

I AM NOT YOUR NEGRO: WHAT AFRICAN AMERICAN MALE COUNSELOR
STUDENT'S PERCEPTIONS OF THEIR RACIALIZED GENDERED IDENTITY SAY TO
COUNSELING EDUCATION AND SUPERVISION PROGRAMS WITH RESPECT TO A
PAN-AFRICAN PARADIGM

By

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ABSTRACT

RYAN BENSON FEEMSTER: I am not your Negro: What African American male counselor students' perceptions of their racialized gendered identity say to Counseling Education and Supervision programs with respect to a Pan-African Paradigm (Under the direction of Dr. Lisa R. Merriweather)

Academic literature suggests that institutions of higher learning can oftentimes embody the systemic racist attitudes of the collective society resulting in African American males experiencing challenges in completing their doctoral degree because of 1.) Spending more time and energy wondering if they are being accepted or tolerated; 2.) Discerning if the words, actions, and intentions of White people are supportive or destructive, and 3.) Contemplating different methods to resist oppression as opposed to accommodating to it (Smith et al., 2011; Pierce, 1988). These concerns are prevalent in counselor education and supervision degree programs. The purpose of this dissertation research study was to determine the role of Pan African epistemology and ontology in the development of African American male doctoral student's culturally affirming identity development in counselor education and supervision programs. This dissertation research study is significant because it can assist with providing counselor education and supervision doctoral programs in understanding the view of those from minoritized cultures upon social reality and how they experience their social conditions. The following three research questions guided the study: 1.) How do African American male doctoral students in counselor education and supervision programs subjective interpretations of the images relate to the African archetypal meanings? 2.) How do African American male doctoral students in counselor education and supervision programs make sense of their racialized gendered identity with respect to culturally affirming African images; 3.) In what ways can Pan-African epistemology inform counselor education and supervision programs to enhance African

American male inclusion? This dissertation research study employed a visual methodology of photo elicitation. Photo Elicitation is a qualitative methodology using photographs as prompts for rich discussion about the research topic. There were three findings: 1) African American males experience ancestral assistance to reconcile the cognitive dissonance experienced between the identity racialized and gendered by European supremacy and the identity captured by a Pan-African paradigm; 2.) African American male exposure to culturally affirming images increased connection to ancestral guidance that encouraged visibility, inclusion, sense of belonging and acceptance of their racialized gendered identities; and 3.) The execution of multiculturalism, social justice advocacy, and racial equity and inclusion programs are seen as a rhetorical ethic that attempts to disarm African American males into the belief that the fullness of their racialized gendered identities is acceptable within counselor education programs. An implication to the field of counselor education is to incorporate Pan-African programming within the core curriculum and as specialty areas that include art, religion, music, communications, literature, popular culture, history, anthropology, education, sociology, and political science of the Pan-African world.

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I want to thank my inner Heru, or will, for not giving up. I can say finally that I love myself and my inner core belief that, for me, I had to speak during war times African inspired rhetoric that was against the status quo of the dominant society. I did not have the luxury of waiting until speaking these words were safe. I lost much. I sleep well. I must thank my mumsy and my pops. I love you both outside of space and time. I must thank my Allura, you have been unconditional love of mine. I want to thank my brother, Esco; if it were not for you, I would have stopped trying. I want to thank Mali and your Mum, Maria, for your divine child,

I want to thank Nina Simone for her song, "My Way." I want to thank Luther Vandross' version of, "The Impossible Dream." And in my best Jeff Buckley voice sing to my Creator and the divinity within myself and say, "Hallelujah!" "Don't you ever judge Ryan, no, don't you ever judge Ryan no. One day this boy might be the man. Though, clearly nobody knows when or how. One day this boy will stand in front of everybody, as the world gives him but a minute. And there he will tell the world where he has been and how. From underground to upper ground and the depths of thy will he surely survived. He shares his story with a cup of tears screaming from his eyes. One day this boy will be fine. One day this boy will be fine. Better watch out now, that day could be today." (Bejamin Clamentine)

DEDICATION

I dedicate this dissertation to my daughter Aaliyah Ryan-Elaine Feemster. Here is our song Little Britches. I love you in a place, beyond Space and Time. I love you for my life; you are the daughter of mine. Thank you for choosing me as your daddy. Remember, it is ok if the rhythm changes, if it is still your face and heartbeat that remains changeless. Aaliyah, it is not about intelligence, it is about critical thinking, imagination, will, and entertaining problems longer than others. Trust your empathy, intuition, creativity, and Black girl magic, as it came from your father's genetics to you baby. Use your gift wisely and guided by God.

Aaliyah listen...Maya Angelou said,

“Bring your people with you. Bring everybody who has loved you with you. Say Grandma come on let us go. Great grandpa you been dead all this time, let us go. I have to go in and have an interview, come on Auntie. Come on my friends and a let's go. And when you walk in people do not know what it is about you. They cannot take their eyes up off you. You may not be cute in the given sense; you might not be high fashion model size in that particular sense. You may not be any of those things...but they cannot take their eyes off of you. And, they say of you...ugghhhh...in this incredible way which I (meaning they) cannot understand...but she has charisma. No, what you have is all those people around you.” (Maya Angelou)

Amo-Ryan's Poem

When the drumbeats wisdom, it is
Heard around the world.”
Oya Yansa Omaowaile

Like a gentle breeze
Across a blue orange horizon
Speaking in tongues
Across nations of ancestors
While building bridges of hope.

From a child of slaves
To Kemet and Yoruba land
To the great plains
Reversing cannon
Better suited for us

Moving the funk into words
Like jazz and a blast of a Coltrane
Song
Background whispers
He's going to take US higher
To the humble sounds
Of majestic native flutes
Played above mountain tops

Of gospel induced blues
Formulated Cannon
That address midnight skies
With a low and lasting hum
That we going to be alright.
Oya

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Darabont, F. (1999). The Green Mile. Warner Bros.

CHAPTER ONE: INTRODUCTION

I am invisible, understand, simply because people refuse to see me. Like the bodiless heads you see sometimes in circus sideshows, it is as though I have been surrounded by mirrors of hard, distorting glass. When they approach me they see only my surroundings, themselves or figments of their imagination, indeed, everything and anything except me.

— Ralph Ellison, *Invisible Man*

When I was in middle school, I would get into trouble for talking too much in class. My teachers would write a note home to my mom saying that I had a bad day because I could not stay quiet during the lessons. My mom was a teacher; and we had four timeout corners with literature in each corner for me to read. One afternoon, I chose the timeout corner with Ralph Ellison's *Invisible Man* (1980) Battle Royal story. I read how the special Black boys were all gathered in a room where the real purpose of them being there was hidden from them. They were told that they got the privilege to deliver their greatest talents to White society as they were stripped of their clothes, ushered in front of a coliseum like fighting arena with all of the White townsmen of social status watching. I remember how the invisible protagonist reported he could smell the bourbon and beer on the breaths of the doctors, lawyers, teachers, principals, judges, preachers, and other prominent members of society.

I remember reading about the beautiful White woman naked, with an American flag tattooed to her thigh. I felt the horror of the invisible protagonist's uncontrolled erection as that was the last thing the black boys saw before they were blindfolded and told to fight each other where the last one standing would earn the privilege to deliver their special gift to the prominent White community members. Through deception and quick thinking, the invisible protagonist won. With a mouth swollen, full of blood, and his eyes half closed due to bruising, he delivered

a wonderful speech of diversity and inclusion to the White community members. The boy was awarded a briefcase with the words, “Keep this nigger boy running,” inside of it. I knew then, somewhere, even not consciously; that I must know myself, who I am, from whence I came, whose I was, and to know that I can never be invisible unless I desire to be so.

As a result of the Western approach, which exaggerates European historical achievement and progress, people of African descent can develop a negative view of themselves by believing that only Europeans contributed to world history (Clarke, 2017). The vital force within European domination over African American males is the denigration of Blackness and African contributions to world civilization (Smith, 1995). Inferiorization of the African American male contributes to the forced binary position of choosing their cultural value in either American culture or African culture (Tillotson, 2011). Omi and Winant (1994) report that the most logical way African American males were to survive was through the process of assimilating the value and position of identity superimposed by racism, European supremacy, and European colonialism. This philosophical position is diametrically opposed to the idea that African American men have an African culture that is worthy of acknowledgement (Tillotson, 2011).

This philosophical ideology creates an absence in literature by not addressing the impact of the psychological disruption of slavery upon the disconnection of African identity (Tillotson, 2011). The African American male loses “fortifications of self-respect” (Myrdal, 1944, p. 54) when attempts are made to take Africa from an African American. The philosophical notion that African Americans have no history, cosmology, nosology, or philosophical worldview outside of the Euro-American system is a dangerous “rhetorical ethic” (Ani, 1994, p. xxv). Ani (1994) defined Rhetorical Ethic as:

Culturally structured European hypocrisy. It is a statement framed in terms of acceptable moral behavior towards others that is meant for rhetorical purposes only. Its purpose is to disarm intended victims of European cultural and political imperialism. It is meant for 'export' only. It is not intended to have significance within the culture. Its essence is its deceptive effect in the service of European power (p.xxv-xxvi)

The exaggeration of European cultural and historical achievement as a form of Rhetorical Ethic created what Wright (1984) theorizes as mentacide:

The silent rape of a people's collective mind by the penetration and perpetration of alien culture, values, belief systems, or ideas for the purpose of group destruction or political use of the victim group. Mentacide's method is to control the behavior of the victim through mind control. Mentacide systematically utilizes the institutions which project images, values, beliefs and opinions...creating an illusion which the victim believes to be real until it is too late. (p. 12)

Thus, "the White child will be taught how to rule, and the black child trained to be ruled"

(Wright, 1975, p. 36). From an African philosophical paradigm, African Americans are considered at their healthiest when their value and psychological position operates from their "indigenous cosmological and worldview paradigms" (McDougal III, 2014, p.31).

Minority groups have continuously throughout history had their identities shaped by the European version of cultural reality where African American males have historically become a target (Howard et al., 2012). These statistics paint and reinforce negative images of the potential and future of African American males (Howard et al., 2012). The 17th and 18th centuries portrayed African American males as physically strong, lacking intelligence, with exaggerated sexual prowess that was proportioned very well for subhuman labor. Historically, men of African descent were (and continue to be) feared as a threat to the status quo of European supremacy due to being prejudicially viewed as intimidating, scary, and dangerous (Raheem & Hart, 2019). Consequently, African American males are at an increased risk of psychological

distress from the negative psychological effects of racism, which impact their physical and psychological health (Elligan & Utsey, 1999; Utsey, 1997; Utsey et al., 2002). European culture, values, and oppression have been reported to negatively impact African diasporic men on the conscious psychological level (Kambon, 1999).

In the presence of European value system, the Black personality is extremely vulnerable due to the social reality being controlled institutionally and systemically by the alien European philosophy (Baldwin, 1984). “As a source of coping, some scholars advocate transforming Blacks from a state of dependence on White culture for their identity to a state of independence and self-reliance based on African sources of identity” (Pierre & Mahalik, 2005, p. 30). Within counselor education programs, at the masters and doctorate level, students learn to understand oppression, privilege, and inherent bias through, “diversity-oriented courses such as multiculturalism counseling and social justice/advocacy” (Pieterse et al., 2009). It is reported these courses are focused around racial, cultural, and identity development theories (Cross, 1995; Helms, 1995; Ponterotto, 1988) which do not include a Pan-African philosophical approach to African American identity as an extension of Africa. The limitations of such a learning environment for African American males in counselor education is that it 1.) By nature of its existence, avoids psychological, philosophical, and identity needs of African American males within these programs; 2.) Knowingly or unknowingly posits African identity in a philosophy intended to educate European students in increasing their knowledge of privilege and oppression while methods for African American male student healing from oppression are not within the curriculum.

