebellum America: Transatlantic Stories and Spiritual Struggles. A condensation and updating of the author's African Muslims in Antebellum America: A Sourcebook, this book features the stories of nearly 80 Africans brought to America as slaves between 1730 and 1860. What was unusual about these slaves is that they were Muslims and that they left some sort of documentary record of their presence. Many came from elite classes--one was a military officer, several were schoolteachers, and another was studying to become a religious leader.

Diouf, S.A. (1998) Servants of Allah: African Muslims Enslaved in the Americas. This book presents a history of African Muslims following them from West Africa to the Americas. It details how, even while enslaved, many Muslims managed to follow most of the precepts of Islam. Literate in Arabic, urbane and well-traveled, they drew on their organization and the strength of their faith to maintain successful, cohesive communities and to play a major role in the most well-known slave uprisings.


Awolalu, J. (1996) Yoruba Beliefs and Sacrificial Rites. Athelia Henrietta Press: New York. This serious study provides an in-depth understanding of Ifa, the spiritual system of the Yoruba through the skillful use comparative religious, scientific and theological perspectives from the West.