Problem Statement

“When I discover who I am, I’ll be free.
— Ralph Ellison, *Invisible Man*

African American students in higher education are reported to 1.) Spend more time and energy wondering if they are being accepted or tolerated; 2.) Discerning between whether the words, actions, and intentions of White people are supportive or destructive; 3.) Contemplating different methods to resist oppression as opposed to accommodating to it (Smith et. al; Pierce, 1988). Academic literature suggests that institutions of higher learning can oftentimes embody the systemic racist attitudes of the collective society resulting in African American males experiencing decreases in the expression of their fuller African identity in a culturally affirming manner (Baldwin, 1984; Brooks & Steen, 2010; Pierre & Mahalik, 2005). European values and cosmology are infused throughout racist attitudes and are an unnatural sociocultural system for the personality and identity for African diasporic males (Baldwin, 1984), suggesting that Western society and European cosmology are distorting and misorienting on the African self-consciousness due to being inherently Anti-African (Akbar, 1979; Baldwin, 1984)

In this way, formation of an identity based on European values for African American males becomes a thrust for survival rather than an organismic and culturally affirming identity formation (Baldwin, 1984). In the quest of survival, the identity of the African American male becomes disembodied and repressed into the unconscious. When something is reported to be disembodied, it is reported to be separated from its original substantial structure. In this dissertation research study, “disembodied” is defined as the essence of the African American

males' identity that is separated or existing outside the construct of one's personal and cultural identity where European colonial imperialism creates an alternate persona.

African American Male Disembodiment and African Self-Consciousness

Literature suggests there are strong correlations between the disembodied identity orientation and the superimposition of a European reality structure (Baldwin, 1984). Kambon (1999) reported that the use of European personality and psychological measures upon individuals of African descent can result in invalid characterizations that cause distortions in African reality (Kambon, 1999). Research also demonstrates that African self-consciousness has a positive relationship to African diasporic male's self-esteem (Pierre & Mahalik, 2005). African self-consciousness is defined as, "the conscious level of expression of the African world-view" (McDougal III III, 2014, p. 54). McDougal III (2014) reports that, "African self-consciousness can be nurtured and supported or blocked and suffocated based on the presence or absence of institutions, networks, practices, and organizations that promote a culturally supportive environment" (p. 54). Because of disembodiment, special emphasis should be placed upon the African self-consciousness and culturally affirming African identity as African self-consciousness occurs at a conscious level where acculturation, socialization, and indoctrination are synonymous with acceptance and survival; not liberation or culturally affirming psychological health (Akbar, 1979; Baldwin, 1984).

This dissertation research hoped to reestablish victorious consciousness as termed by Modupe (2003). Victorious consciousness is the idea that Africans have been victorious in the past and can achieve victory again through liberation against colonialism (Modupe, 2003). Acculturation, socialization, and indoctrination serve as instinctual survival mechanisms and are not based on a healthy culture that is the progenitor of healthy African American male identity.

The cultural imperialism of European nationalism has successfully contributed to what Nobles (2013) reported as a cultural derailment of African peoples. Cultural imperialism is defined as,

The systemic imposition of an alien culture to destroy the will of a politically dominated people. The mechanism of cultural imperialism causes cultural insecurity and self-doubt within the dominated group. Separated from their ancestral legacy, they lose access to their source of political resistance. (Ani, 1994, p. xxvi)

In this way, the solidity and culturally affirming image of the African American male has become disembodied.

African American Male Identity Disembodiment and Archetypal Imagery

Marginalization, racism, and European supremacist values increase this identity disembodiment of the African American male and require them to find culturally appropriate coping mechanisms to assist in balancing the challenging oppressive social conditions (Nobles, 1974; Utsey et al., 2000; Utsey & Ponterotto, 1996). Literature suggests the coping mechanisms chosen are used as survival techniques that bind these men to European culture to establish their identity rather than a state of psychological independence using African sources (Baldwin, 1981, 1984; Kambon, 1992).

The literature demonstrates that there are inherent cultural differences in how African culture and European culture utilized archetypal images, including the cultural differences in which African cultures define maleness, masculinity, identity, and mental health (Baldwin, 1984; Kambon, 1992; Pierre & Mahalik, 2005). Literature also suggests that African American personality and mental health are grounded on the principle of “Organismic Survival Maintenance” (Baldwin, 1980b, p. 186), that presumes all normal personality and mental health

identification strives to, “secure, protect, and maintain their own survival” (Baldwin, 1980b, p. 186)

Tois (2011) reports that, “the 21st century student lives in a digitized world rich in technology that combines graphic visuals and print as well as images and sounds designed to complete thoughts and ideas” (p.15). This visual media-related imagery and propaganda continues to require examination in its role in controlling African American male culturally affirming identities (Clarke, 2017). Archetypes are images often found in the unconscious recesses of the mind. Archetypes are defined as innate inborn patterns or modes of behavior that can influence the total personality of the collective human species (Jung, 1981). These inborn patterns are carriers of meaning and culture and are charged with energy for personality expression (Jung, 1981). Pan-African historians, such as John G. Jackson, Dr. Frances Cress Welsing, Dr. Asa Hilliard, Dr. John Henrik Clarke, report that it is important for African American males to be exposed to culturally affirming African images (archetypes) to resurrect the positive identity they once had in the world (Clarke, 2017).

However, much of contemporary counseling literature and practice use European archetypes of masculine identity formation to determine the identity structure of African American males. Wilson (1999) reports that one of the earliest African psychological truths was to “know thyself” (p.15). Tillotson (2011) determined that not knowing oneself induces a pathological condition called amnesia where a people can adopt a foreign identity due to a lack of knowledge of their original history. African Americans have been reported to have lost their history, and in turn, lost their identity. This perpetuates a situation wherein African American masculine traits are never discussed; but rather the characteristics are ascribed to the endurance of oppression. This continues to exacerbate the disembodiment of the racialized gendered

identities and agency reduction formations in African American males as Jung and Tillotson theorized.

Abaissement Du Niveau Mental and African American Male Agency Reduction Formation

The Eurocentric imposition of European supremacy has been shown to prevent oppressed people from psychologically thinking in culturally authentic ways that would improve self-determination and self-actualization (Ani, 1994). The imposition of European culture upon oppressed peoples has led to a decrease of creativity, intellectual freedom, and cultural connection. This is reported to result in deleterious effects upon the ability to willfully and intentionally act in an affirmative cultural interest and increase cultural disunity (Tillotson, 2011).

Academic literature suggests that institutions of higher learning can oftentimes embody the systemic racist attitudes of the collective society resulting in African American males experiencing what Jung (1959) referred to as *Abaissement du niveau mental*. This psychological condition is caused by experiences that decrease the fuller expression and manifestation of the African male personality that impacts the restructuring of the internal personality structure.

Jung (1959) defined *Abaissement du niveau mental* as,

The result of physical and mental fatigue, bodily illness, violent emotions, and shock, of which the last has a particularly deleterious effect on one's self-assurance. The *abaissement* always has a restrictive influence on the personality as a whole. It reduces one's self-confidence and the spirit of enterprise, and, as a result of increasing egocentricity, narrows the mental horizon. In the end it may lead to the development of an essentially negative personality, which means that a falsification of the original personality has supervened. (p. 120)

Jung (1959) theorized the cause of this *Abaissement du niveau mental* to be caused by “Diminution of personality,” which is, “a loss of soul (p. 119), where “complicated exercises are needed if he is to pull himself together for any activity that is conscious and intentional and not just emotional and instinctive” (p. 119). The complicated exercises are theorized to alter the internal psychic structure which Jung theorized as a possession formulated by identity of the ego-personality with a complex (Jung, 1959, p. 122). The researcher wishes to draw a connection between *Abaissment du niveau* and Tillotson’s (2011) Agency Reduction Formations.

Agency reduction formation is defined as, “any system of thought that distracts, neutralizes, or reduces the need and desire for assertive collective agency by African Americans” (Tillotson, 2011, p. 60). These agency reduction formations have been discussed in Afrodiasporic literature as trauma responses to the institution of chattel slavery in America (Nobles, 2013; Tillotson, 2011). Jung’s *Abaissement du niveau mental* decreases the emotional and instinctive functions of African American males and serves as a survival mechanism that bind the fullness of African American male expression. Tillotson’s agency reduction formation functions similarly. African archetypes, on the other hand, can increase conscious and intentional, cultural affirming behavior among African American males as the archetypes possess the ability to free and possess the African American male psyche. Harris (1990) theorized that images hold symbolic and literal power as they reflect and carry the traditional perception of the society which births significance and meaning in the perception and meaning individuals see in themselves, the world, and themselves in the world. Images can be culturally affirming or culturally disaffirming and are the physical representation of archetypes. Much of what is understood as African American culture and African American male dysfunctions are more analogous to archetypal trauma responses to European colonialism that work against

solidity of an African identity. Using a Pan-African epistemology and ontology can assist in understanding the unique types of complexes that African American males manifest as they attend doctoral programs at PWIS and assist with literature and research on resolving these psychological complexes.

Ego identification with a complex or archetypal image, depending on the archetypal image and energy, can increase the African American male's ability to deal with the negative symptoms of cultural imperialism due to pulling of the "loss of soul" or loss of ancestral contact from the unconscious to conscious awareness and positive usage. Jung (1959) theorized that this "possession" occurs when a primitive (primordial) individual (here Jung means a person of African descent) requires a defensive psychic mechanism of adaptation in dealing with social reality. Of this archetype of rebirth, Jung (1959) goes on to say, "I am not prepared to lay down any hard and fast line of demarcation between possession and paranoia" (p. 122).

People of African descent have used methods of divination, relationships with the consciousness, and connection with ancestors to advance civilization (Brewster, 2017). Womack (2013) reports, "Call it the power of the subconscious of the predominance of soul retrieval as it is about jettisoning into the far-off future, the uncharted Milky Way, or the depths of the subconscious and imagination" (p. 2). Lawson (1984) says it this way,

The role of the specialist in medicine is very similar to that in the Zulu system. Though all Yoruba have knowledge of medicine, the oologun, the specialist in identifying the causes and prescribing the cures for the various illnesses that beset the Yoruba, plays a key role. He is the repository of medicinal knowledge. What I find particularly interesting is that he usually works in cooperation with the babalawo, for he as diviner who is supposed to be particularly adept at uncovering the reasons for an illness. But

medicine is not an autonomous system. Its power comes from the gods. In that sense the oloogun is a conduit for healing power” (p.56).

African American males need this healing power to combat racism.

Racism has become a phenomenon that is intellectually understood historically while maintaining the myth that academia, specifically institutions of higher learning, is a safe space for racialized individuals (Smith et al, 2006). African American students are reported to experience emotional, academic, social, and personal challenges (Edman & Brazil, 2009), higher rates of racial stereotyping, stereotype threat, oppression, invisibility within the school curriculum, (Gildersleeve et al., 2011; Johnson-Bailey et al., 2009; Sue et al., 2008), and higher levels of stress than their White classmates resulting in feelings of isolation from social contexts, alienation, marginalization and invisibility (Franklin & Boyd-Franklin, 2000; Gloria & Castellanos, 2003; Wilkins & Lall, 2011). All these experiences impact the identity formation of African American males. African American males are becoming increasingly dissatisfied with oppression, racism, European colonialism, and marginalization while wanting to experience the feeling of home within the United States (Tillotson, 2011).

African American males attending doctoral programs at PWI’s experience Agency Reduction Formations manifested as trauma related diseases due to the endurance of activated psychological and physiological response system (much like hyper-vigilance as a symptom of PTSD) in order to cope with the imperialistic power system imbedded in academia (Smith et al., 2007). These African American males need an epistemology upon their existence that says, “Fatalism is not a synonym for Blackness” (Womack, 2013, p. 55). There are very few studies detailing the specific challenges of identity formation, African American male inclusion in

counseling program curriculum, or African American males' professional development in areas of social justice and advocacy.

African American male doctoral students experience agency reduction formation, Jung's Abaissement du niveau mental, which explains the behavioral patterns that make African American men distance themselves from their collective cultural identity (Tillotson, 2011).

Purpose Statement

The purpose of this dissertation research study is to determine the role of Pan African epistemology and ontology in the development of African American male doctoral student's culturally affirming identity development in counselor education and supervision program. Cultural inclusion within counselor education programs decreases the utilization of disaffirming theories and archetypes that further perpetuate African American male disembodiment and negation of his professional development needs as a growing counselor educator and supervisor.

Research Questions

- 1.) How do African American male doctoral students in counselor education and supervision programs subjective interpretations of the images relate to the African archetypal meanings?
- 2.) How do African American male doctoral students in counselor education and supervision programs make sense of their racialized gendered identity with respect to culturally affirming African images?
- 3.) In what ways can Pan-African epistemology inform counselor education and supervision programs to enhance African American male inclusion?

Significance of Study

I sit with Shakespeare and he winces not. Across the color line I move arm in arm with Balzac and Dumas, where smiling men and welcoming women glide in gilded halls. From out the caves of evening that swing between the strong-limbed earth and the tracery of the stars, I summon Aristotle and Aurelius and what soul I will, and they come all graciously with no scorn nor condescension. So, wed with Truth, I dwell above the Veil. Is this the life you grudge us, O knightly America? Is this the life you long to change into the dull red hideousness of Georgia? Are you so afraid lest peering from this high Pisgah, between Philistine and Amalekite, we sight the Promised Land? (Dubois, 1903, p. 176)

This dissertation research study is significant because it can assist counselor education and supervision doctoral programs in understanding the minoritized culture's view upon social reality and how they experience their social conditions. It is important that counselor education and supervision doctoral programs continue to demonstrate the ability to centralize the importance of community, generational, and historical traumas on African American males to assist the student in building both their critical consciousness and professional identities as a counselor. This dissertation research study resists what, Galtung (1967) theorized as scientific colonialism which asserts, "the center of gravity for the acquisition of knowledge about a people is located outside of that people's lived reality" (p. 313). When African Americans center their lived experiences as their point of origin, in a culturally affirming way, a reduction of incorrect and inferior labels can occur.

This dissertation research study attempts to broaden the current theoretical outlook by utilizing a Pan-African epistemology and ontology that demonstrate African American male experiences of invisibility, covertly forced acculturation, and socialization strategies. A Pan-African way of coming into knowing is culturally affirming for African American male students due to the inherent ability to highlight the alternate ways that African culture constructs and understands African American male identity. A significant benefit of this study is that it can

better assist counselor education and supervision doctoral programs in understanding the systemically infused oppression within the curriculum and its effect on African American male students by addressing what West-Olatunji (2010) reported as systemic rigidity, lack of training, lack of collaboration, inadequate resources, and institutional opposition as barriers to liberatory activism.

This study addresses an important gap in the literature around African American males in higher education and especially counselor education and supervision programs at the doctoral level. Among students pursuing doctoral degrees, African American males comprise the lowest percentage and are under-represented within the field. The significance of this dissertation research study is that it provides ways to better support African American males in their learning which can increase the representation of African American male doctoral counselor educators, supervisors, and practitioners.

Theoretical Framework

This dissertation research study will utilize a Pan-African philosophical paradigm for researching the ways in which African American males relate to African archetypal images. Pan-Africanism is, “an approach to understanding and advancing the lived experiences of Africa and its diaspora. Pan-Africanism in many ways represent an ideology and a method for liberation as such.” (McDougal III III, 2014, p. 35). Zelexa (2011) reports that, in the past and currently, Pan-Africanism is the engine behind African independence and liberatory movements in the African diaspora. Pan-Africanism assists African Americans in holding their African identities and culture while living in America. It honors the challenges and experiences of the Trans-Atlantic slave trade and its impact upon African American social conditions and lived realities. In this way, people of African descent do not have to choose either Americanism or Africanism; but

understand themselves as whole unified beings with a rich cultural history that impacts and informs how they can thrive in modern times.

Methodology

This dissertation research study employed a visual methodology of photo elicitation. Visual methodologies originated out of ethnographic methods and are mostly used in anthropological and sociological research (Glaw et al., 2017). Visual methodologies are reported to bring added depth, assist interviews in opening multidimensional data from participants (Mah, 2015), elicit insight into the diverse worlds of participants (Mah, 2015), and enhance the communication, enhanced rapport building, enabled the expression of emotions and tacit knowledge (the unspoken or unexpressed), and encouraged reflection. This approach acknowledged participant and researcher relationship (Pain, 2012). Using visual methodologies, facilitated communication, enhanced rapport building, enabled the expression of emotions and tacit knowledge (the unspoken or unexpressed), and encouraged reflection. This approach acknowledges participants as experts in their own lives, facilitated empowerment and allowed for collaboration (Glaw, et al., 2017, p. 2)

The researcher utilized archetypal images in semi-structured interviews with African American male doctoral students in counselor education and supervision programs. Data was analyzed from a Pan-African interpretative framework.

Limitations

- The researcher had an impact on how the interviews were conducted, how the data was interpreted, as well as participant expectations. The researcher attempted to improve the research design with reflexivity and credibility checks to reduce bias.

- Qualitative research is interested in active collaboration where the researcher is interested in the participant's responses to the interview protocol which requires the researcher to be reflective about his own experiences. The researcher reflected on his bias in conducting data analysis and analysis to help reduce negative impacts from the biases.
- Participant reports are understood as rich and deep information from participant's subjective psyches and lived experiences and may not be generalizable to the entire population of African American males.

Delimitations

- Delimitations of this dissertation research study were that it orients the epistemology and ontology from a vantage point of Pan-Africanism. This research study is delimiting participation to African American cis-gendered males attending doctoral programs in counselor education and supervision from the Southeast region of the United States.

Assumptions

- Based on previous qualitative research using Photo Elicitation, the researcher held as an assumption that this method deepened the interview data provided by participants.
- The researcher assumed that the participants would understand research protocol questions asked and responded to them honestly.
- The researcher assumed there would be a subjective and archetypal interpretation of the image used within the study.

Key Terms

Abaissement du niveau mental - The result of physical and mental fatigue, bodily illness, violent emotions, and shock of which the last has a particularly deleterious effect on one's self-assurance. The abaissement always has a restrictive influence on the personality as a whole. It reduces one's self-confidence and the spirit of enterprise, and, as a result of increasing egocentricity, narrows the mental horizon. In the end it may lead to the development of an essentially negative personality, which means that a falsification of the original personality has supervened (Jung, 1935).

Archetypes - Innate inborn patterns or modes of behavior that can influence the total personality of the collective human species (Jung, 1935).

African self-consciousness - The conscious level of expression of the African worldview (Baldwin, 1984).

African Diaspora – The worldwide collection of communities descended from native Africans or people from Africa, predominately in the Americas.

Agency Reduction Formation - Any system of thought that distracts, neutralizes, or reduces the need and desire for assertive collective agency by African Americans (Tillotson, 2011).

Cultural Imperialism - The systemic imposition of an alien culture in an attempt to destroy the will of a politically dominated people (Ani, 1994).

European Nationalism – All forms of thought and behavior which promote European hegemony/global White supremacy (Ani, 1994).

European Supremacy – The local and global power system structured and maintained by persons who classify themselves as White, whether consciously or subconsciously determined;

this system consists of patterns of perception, logic, symbol formation, thought, speech, action and emotional response, as conducted simultaneously in all areas of people activity (economics, education, entertainment, labor, law, politics, religion, sex and war). The ultimate purpose of the system is to prevent White genetic annihilation on Earth – a planet in which the overwhelming majority of people are classified as non-White (black, brown, red and yellow) by White-skinned people.

Pan-African – a theoretical concept that originates from the lived experiences of communities of human beings, in particular, developed for African diasporic peoples. Politically and intellectually, Pan-Africanism's ultimate objectives are the liberation (racially, politically, culturally, and economically) and solidarity among African peoples (McDougal III III, 2014).

Menticide - The silent rape of a people's collective mind by the penetration and perpetration of alien culture, values, belief systems, or ideas for the purpose of group destruction or political use of the victim group. Mentacide's method is to control the behavior of the victim through mind control. Mentacide systematically utilizes the institutions which project images, values, beliefs and opinion's...creating an illusion which the victim believes to be real until it is too late (Wright, 1981, p. 12).

Conclusion

Literature reports that the growth of a solid and culturally affirming identity among African diasporic males is in opposition to the European value system (Brewster, 2017). There is a dearth of literature on the utilization of Pan African paradigms to assess African diasporic people in every aspect of social reality. It is important that counselors utilize culturally affirming interventions that can increase the expression of the African worldview in African

diasporic males and decrease the use of identity interventions to characterize African Americans using European values.

CHAPTER TWO: LITERATURE REVIEW

INTRODUCTION

I believe in social justice movements that are liberatory in nature. I believe in social equity of all humans as we all are one branch of the human family. But, when I have to say to the world that my black life matters, I must assume that the basis of me saying that is due to a darker truth that my life, to the world, does not matter. The yardstick used to measure the degree of which my life matters is conditioned by the reason I was brought to this strange place originally. I was brought here as chattel, as a tool for the labor force of European American wealth. My life matters to me. I hold it to the highest degree and most Angelic of tongues. Whiteness as a morality does not have to, though I wish it would that decreases the negative oppressive experiences upon my life. Just please, if not for me, stay out our way and do not hurt us. Excuse me, while I centralize the statement of, I am not your Negro.

I believe as you do, that there are distinctions to be made and kept among data, knowledge, and wisdom. That there should be some progression among; that helps feed and nourish knowledge. That knowledge is the staging ground for wisdom. And that wisdom is not merely what works or what succeeds; nor is it a final authority. Whatever it is, it will always be a search. (Toni Morrison)

The search for the centralization of African American males in counselor education and supervision doctoral programs is difficult due to the social conditions that prevent recruitment, admission, and retention. The purpose of this dissertation research study is to determine the role of Pan-African epistemology and ontology on the development of African American male doctoral students, in counselor education and supervision programs. Pan-African paradigm inclusion within counselor education programs could decrease the utilization of disaffirming

theories and archetypes that cause African American male disembodiment. This can create difficulty in the culturally affirming professional identity negation of agency reduction formations and victorious critical consciousness as a growing counselor educator and supervisor.

This dissertation research study is significant because it can assist with providing counselor education and supervision doctoral programs in understanding the African American males' view upon social reality, how they experience their social conditions, and experiences within their doctoral programs. It is important that Counselor Education doctoral programs continue to demonstrate the ability to centralize the importance of community, generational, and historical traumas on African American males to assist the student in building both their critical consciousness and professional identities as a counselor.

European values and cosmology are infused throughout racist attitudes and are an unnatural sociocultural system for the personality and identity for African diasporic males (Baldwin, 1984), suggesting that Western society and European cosmology are distorting and misorienting on the African self-consciousness due to being inherently anti-African (Akbar, 1979; Baldwin, 1984). In this way, formation of a healthy racialized gendered identity that is based on European values becomes a thrust for his identity survival rather than an organismic and culturally affirming identity formation (Baldwin, 1984). In the quest of educational achievement, the identity of the African American male becomes disembodied and repressed into the unconscious.

The Academic Neoplantation

I was forced to dismantle my racial subjectivity in an effort to participate in objective and rational pedagogy. In trying to function, I was forced to swallow down White privileged knowledge in bitter silence. I was expected to embrace White privilege and

negate my own epistemic privilege. They knew more objectively what it is to be Black and subjected to epistemological violence by psychology than I did as a Black woman. (Chimbganda, 2015, p.36)

It is documented by the National Center for Education Statistics (NCES) that of Black students enrolled in PWIs has increased from 9% in 1976 to 14% in 2008 (NCES, 2010; Haskins, et al., 2013). This increase is hypothesized to be caused by the Civil Rights Act of 1964 and Higher Education Act of 1965 which attempted to ensure that Black students where not denied acceptance at PWIs (Haskins, et al., 2013). Research shows the numbers of Black students attending PWIs are increasing, and Black students continue to have inequitable experiences both in the classroom and within faculty relationships (Guiffrida & Douthit, 2010; McDowell, 2004; Seward, 2009). Data indicates that 39% of Black students successfully graduate from institutions of higher education in comparison to 62% of White students (NCES, 2012; Haskins, et al., 2013). These numbers demonstrate an achievement gap that continues to exist between Black and White students concerning higher education (Rowley & Wright, 2011). It should be noted that although this data is available, there is less information on the experiences of Black students that could help understand the etiology of the achievement gap (Haskins, et al., 2013), especially from a Pan-African lens.

There is sparse literature with a Pan-African lens focusing how African American males, who attend doctoral programs in counselor education at PWI could find African archetypal images as helpful or non-helpful in solving the problems of their social contexts in an affirming manner (Henfield et al., 2011). What is better known is that many of those Black students are successful at PWIs at gaining the support of their institution (Black et al., 2004; Clark et al.,

2000) and at the same time report significant challenges they face throughout their collegiate experiences (Guiffrida & Douthit, 2010; Haizlip, 2012; Johnson-Bailey et. al, 2009).

African American students are reported to experience emotional, academic, social, and personal challenges (Edman & Brazil, 2009) and report higher rates of racial stereotyping, stereotype threat, oppression, invisibility within the school curriculum, (Gildersleeve et al., 2011; Johnson-Bailey et al., 2009; Sue et al., 2008) and experience higher levels of stress than their White classmates resulting in feelings of isolation from social contexts, alienation, marginalization and invisibility (Franklin & Boyd-Franklin, 2000; Gloria & Castellanos, 2003; Wilkins & Lall, 2011). Black students enrolled at PWIs reported fewer interactions with faculty when compared to Black students enrolled at a Historically Black Colleges or Universities, which also constellated feelings of isolation and invisibility (United States Commission on Civil Rights, 2010).

There are significantly lower numbers of African American students pursuing graduate degrees than those pursuing undergraduate degrees which intensifies the isolation and invisibility that the Black students feel (Pryor et al., 2012). Black graduate students report much of their dissatisfaction with their graduate programs being due to the lack of faculty of color within their programs (Haizlip, 2012; Maton et al., 2011), many aspects of their curriculum not being relatable to their experiences, lack of usefulness, and lack of applicability outside the classroom (Bowie, 2003; Grogan, 1999; Seward, 2009).

Researchers believe these challenges that the African American graduate students face stem from the unexamined Whiteness and White privilege infused in individuals, institutions, and organizations (Diangelo, 2006; Taylor et al., 2009). White privilege exists within all cross-cultural interactions and is oftentimes unspoken, unnamed, and invisible (Pinderhughes, 1989)

where Whites hold the power while people of color engender systematic and economic disadvantages (Nelville et al. 2001). Sue et al., (2008) conducted a qualitative study to explore types of microaggressions that Black Americans experienced and the meanings they associated to the different types of microaggressions Sue et al. (2007) defined microaggressions as:

brief and commonplace daily verbal, behavioral and environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative racial slights to the target person or group, and are expressed in three forms: microassaults, microinsults, and microinvalidations (p.72).

Focus groups were used to allow social interaction to explore what the researchers termed “a new area of investigation” Sue et al., 2008, p. 86) to capture the fullness and depth of participant’s experiences. (The participants were solicited by methods of posting flyers at local graduate schools, classroom visits, and emails to Black student campus groups at a graduate school in the Northeast United States (Sue et al., 2008). Each participant had to identify as Black or African American and had to have personally experienced or witnessed racist incidents (Sue et al., 2008). Data collection was conducted through a demographic questionnaire and an interview protocol of eight questions produced diverse examples of microaggressions, including effects that they had upon the participants and exploring the meaning.

The results illustrated 6 themes of meaning that the participants attributed to specific microaggressive incidents 1.) Assumption of Intellectual Inferiority; 2.) Second-Class Citizenship; 3.) Assumption of Criminality; 4.) Assumption of Inferior Status; 5.) Assumed Universality of the Black American Experience; and 6.) Assumed Superiority of White Cultural Values/Communication Styles (Sue et al., 2008). Limitations of the study included a nonrepresentational population of Black individuals, twice as many women as men participated,

the terminology used in identifying the microaggressive themes could have been influenced by the protocol questions and there is not currently an instrument quantifying racial microaggressions. A further limitation is that it is not known the level of education of the participants. The above literature suggests that African Americans experience oppressive experiences in their search for educational degree achievements.

African Americans, Education, and Oppression

Literature suggests that, despite the current theme of multiculturalism and social justice within the counseling literature and programs (Holcomb-McCoy & Day-Vines, 2004; Ratts, DeKruyf, & Chen-Hayes, 2007; Singh et al., 2010), research still indicates that Black doctoral students experience marginalization, disconnectedness from faculty, as well as the items important to them remain invisible within the greater graduate curriculum (Gomez, et al., 2011; Haizlip, 2012; Henfield et al., 2011). Literature suggests that current themes in multiculturalism and social justice are neoliberal, postmodernist, and nativist in scope and practice (Tillotson, 2011). Multiculturalism and social justice are methods of ARF due to, “a symbiotic relationship between neoliberal ideas, the conservative movement, and postmodernism” (Tillotson, 2011, p. 53). Neoliberal ideology deals with socio-economic, class differences, sexuality equity, yet does not deal in racial politics in a way that is not pacification (Tillotson, 2011; Yetes, 1971). The conservatist and neo liberal position, “accepts the reality that a strident spirit of anti-egalitarianism and its concurrent operational components---most notably racism, prejudice, bigotry, and discrimination have any appreciable effect on Black reality in contemporary America” (Tillotson, 2011, p. 54).

Haskens, et al., (2013) conducted a Phenomenological qualitative study to understand the essence of how Black Americans experience their counseling programs. The researchers

chose a master's program at a Southeastern PWI that had an estimated 1,400 students enrolled in the graduate programs at the university (Haskens et al., 2013). The counseling graduate program had a total of 71 students enrolled where there were 51 White students, 10 Black students, 3 Asian students, 3 Hispanic/ Latino, 3 multiracial, and 1 student who did not identify a race or ethnicity (Haskens et al., 2013).

The criteria for participation were to identify as Black, identify as a masters counseling student, and have completed 12 credit hours within the degree program (Haskens et al., 2013). The researchers contacted program coordinators to create a list of all the Black students that were enrolled, and the researchers sent an email to the 10 Black students enrolled (Haskens et al., 2013). Of the 10 Black students, 8 were agreed to participate, 7 were females and 1 was male (Haskens et al., 2013).

The researchers used a total of three focus groups lasting 60 minutes in duration while one was used as a pre-focus group session to provide the participants with an overview of the study, the purpose, the role of the participants, the importance of confidentiality, and how the focus groups would be conducted (Haskens et al., 2013). Results illustrated 5 themes that the Black participants at the PWI experienced isolation, tokenization, lack of inclusion of Black counselor perspectives within course work, differences between support received by faculty of color and support received by White faculty, and access to support from people of color and White peers (Haskens et al., 2013). The first 3 themes the participants labeled as microaggressions while the last two were labeled as ways that both White faculty and faculty of color (and peers) provided support (Haskens et al., 2013).

Limitations of this study included a low representation of Black males among the participants resulting in loss of specific perspectives and experiences of Black males in master's

counseling programs. Another limitation was the number of focus groups that were held; the authors reached saturation and decided that additional focus groups would not lead to additional information (Haskens, et al., 2013).

In looking at the specific literature on Black graduate students enrolled in psychology and counseling programs there is a documented increase in cross-racial supervisory relationships (Nilsson & Duan, 2007) where racial minorities are often placed in supervisory relationships with White supervisors (Fong & Lease, 1997). The cultural backgrounds of both supervisee and supervisor can drastically affect the processing, dynamic, content focused on, and outcome of supervision (Bernard & Goodyear, 2004; Brown & Brown-Landrum, 1995; Garrett et al., 2001).

Supervision provides an important role in counselor education (Loganbill et al., 1982) and much is still unknown about how cross-cultural supervision effects ethnic minority students (Estrada et al., 2004; Fong & Lease, 1997; Goodyear & Guzzardo, 2000). If White supervisors are unaware of their White Privilege, they can become susceptible of projecting the mainstream White-American values, beliefs, and perspectives onto the behaviors of minorities who they evaluate. Neglecting the culture and experiences of minority counselors in training can increase symptoms of racial battle fatigue (Brown & Brown-Landrum, 1995; Fong & Lease, 1997).

Racial Battle Fatigue Among African Americans in Education

Jenkins (2015) reports racial battle fatigue is a social phenomenon used to explain interdisciplinary conceptual frameworks to assess the psychological effects of racism, oppression, and European supremacy on people who attend PWIs. Smith et al. (2007) define RBF as the

social-psychological stress responses (e.g., frustration; anger; exhaustion; physical avoidance; psychological or emotional withdrawal; escapism; acceptance of racist

attributions; resistance; verbally, nonverbally, or physically fighting back; and coping strategies) associated with being [a person of color] on historically White campuses. (p. 552)

Counselor Education programs and supervision can be susceptible to the Marxist claim of a process of production is at the same time a process of reproduction (Marx, 1969) where the African American male counseling student is expected to reproduce the dominant ideology, forms of knowledge, and legitimize the hegemonic curriculum where professors and supervisors acknowledge students who use the linguistic style of the dominant culture (Giroux, 2011). It is to this experience that a different layer of theory and analysis of the narrative is crucial in understanding the unique narratives of African American male counseling students at PWIs.

Racial Battle Fatigue is a natural psychic response to living within European upremacist cultural system within higher education while experiencing “heightened distress, especially when facing potential perils because of tough, violent conditions, or the perception that one’s life, personal dignity, or character is being threatened” (Smith et al., 2007, p. 4). The researcher theorizes that no matter the name of the act, whether RBF or specific and acute trauma, it is a direct extension of ARF alone. A “social-psychological stress response” (p. XX) is synonymous with trauma in both definition and psychic responses to the stress/trauma. The clinical definition of trauma is an:

Event that is experienced in which the life, physical safety, or physical integrity of the patient or another person was threatened or actually damaged; and the patient must have experienced intense fear, helplessness, or horror in response; continue to reexperience the traumatic event after it is over (e.g. flashbacks, nightmares, intrusive thoughts, and emotional and physiological distress in the face of reminders of the

event); seek to avoid reminders of the event (e.g. avoidance of thoughts feelings, and conversations about the event; avoidance of people, places, and activities that are associated with the event; difficulty recalling aspects of, or the totality of the event; diminished interest formerly pleasurable activities, feelings of detachment; and a sense of a foreshortened future); exhibit signs of persistent arousal (e.g. difficulty with sleep, increased irritability, concentration problems, scanning of environment for danger, and heightened startle responses. (Luxenberg et al., 2001)

The constellated symptoms associated with RBF that occurs in African Americans attending PWIs and trauma responses to social and psychological stress have overlapping symptomology and ways of avoiding the perceived threat. Literature reports that attempts to suppress the stress reactions from the mental, physical, psychological, and spiritual effects of European supremacist culture imbedded in educational institutions (Almeida, 2015).

African American males are reported to relive these experiences and memories as being victims of an educational culture, these memories rarely fade from their psyches, and oftentimes become a part of the person's life narrative (Hooks, 2004). Literature suggests that trauma related diseases resulting from RBF are due to African Americans having to endure an activated psychological and physiological response system (much like hyper vigilance as a symptom of PTSD) in order to cope with the fatigue of institutional racism in higher education academia (Smith et al., 2007).

Anzaldua (1990) reports that racialized individuals are:

We who are oppressed by racism internalize its deadly pollen along with the air we breathe. Make no mistake about it, the fruits of this week are dysfunctional lifestyles, which mutilate our physical bodies, stunt our intellects and make emotional wrecks of

us. Racism sucks out the life from our bodies, our souls...Racism is especially rampant in places and people that produce knowledge. (p XIX)

It would stand to reason that racial battle fatigue effects African American males in higher education at predominately White institutions, particularly doctoral programs, and manifests itself into psychic complexes of an archetypal nature (archetypal trauma) that can be analyzed empirically. Welsing (1991) reported that, “the White personality, in the presence of color, can be stabilized only by keeping blacks and other non-Whites in obviously inferior positions” (p. 9).

Oh precious is the flow,
That makes me White as snow
No other font I know
Nothing but the blood of Jesus

Translation: “As long as the genetic material from the Black male is spilling on the ground from castration, Whites can remain White as snow.” (Welsing, 1991, p. 69)

Literature demonstrates that the African American male has historically been the central problem to European supremacy, racism, and European genetic survival. The European collective psyche holds that the African American male is the greatest threat to the maintenance of European supremacy and colonial domination (Welsing, 1991). African American males are reported to have the greatest amount of genetic material and can impose sexual relationships that can cause White genetic annihilation (Welsing, 1991) “Thus, Black males must be attacked and destroyed in a power system designed to assure White genetic survival” (Welsing, 1991, p. iv). Literature reports that racism is the method for White genetic survival and exists as a manifestation of agency reduction formation in African American males (Ani, 1994; Welsing, 1991; Tillotson, 2011;). This agency reduction formation in African American males have

sparsely been studied doctoral programs in counselor education and supervision.

African American males in Counseling Education and Supervision Doctoral Programs

Research reports that African American males make up 4.25% of CACREP doctoral counselor education and supervision programs (CACREP Vital Statistics Report, 2015). In comparison, African American women comprise 19.82% enrollment in doctoral level counseling education programs and European males are 14.30% (CACREP Vital Statistics Report, 2015). Of the 684 CACREP accredited master's level counselor education programs, African American males make up 2.82% of enrollment while African American women make up 15.53% and European males 10.80% (CACREP Vital Statistics Report, 2015). Ward (2017) conducted a study to assess the lived experiences of African American males enrolled full-time in CACREP master's and doctoral level counselor education programs. Results from the study demonstrated that finances, obligations, patience, debates, tokenism, and representation were the challenges that African American male students face (Ward, 2017.)

Adams (2018) conducted a qualitative dissertation on African American males' sense of belonging who were enrolled in doctoral counselor education programs at predominately White institutions. Research indicates that establishing relationships with faculty, support with research agendas, African American masculine identity authenticity were challenges to African American male's sense of belonging. Branch (2018) conducted a phenomenological research study looking at the lived experiences of African American male counselor and counselor educators. This research study indicated mentorship, negative stigma related to counseling, lack of representation of Black males in the profession, lack of diversity, inclusion, and value of African American males in the profession, and the importance of recruitment and retention African American males in the profession are challenges for African American males (Branch, 2018). Gradre (2015)

reports that 1.9% of African American males who enroll in counselor education programs graduate and report being unsatisfied with the process of degree obtainment. This dissertation research study will attempt to show the correspondence between African American males, education, and oppressive systems that cause agency reduction formations among the racialized identities of African American males in doctoral programs in counselor education and supervision.

The Invisible Jim Crow: Agency Reduction Formation in African Americans

The researcher's goal is to demonstrate the connections to oppression and racism as manifestations of agency reduction formations among African American males. Agency reduction formation is defined as, "Any system of thought that distracts, neutralizes, or reduces the need and desire for assertive collective agency by African Americans" (Tillotson, 2011, p. 60.). The African American male has been the historical victim of:

- 1.) Materialization – This begins with the separation of spirit and matter. This separation, in turn, results in the denial of spirit (despiritualization), loss of meaning, and the loss of the cosmos (interrelationship).

- 2.) Despiritualization – The denial of spiritual reality. The inability to experience spirit.

Objectification used ideologically results in the desacralization and despiritualization of the universe.

- 3.) Objectification – A cognitive modality which designates everything other than 'self' as object. This process mandates a despiritualized, isolated ego and facilitates the use of knowledge as control and power over other.

- 4.) Lineality – The interpretation of phenomena as being made up of unidimensional, separate entities arranged in sequential order. This conception is necessarily secular and results in desacralization. It denies circularity and the spiral of organic development. It prevents transcendence of ordinary time and space, thereby denying ancestral ontological experience.
- 5.) Descralization – The alienation and objectification of nature. In this view, nature becomes an adversary. This approach to reality originates in unnaturalness.
- 6.) Dichotomization – A mechanism which accompanies objectification. It is the splitting of phenomenon into confrontational, conflicting parts. It facilitates the pursuit of power over other and is therefore suited to the European Asili (logos of a culture).
- 7.) Cultural Othering – A conceptual/existential construct which allows Europeans to act out their most extreme aggression and destructiveness, while simultaneously limiting their collective self-destruction on a conscious level.
- 8.) Rhetorical Ethic – Culturally structured European hypocrisy. It is a statement framed in terms of acceptable moral behavior towards others that is meant for rhetorical purposes only. Its purpose is to disarm intended victims of European cultural imperialism. It is meant for ‘export’ only. It is not intended to have significance within the culture. Its essence is its deceptive effect in the reservice of European power.
- 9.) Scientisim – The ideological use of ‘science,’ defined Eurocentrically, as an activity which sanctions all thought and behavior; that is, science becomes sacred, the highest standard of morality.

The theoretical framework that guides this study is Pan-Africanism which is a paradigm designed with, “an ideology and a method for liberation” (McDougal III III, 2014). The use of a

Pan-African paradigm for this dissertation research study re-establishes a culturally affirming history of African American male presence in the world history. The core tenets of Pan-Africanism that guide this dissertation study are:

- 1.) The experiences of people of African descent are worthy of study (Kershaw, 1992).
- 2.) African people have unique and distinctive cultural and historical experiences (Kershaw, 1992).
- 3.) The best way to understand African people is first and foremost from their own perspective.
- 4.) A people's worldview determines what constitutes a problem for them, and how they approach solving problems (Mazama, 2003).
- 5.) The fundamental substance of all reality is spirit, and not everything that is important is measurable (Mazama, 2003; Nobles, 1992).
- 6.) The ultimate aim of all research in Africana studies must be to empower and liberate people of African descent (Kershaw, 2003; Mazama, 2003).
- 7.) African people's experiences can be used to help gain a greater understanding of the human experience (Kershaw, 1992).

This dissertation research study attempts to add to the current literature on the importance of Counselor Education doctoral programs continuing to demonstrate the ability to centralize the importance of community, generational, and historical traumas on African American males to assist the student in building both their critical consciousness and professional identities as a counselor. This identity was established by African ancestors of African Americans to utilize as psychological interventions to solve our social problems from a culturally affirming reference. There are many challenges that reduce the agency and autonomy of the collective African American male identity formation. Literature specific to African

American males in counselor education doctoral programs is limited, just as the number of African American males within these programs are. The researcher is interested in how African archetypes can decrease agency reduction formations and archetypal trauma/psychological complexes of African American males in counseling education and supervision programs using a Pan-African paradigm to guide the study.

Agency Reduction Formation and the African American Masculine Identity

The English is no more going to give up Englishness than the Tiger is giving up Tigerness. Suggesting the death of identity or the end of essentialism or the completion of the search for stability is nothing less than a betrayal of the oppressed. (Asante, 2002, p. 110)

Historically, racism has been studied from a sociological viewpoint where the racism is seen as a social phenomenon and a social problem. Dubois (1898) reported that a social problem, “is the failure of an organized social group to realize its group ideals, through the inability to adapt a certain desired line of action to given conditions (p. 2)”. Dubois went on to say that a social problem is a dynamic relationship between social conditions and social actions to solve for the reason racism exists and targets African Americans (1898). “Appeals to ‘reason’ have not been either an effective vaccine against the ravaging viruses of racism and invidious ethnocentrism or an antidote to the social ills they produce” (Outlaw, 1996, p.12). Racism acts as a method of European colonialism which increases Agency Reduction Formation in African American males (Asante, 2002; Tillotson, 2011). Cross’ (1971) Nigrescence model outlines stages of development of racial identity. The Nigrescence model is seen as a model of assimilating racialized gendered identity into Eurocentrism and suggest an identification of Pan-African culture as an extreme stance and a lower level of development. This dissertation

research study's goal is to center a culturally affirming Pan-African identity and decentralizing Eurocentrism and assimilation tactics as a form of coping with racism.

Agency Reduction Formation (from here on being called ARF) is, “Any system of thought that distracts, neutralizes, or reduces the need and desire for assertive collective agency by African Americans” (Tillotson, 2001, p. 60). African American males have historically been required to disembody their ancestral African identities. This act of ARF provides European colonialism the power to limit the application of an African social reality among African American men (Choi, 1997). “To abandon oneself from one's history requires the individual to dislodge from their identity” (Tillotson, 2011, p. XXX).

African American male identity is reported to be an offense to the psychological oppressor and the psychological ethos that binds their identity to the cultural imperialistic structure (Ani, 1994; Brewster, 2017; Welsing, 1991). In this case, the psychological oppressor is not as easy to allocate as a person or a group of people objectively (Ani, 1994). In Pan-African philosophical frame, the force behind psychological oppression, cultural imperialism, and racism is not only the same force; but a Yurugu spirit (psychological complex) that is maintained by a pattern of unnatural psychological constructs. In the Dogon tradition, a Yurugu is seen as a spiritual being who creates discord, disharmony, and conceived out of a denial of the natural order of the interconnectedness of the cosmos (Ani, 2004).

This being is reported as lacking in spiritual (psychological) knowledge, with consistent internal conflicts that breed societal threats (Ani, 2004). Historians have detailed what this Yurugu complex has done to the First World people, other branches of the human family, even Europeans themselves. This unnatural psychology is a pandemic effecting everything and everyone European Colonialization touches. It has touched me, and I needed to detail its pattern

quite like how my ancestors gave us the archetypal formulas for us to solve, in cultural psychological unity, the problems of our day.

It is observed as difficult for the pioneers of psychology to create the Eurocentric study of the soul without being complexed by and with this Yurugu psychological complex. This has contributed to the innumerable distortions and derailments of the African spirit in people of African descent causing what Dubois (1903) described as:

One ever feels his two-ness, —an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder. The history of the American Negro is the history of this strife – this longing to attain self-conscious manhood, to merge his double self into a better and truer self. In this merging he wishes neither of the older selves to be lost. He does not wish to Africanize America, for America has too much to teach the world and Africa. He wouldn't bleach his Negro blood in a flood of White Americanism, for he knows that Negro blood has a message for the world. He simply wishes to make it possible for a man to be both a Negro and an American without being cursed and spit upon by his fellows, without having the doors of opportunity closed roughly in his face. (p.5)

This “Double Consciousness,” this “twoness” trapped in my one body was put prophetically and psychologically. The answer to this twoness is what this dissertation sought to determine. And just as it is said that if you tell a story deep enough; you will find it archetypal. This research dissertation is intended not for a particular people, but for a type of energy that lies in varying levels of dormancy, inactivity, repression, or expression. The opposite of the Yurugu. African reality of the interconnectedness of cosmic spirit matter is needed to understand the cultural

collective self, psychology, and our connection to the universe. As to with me, and the African man, he too must understand who he is before he can set out to reduce the effects of internalized oppression and internalized superiority caused by European Cultural Imperialism. The Yurugu that exists beyond consciousness creates disharmony in both the material (physical) and spiritual (psychological) life and has been arguably the greatest agent to the negative effects of all branches of the human family that has been touched by European Cultural Imperialism thorough the method of racism. It is the purpose of this dissertation research to present in this section that all the phenomena that are possessed by this Yurugu complex acts contributors to the ARF in African American males. Understanding the essence of this Yurugu psychological complex and its ability to projective identified into nature (society) posing as spirt instead of matter effects people under colonial rule. Ani (1994) reports, “This study looks to establish Cultural Imperialism as the Asili of European Utamaroho and Utamawazo of, not only European Imperialism and European Nationalism; but also, outline each construct that composes and patterns this Yurugu. Within this study Asili is defined as: The logos of a culture, within which its various aspects cohere.

It is the developmental germ/seed of a culture. It is the cultural essence, the ideological core, the matrix of a cultural entity which must be identified in order to make sense of the collective creations of its members (Ani, 1994, p. xxviv).”Within the Dogan tradition a Yurugu is an entity or being whose purpose is to cause disorder in the universe (Ani, 1994). This being was infused with the symbolic power to oppose natural order due to this entity having lower levels of “spiritual sensibility” and who is in constant conflict with its own cognition and is threatening to the well-being of humanity (Ani, 1994, p. xxviii).” It is also of interest of this

dissertation research study to gain an understanding of what psychological processes are responsible for why the First World People trigger an increased intensity, deeper severity, increased duration, and frequency of the racial syndrome; and to establish a baseline cause for future studies to consider such manifestations as a clinical pathology worth psychological and psychiatric attention.

The Asili of Cultural Imperialism as the Utamaroho and Utamawazo of European Nationalism, White Nationalism employing the methodology of racism. This mobilization of specific psychological mechanisms can be hypothesized as creating a psychiatric Yurugu in the psychological identity of the European. leading to (Dobbins & Skillings, 2000). This dissertation research proposal seeks to present a theoretical psychological model to investigate the European Cultural Utamawazo. In the Dogan tradition, a Utamawazo is the structured thought and philosophy of a culture. Ani (1994) defines Utamawazo as, “the way in which cognition is determined by a cultural Asili. It is the way in which the thought of members of a culture must be patterned if the Asili is to be fulfilled” (xxv).

The Asili of a cultural collective group is the logos or essence of a culture that characteristics all adhere to. “It is the cultural essence, the ideological core, the matrix of a cultural entity which must be identified in order to make sense of the collective creations of its members (Ani, 1994, p. xxv).” The European Utamawazo is observed as having a “racial psychology that has brought the world to the brink of disaster (Bradley, 1978, p. 3)” by cultural imperialism. By presenting a psychological model that delineates psychological complexes that assist in maintaining the European Utamawazo as a psychological evolutionary process done

simultaneously on the personal and cultural collective levels. This dissertation research study is heavily guided by Marimba Ani's work entitled *Yurugu: An Afrikan-Centered Critique of European Cultural Thought and Behavior*. Ani (1994) asserts that, "Intellectual decolonization is a prerequisite for the creation of successful political decolonization and cultural reconstruction strategies" (p. 1).

Brewster (2017) asserts that, "But for African American children, the encouragement of these qualities of self-esteem will be placed against the collective views held of the society at large" (p. 13). Therefore, this dissertation research study is an intentionally aggressive polemic (Ani, 1994). The reduction of the "Double Consciousness," the "twoness," Eurocentric internalized oppression is to reintegrate the part of the African American identity that believes itself to be split. The African conceptualization of the cosmos has been the most advanced medicament to understand the interconnectedness of African identity to nature, and the cosmos. It is the Ausar that sleeps and dreams, the essence that connects all sentient beings, and is responsible for everything that grows. The imperialistic structure of European colonialism is the disembodiment of the Ausar in African American males and is a form of ARF can be studied from a Pan-African psychological lens.

Literature demonstrates that the African American male has historically been the central problem to European Supremacy and racism and White genetic survival. The European collective psyche holds that the African American male is the greatest threat to the maintenance of European Supremacy and colonial domination (Welsing, 1991). African American males are reported to have the greatest amount of genetic material and can impose sexual relationships that can cause White genetic annihilation (Welsing, 1991) "Thus, Black males must be attacked and destroyed in a power system designed to assure White genetic survival" (Welsing, 1991, p. iv).

Literature reports that racism is the method for White genetic survival and exists as a manifestation of agency reduction formation in African American males (Welsing, 1991; Tillotson, 2011; Ani, 1994). Research shows the numbers of Black students attending PWIs are increasing, and Black students continue to have inequitable experiences both in the classroom and within faculty relationships (Guiffreda & Douthit, 2010; McDowell, 2004; Seward, 2009).

Jung's Theory of Archetypes

Archetypes are psychic information that demonstrates an innate inborn pattern or mode of behavior that can influence the total personality of the participants (Jung, 1981). These inborn patterns are carriers of meaning, charged with personality, and are called archetypes (Jung, 1981). Archetypes, in themselves, can never be an object of consciousness due to only the image that represents the archetype can become available for conscious awareness. The archetypal image holds the meaning of the archetype, has fixed qualities, serves as a basic pattern for man's behaviors, and limits the possible ranges of action (Jung, 1981).

Maloney (1999) conducted a descriptive study that investigated whether archetypal themes affect adult's preferences for archetypal images by activating the emotional-imaginal innate mental structures known as archetypes. The researcher used a convenience sample to select 151 non-patient participants of which 84 were men and 67 were women (Maloney, 1999). There was not a cultural breakdown of the participants, which I see as a limitation to the study. The researcher selected the archetypal themes of mother and hero where for each archetypal image three versions were chosen 1.) a positive; 2.) a negative; and 3.) a non-anthropomorphic version (Maloney, 1999).

The researcher found that results from this empirical study were consistent with archetypal theory in that archetypal structure underlies adult's affective responses and affects adult perception (Maloney, 1999). The researcher also found that the more engaging and mythopoetic a question was the more likely an archetypal image would arise and have an effect on adult perception (Maloney, 1999). This demonstrates to the current researcher that "archetypal themes are robustly relevant in adult cognition" and that the innate structure of the human mind shapes experience and culture (Maloney, 1999, p. 111).

Literature demonstrates that archetypal images have a highly charged psychic emotional nature and, as Jung theorized, "summons up a voice stronger than our own" (Jung, 1966, p.82). Hillman states:

One thing is absolutely essential to the notion of archetypes: their emotional possessive effect, their bedazzlement of consciousness so that it becomes blind to its own stance. By setting up a universe which tends to hold everything we do, see, and say in the sway of its cosmos, an archetype is best comparable with a God (Hillman, 1975, p. xix).

The researcher's role is to be vigilant to the projective making factors within the interviews and the archetypes flowing through both researcher and participant. It is important to illustrate the affect archetypes have upon adult perception through Jung's theory of complexes.

Theory of Complexes

The discovery of the Theory of Complexes dispelled the preconceived notion that it was possible to investigate isolated psychic events as complexes are constellated in relationship to outward situations. The theory's epistemological foundation is on the energetic perspective of

physical events, namely, that an event can be traced back from effect to cause on the premise that energy underlies the phenomena that undergoes a change that will eventually lead to equilibrium (Jung, 1981). Taken as a psychic fact, Jung found that an external event tended to release or set forth a psychic process where specific contents were “constellated” or mobilized together for some action (Jung, 1981).

A person who is constellated in this way automatically and without conscious choice takes up a position where he can be expected to behave in a definite manner (Jung, 1981). Within the energetic perspective, the person who behaves in this definite manner is not the focus, but on the relationship between the constellated person and the energy that was mobilized (Jung, 1981). It is important to note as Jung did, that this constellation is unconscious and automatic and is not subject to the intentions of the ego or personal will due to complexes “possessing their own specific energy (Jung, 1981, p. 94). The discovery of the Theory of Complexes also dispelled society’s inaccurate assumption that “I possess a complex;” rather it would be much more psychologically accurate to say that a “complex has possessed me.” If this thought is expounded upon, it would almost but shatter the theory of unity of consciousness and of the supremacy of the ego (Jung, 1981).

A feeling-toned complex is “the image of a certain psychic situation which has a strongly accentuated emotionality and is, moreover, incompatible with the habitual attitude of consciousness (Jung, 1981, p. 96).” Jung noted that the complex had a powerful core element and additional constellated associations. The nucleus of the complex is theorized as containing two elements: 1.) An experiential event connected to the environment; and 2.) An inner factor within the individual that was determined by the individual’s specific disposition (Jung, 1981). It

is important to note that the nuclear portion of the complex was characterized as having an intensity of stored emotional energy (Jung, 1981).

Most modern Jungians still agree with the original formulation of the complex and that the deeper one investigates the biology of the complex the more they appear to be splinter psyches (Jung, 1981). This notion was held up in Dream Psychology when complexes would appear in dreams in personified form where there was no conscious will to suppress their expression. On the concern of the etiology of complexes, Jung believed that a trauma, emotional shock, or moral conflict took place that impeded the organism's ability to take in the wholeness of one's nature (Jung, 1981). Naturally a splitting process occurs where only tolerable portions of one's nature can be taken into conscious attention, while the other parts are repressed or suppressed into the unconscious where they are free to act of their own volition (Jung, 1981). While in the unconscious, complexes have the ability to integrate the ego that can produce a momentary "unconscious alteration of the personality which Jung termed as identification with the complex (Jung, 1981, p.98). When it comes to unconscious complexes:

Consciousness behaves like someone who hears a suspicious noise in the attic and thereupon dashes down into the cellar, in order to assure himself that no burglar has broken in and that the noise was mere imagination. In reality he has simply not dared to go into the attic (Jung, 1981, p. 99).

One would not have to look much further than the concept of object permanence in infancy that what seems to be invisible does not exist, and that only the neurotic, emotionally disturbed, or psychotic individuals have the privilege of complexes. Jung points out that it is quite the contrary; that the tendency to make the complexes unreal proves their existence and

importance (Jung, 1981). It is important for this proposal to note that complexes are universal inner phenomena of life that no human can ever fully escape from no matter the epoch that they find themselves in.

With the description given thus far on the nature of the complex, it would not be so difficult to understand why an individual or collective culture would have the need to resist or eliminate the idea of the complex as both above consciousness' understanding of morality and a "characteristic expression of the psyche (Jung, 1981, p.101). Freud believed that the royal road to the unconscious was the dream, while Jung believed that the "rough and devious" road to the unconscious was through the complex (Jung, 1981, p.101). Mentioned earlier, the complex theory was able to prove that it was not possible to investigate isolated psychic events and that such an investigation took place in conversation or dialogue among two or more people (Jung, 1981). It is to support the thought that there is emphasis on the co-creation of the narratives and the analysis of the dynamic pair of researcher and participant.

The researcher is placing heavy emphasis on the archetypal images and complexes that are constellated within the photo elicitation interviews of the participants because of the inherent ability for the archetype to be both personal, culturally, and universal simultaneously which supports a need for the oppressed voice of the African ancestral spirit to be uniquely heard while belonging to the greater collective of human experience. African American doctoral students in counselor education continue to experience invisible and systemic forms of oppression that manifest in their psyches as archetypal complexes. These archetypal complexes originate from the European's projection of their inner shadow onto the color of African American male's skin (Brewster, 2017).

Nigredo, Darkness, and the African American Man

Just to think that this race of Black men today, are slaves and the object of scorn, the very race to which we owe the origins of our arts, sciences and even the use of speech (M. Constantine DeVolney, *The Histories*, 1783 ACE)

It has become a very powerful insight to know that the symbolic relationship between darkness and light does not become a formula for morality until after light separates dark (Cirlot, 1971). This means that darkness did not signify evil or “gloom” originally, but rather to the original state of chaos before the differentiation of matter (Cirlot, 1971, p. 76). Black boys find that their skin color became synonymous with the dark and darkness and I projected that the White boys I grew up with were synonymous with the light since their skin hues were closer to it. It is important for this section to discuss the archetype of the Shadow as it relates to the Black American male. Set is an important archetypal image for the shadow as he is the personification of all unregulated force, the cause of the fragmentation of the ego consciousness, and the vehicle from which, after his sublimation, the soul returns to its rightful position (Ashby, 2007; Clarke, 1959). It is important to note that with the Shadow and Set that what symbolically kills you aids in the resurrection process.

Horus has seized Seth; he has put him beneath you so that he can lift you up. He will groan beneath you as an earthquake...Horus has made you recognize him in his real nature, let him not escape you; He has made you hold him by your hand, let him not get away from you (Pyramid Texts)

In Jungian Psychology the shadow is usually defined as In Jungian Psychology the shadow is usually defined as the personification of certain aspects of the unconscious personality

that could be integrated into consciousness, but for different reasons, are not (von Franz, 1995). Jung (1959) theorized that the shadow (along with the anima and animus) exerts the most “frequent and disturbing influence upon the ego” and acts as a moral problem for the ego personality (p.8). These darker characteristics can take on the form of a personal or cultural group’s inferiority, are documented at having an emotional and autonomous nature, as well as an obsessive and possessive quality (Jung, 1959). Here it should be noted that the shadow and complex have similar characteristics. To become conscious of the shadow takes much moral effort and one has to embark on an intentional journey (individuation) to understand the darker aspects of their personality.

There are certain attributes of a person’s shadow that are stubborn and prove almost impossible to consciously recognize (Jung, 1959). In these cases, the characteristics are unconsciously projected onto another person or cultural group. Jung asserted that the goal of projection is to isolate the person from his environment and create an illusionary relationship to it rather than a real one thus changing the objective nature of the world “into the replica of one’s unknown face” (Jung, 1959, p. 9). As the number of projections that occur between a person and their environment, or, for the sake of this review, between the White American male and the Black American male, the more difficult it is to see through the illusions (Jung, 1959). Thus, creating the entanglement of the subject object relationship.

I wish now to make a connection between the Shadow archetype and the Nigredo stage in the Alchemical process. Alchemy has come to be known as an arcane science that uses a series of processes that aims at transforming base elements into gold and freeing the soul from matter; and is considered the predecessor to modern Chemistry. Jung was very interested in the psychic nature of the alchemical process, and he theorized that the opus of the Alchemical work was not

mainly concerned with chemical transformations, but rather psychic transformations expressed in pseudo-chemical language (Jung, 1953). What the alchemist attempted to do, says Jung (1953), was to understand the real nature of matter. And, in doing so, the Alchemist projected his unconscious into the mystery and darkness of matter in hopes to illuminate it (Jung, 1953).

The Alchemist perceived that he experienced his projection as a property of matter but what it was contents from his unconscious. It seems to me that the chains connecting the history of cultural relations between the White American and the Black American has constellated these archetypal phenomena and where the White American has projected his unconscious contents onto the blackness of the Black American as a defense mechanism and psychological complex. This cultural othering distorts his perception of both himself and creates a social reality that disembodies the African American male.

It is remarkably striking how similar the projections onto the Black American male coincide with the feared and negative aspects of the Nigredo stage within Alchemy and the underworld. Jung (1959) asserted that Negroes and Ethiopians were often synonyms for the Nigredo or “blackness,” where ingredients comprising the philosopher’s stone had to be cleansed as well as cooked to black matter (p. 210). I often wonder that within this thought lies part of the answer to Addison Gayle who suggested that there has always been a White Aesthetic or why Black American children would choose to play with White dolls over dolls of their shared hue; of why the hero rode the White horse to save the maiden while the Black man walks in chains. Because, to the European conscious mind, the color White signified safety from the perceived blackness of the underworld and, during and after the institution of slavery, the Black American male’s psyche assimilated these thoughts.

In Kemetic mythology, the Underworld, “existed in the subterranean temple, but in imagination it was often a great palace or city with ramparts and a hall in which Osiris (Asar) lay or, alternatively, presided over the court of the dead” (Rutledge, 1959, p. 108). Jung (1953) suggested that, within the sphere of Analytical Psychology, the Nigredo stage metaphorically agrees to the state of Melancholia or dark part of the soul. This notion is to be starkly contrasted with the way the Kemitans perceived the Underworld, and this seems to have the grandest effect upon the interpretations upon the experiences of the Black American male in modern society.

Hell, to his conscious mind, is modern life, while the underworld is his abode to reuniting his fragmented psyche. To the satisfaction Black American male’s heart and mind, I imagine the notes of Soul music, the Blues, Jazz, and the words from Black American poets and writers as expressions of the dark night of the Black Male’s soul. To not be a carrier of the American shadow image is to deny the invisibility complex, separate your conscious ego from the cloud of projections, and journey to the mythical belly of the whale, or similar to Ralph Ellison (1980) invisible man, the underground cellar. For there,

So under the spell of the refer I discovered a new analytical way of listening to music. The unheard sounds came through and each melodic line existed of itself, stood out clearly from all the rest, said its piece, and waited patiently for the other voices to speak. That night I found myself hearing not only in time, but in space as well. I not only entered the music but descended like Dante, into its depths” (Ellison, 1980, p.8-9).

If for a moment this psychological assumption is held as true, whose shadow are we fighting? If we are synonyms for the Nigredo, what would change if the Black American male could be allowed to be the subject who equally confronts his personal shadow instead of being

reduced to a half symbol in the drama of another? A half symbol comprised of only the dark where the light aspects were intentionally neglected. Langston Hughes' (1925) poem "As I Grew Older" is a medium that helps me hear the Black American male's relationship to the Nigredo stage and the entanglement of being a subject within the archetypal drama of the European,

And then then the wall rose, rose slowly, slowly, between me and my dream.

Rose until it touched the sky-the wall. Shadow. I am black. I lie down in the shadow. No longer the light of my dream before me, above me. Only the thick wall. Only the thick wall. Only my shadow. My hands! My dark hands! Break through the wall! Find my dream! Help me to shatter this darkness, to smash this night, to break this shadow into a thousand lights of the sun. Into a thousand whirling dreams of sun!"

Archetypal Trauma and Psychological Complexes in African American Males

Just as the coulerd man lives in your cities and even within your houses, so also, he lives under your skin, subconsciously. Naturally it works both ways. Just like every Jew has a Christ complex, so every Negro has a White complex and every American a Negro complex (Jung, Racial Infection. P. 963)

Swiss Psychiatrist Carl Jung's Analytical Psychology heavily influences the study's theoretical framework, which is a form of therapy that specializes in complexes and bringing unconscious contents into conscious attention. Jung wrote in definition of his psychotherapy that,

Analysis is only a means for removing the stones from the path of development, and not a method...of putting things into the patient that were not there before. It is better to renounce any attempt to give direction, and simply try to throw into relief everything that the analysis brings to light, so that the patient can see it clearly and be able to draw suitable conclusions. Anything he has not acquired himself he will not believe in the long

run, and what he takes over from authority merely keeps him infantile. He should rather be put in a position to take his own life in hand. The art of analysis lies in following the patient on all his erring ways and so gathering his strayed sheep together (Jung, 1961, p.275)

Analytical Psychology is a depth psychological perspective aimed at bringing unconscious contents into conscious attention through a process called individuation (Jung, 1935). The goal of individuation is wholeness where the subject divests himself of their false wrappings to embrace their unique individuality apart from the collective society (June, 1963). This process of individuation does not separate man from his world but brings him more naturally connected to it. From an African psychological lens, this process of individuation is a process that can benefit those harmed from European supremacy as agency reduction formation.

ARF does the opposite of individuate, ARF creates fragments of identity in African American males that produce what Jung called, “Complexes.” These complexes have an image or symbol, called an Archetypal image, which acts as a cultural ancestor for the African American male that brings a dual message of psychological pain (bound to the complex) or healing through Sankofa (reduction of AGF). This healing, Jung theorized, was initiated by releasing the bound energy that composes the complex so that energy can be redirected in a way that supports the personal will; and not the will of collective society (European Colonialism). The researcher states that it is to this reason the archetypal image must be culturally affirming due to its double nature to free the personal will of the African American male as well as to bind it.

The binding of the inner psychic energy will increase the negative effects of agency reduction formation. The way the African American male was bound to imagery was through the

historical imaging of European Imperialism that controlled the narrative of historical events and how nature composed history in archetypal form. The researcher's study looks to use African Affirming images as a reversive Sankofa that allows the same psychological bond to European culture and values to also return to a culturally affirming identity.

Of the most important discoveries of Jung's psychological theory to this current study are the concepts of archetypes, archetypal images, and complexes due to their heavy influence upon adult perception. It is the researcher's theoretical opinion that archetypal perception will shape the individual participant's narrative. In efforts to interpret my narratives and illustrate what effects environmental factors had on my inner life through a theoretical archetypal narrative, a certain writing style will be most appropriate for the researcher in writing up the findings which will be discussed in the next section of this proposal. It is for that goal that an understanding of Jungian archetypes and complexes are important to the archetypal and thematic interpretation of the archetypal narrative to discover the complexes.

Carl Jung's Complex with the African American Man

In September 1912 Carl Jung visited America to complete research on his collective unconscious, archetypes, and dream analysis theories. Jung studied the dreams of 15 African American male patients at St. Elizabeth Hospital located in Washington, D.C. Brewster (2013) reports Jung theorized that a racial heritage was not a factor in analyzing and interpreting the creation of archetypal images. In October 1912, he met with an African American male where his dream archetypal images reflected that of a Greek myth of Ixion (Brewster, 2013). It is reported that, "Jung made no mention about the culture, other dream symbols, or associations of the African American patients" (Brewster, 2013, p. 82). In reference to this event, Jung states,

I give you this example of a mythological motif in a dream merely in order to convey to you an idea of the collective unconscious. One single example is of course no conclusive proof. But one cannot very well assume this Negro had studied Greek mythology, and it is improbable that he had seen any representation of Greek mythological figures (p. 82)

It is apparent that Jung, not knowing the influence of Kemet and ancient Babylonian influence of Greece utilized a European epistemology and ontology to interpret the African American male's dream in a culturally dis-affirming manner.

Jung reported, "It is not a question of a specifically racial heredity, but of a universally human characteristic. Nor is it a question of inherited ideas, but of a functional disposition to produce the same, or very similar ideas. This disposition I later called the archetype. professional lives clinically proving that the unconscious existed, had a correlation and dynamic relationship to the Ego, was responsible for personality development (both normal and pathological), and had a considerable effect upon consciousness" (Jung, 1963. P. 154). Jung demonstrates a contradiction when he states that there is not a specific racial heredity to the archetype, but when the archetype is made conscious, it is made available to conscious perception. This conscious perception is shaped by an individual's culture. Jung denied the African American male's ability to have intelligence and the capacity for symbolic receptivity. Symbolic receptivity is the ability for one to make conscious meaning out of symbols and archetypal images.

The literature mentioned above demonstrates the common oppressive complexes that have been projected and introjected into the African American male. A rebirth and a psychic structural transformation using Jung's theory through archetypes embedded in narratives and images can lead to this internal structural transformation of the African American personality to assist him in enduring the pain and anguish of attending higher education at PWI's. The

researcher wishes to combine the archetype, the complex, Complex Trauma (DESNOS) and rebirth and transformation in this section.

A complex is a psychic organ of the personal unconscious that has a archetypal core full of emotional memory (Jung, 1959). An archetype is a psychic organ that belongs to the collective unconscious of humanity (Jung, 1959). In the archetype of transformation, a type of psychic structural change is the state of possession that is caused by something Jung called an “Ancestral Soul,” by which he clarified by saying was “the soul of some definite forebearer” (Jung, 1959, p.122). This is the psychic identification with deceased persons or ancestors (Jung, 1959). The personality structure has ancestral elements where, under certain conditions may become constellated. “It could be said that primordial people have found methods to change themselves back into their ancestors by certain rites and rituals, Jung says” (1959, p.122). Closer to African culture, it is not a turning back of oneself into a deceased forebearer, but rather the intuitive use of the archetypal energy inherent in the ancestral soul of the forebearer to assist the individual in a matter of the physical world. Jung (1959) called this a possession of the “ego with a complex” (Jung 1959, p.122). This “possession” is theorized to occur when the individual needs assistance with “matters of the world” (Jung, 1959, p.122). This phenomenon is analogous to Khalsched (2014) theory on the archetypal protectors of the collective spirit during traumatic experiences.

To transform the inner psychic structure of the African American male participants through the doorway of African archetypal images can constellate the archetypal image of that said ancestor (Jung, 1959). This release of archetypal energy can connect the participant’s and the psychic ancestral energy to enlarge the participant’s personality structural and physical manifestation (Jung, 1959). Theoretically, the personality structure has ancestral elements where,

under certain conditions, may become constellated to assist the African American male in matters of an oppressive physical social reality.

Jung (1959) reports that any group of persons who are united and unified with one another by a spirit, idea, pain, history, or frame of mind, a group or collective transformation can take place due to that group sharing one emotion, the entire psyche emerges from the group. The key to this group psyche expression in the form of inner psychic structural change is a result of the complex (which is personal) and the archetype (collective). A shared complex among a group can lead to a structural personality transformation aided by the ancestral archetypal energy expressed in archetypal images for the enlargement of additional energetic personality expressions. This assists in neutralizing the Abaissement du niveau mental caused by agency reduction formations. Therefore, the elements of the African American male doctoral student in counselor education and supervision programs can manifest a fuller range of his personality; even the archetypes that are essential to him while being a threat to European colonial rule. The researcher is putting heavy emphasis on the importance of self-knowledge.

My interest in African personality stems from a longstanding personal observation that an individual African's consciousness of his or her Africanity and an African frame of reference (perceiving in an African manner) were pivotal correlates of effective negotiation of an anti-African environment (Azibo, 2001, p.ii).

Pan-African Imagining and the African American Masculine Identity

The African King is the African American male who looks to his culture to reintegrate his disembodied identity, rise from the unconscious, energizes the will through the psychic system, and resurrects to conscious and supraconscious attention. Using Pan-African philosophy, Auser is the living essence within the unconscious of African American males based on ancestral

lineage, migration patterns, and through the Trans-Atlantic slave trade. The double African American synthesis between identity and agency are essential for the liberation of equality in a European culture. It is important to synthesize the dual nature of identity and agency to the risen Ausar or African King. Identity and agency are utilized for collective cultural unity and are important factors in how that culture understands its inherent resources and how they use these inherent resources (Wilson, 1998). The passion of Ausar is also the historical depiction of the union of upper and lower Egypt which acts as the African archetypal process of rebirth reclamation. The origin of the King losing his resources (identity and agency) in the present African American male's life is analogous to the following quote by Choi (1997),

Minorities are expected to forget the past history of slavery, segregation, mental and physical abuse, and other suffering that they have endured in the name of assimilation. Past history is deemed almost irrelevant. Instead, minorities must conform to the 'common culture,' so they can function as a true American. (p. 136).

This creates the disembodied identity of the original King and reduced to the history design of Cultural Imperialism. One cannot rule a people who understands their true historicity in the position of being forced into a cultural othering within an alien culture. This alien culture had to destroy the umbilical cord from these peoples who would today populate collegiate universities. This collective cultural contribution has caused the European male to utilize annihilation and pacification as the means to modernly dominate the African American (Yetes, 1996) in a liberatory manner. Ausar as the original King is the African American male who is sleep and dreaming due to agency reduction formation manifested through European colonial rule. Thus, an approach meant to manifest intellectual decolonialization of African American males through the creation of affirming cultural reconstruction strategies of African American males attending

PWI's in Counselor Education and Supervision doctoral programs is essential in identity restoration (Ani, 1994). "Europe's political dominance of Africa and much of the 'non-European' world has been accompanied by a relentless cultural and psychological rape and by devastating economic exploitation" (Ani, 1994, p. 1)

It is vitally important that we develop, out of the authentic experience of black people in this country, an accurate workable theory of Black psychology. It is very difficult, if not impossible, to understand the lifestyles of Black people using traditional theories developed by White psychologists to explain White people...when these traditional theories are applied to the lives of Black folks many incorrect, weakness-dominated, and inferiority-oriented conclusions come about (White, 1972, p. 5).

A psychology that takes into consideration that cultural groups have different histories and that these histories would impact the way the members of that culture interpret their reality is important for this investigation.

Wilson (1993) stated that a knowledge of the intricacy of culture, history, and personality is required in order to understand personality. If a culture does not have knowledge of their history, and cling to the history of another people then the personality of that culture is left to be created by others (Wilson, 1993). Clark, McGhee, Nobles, & Weems (1975) define Black/African Psychology as:

The recognition and practice of a body of knowledge which is fundamentally different in origin, content, and direction than that recognized and practiced by Euro-American psychologists. The differences between African psychology and Euro-American psychology reflect the differences between Black people and White people, or in terms of basic culture, between Africans and Europeans (p.9).

Black psychology originated out of a need for a paradigm that would help explain culturally specific ways of experiencing, interpreting, and understanding reality (Jamison, 2009). It acts as a specific psychological paradigm of, “philosophy, definitions, concepts, models, procedures and practices” aimed at understanding the composition of the universe and patterns of people within it (Baldwin, 1986, p. 23). Psychodynamic psychology attempts to understand unconscious dynamics and processes while simultaneously being a product of the European psyche. European colonialization has destroyed, debased, deleted, and altered Black history and its role in civilization, changed, altered, and plagiarized African science and spirituality (James, 2015; Williams, 1987).

A book called *The New Negro*, and I found an essay by a Puerto Rican of African descent Arthur Shomburg, the essay was called, ‘The Negro Digs up his Past.’ Now I knew I was not only older than slavery, I was older than my oppressor; and my oppressor was the last branch of the human race to enter the arena to mark civilization. Don’t get mad get smart prove me wrong (John Henrik Clarke).

The Invisible Man: African American Male Doctoral Students

In an interview with Robert Penn Warren (1964) Malcolm X reported that the invisible man knows more concerning the visible man than the visible man knows about himself, that the slave knew more about the house of the master than the master knew about his own house. Paulo Freire (1993) reported that:

Because it is a distortion of being more fully human, sooner or later being less human leads the oppressed to struggle against those who made them so. In order for this struggle to have meaning, the oppressed must not, in seeking to regain their humanity (which is a way to create it), become in turn the oppressors of the oppressors, but rather

restorers of the humanity of both. This then, is the great humanistic and historical task of the oppressed: to liberate themselves and their oppressors as well. The oppressors, who oppress, exploit, and rape by virtue of their power cannot find in this power the strength to liberate either the oppressed or themselves. Only power that springs from the weakness of the oppressed will be sufficiently strong to free both. (Freire, p 26)

The influence of Africa on Western psychological thought began in Kemet as they were among the first civilization to contemplate critical thought and the exploration of self (James, 2015).

"The Kemetics (i.e., Kamites) are considered to be the first Black philosophers and psychologists of human civilization who provided one of the first organized systems for governing society"

(McKenzie, 20212, p.1). It is important to introduce a Jungian theoretical concept of

"Cryptoamnesia Jung (1989) defines cryptoamnesia as, "an implicit memory phenomenon in which people mistakenly believe that a current thought or idea is a product of their own creation when, in fact, they have encountered it previously and then forgotten it (p. 117)

This seems to support the belief that psychology existed in far more ancient civilizations that preceded Western psychology (King, 1990). In African cosmological thought, all life originally came from the black dot which was seen as the black seed of all humanity (King, 1990). The essence of Blackness became the universal solvent and the reality from which all of life on Earth found its origin (King, 1990). All colors, therefore, were seen as but a shade of black as well as the vibrational energies (King, 1990). King (1990) reported that, "Black was the color of the night sky, prevail ocean, outer space, birthplace and womb of planets, stars, and galaxies of the universe; black holes were found at the center of our own galaxy and countless other galaxies" (p.16). On a microcosmic level black was seen as the color of one of the most

important elements within living matter, carbon (King, 1990). Carbon is very important because it is known as the first chemical that can capture light and reproduce copies of itself (King, 1990).

Archetype from a Pan-African cosmology is defined as “the original model from which all other things of the same kind are made. With archetype and seed being synonyms, it acts as the original pattern of humanity which humanity is formed (King, 1990). The etymology of archetype can be broken down into two words “Arche” and “Type.” King (1990) reported that “Arche” held the meaning of “the main, chief, principle; a curved structure used as support over an open space as in a doorway;” and “Type” means “a person, thing or event that represents or symbolizes another, especially another that is to come; the general form, structure, plan, style characterizing or distinguishing member of a class or group” (p. 18). King (1990) theorized that the Black Dot is equivalent to the seed archetype which acts as a doorway for images from the collective unconscious to pass through to conscious attention.

“But someone may say that the seal is not the same and entire in all its impressions. The seal, however, is not the cause of this, for it imparts itself wholly and alike in each case, but the difference in the participants make the impressions unlike, although the archetype is one, whole and the same” (Areopagitate, 2004, section V). Jung reported that the archetype itself can only be expressed in an image. Could it be possible that Jung was not fully, correct? That due to the fragmentation of his ego consciousness, his shadow being in the image of the Negroe, Ethiopian, or Moor distorted his interpretation of the shadow archetype and the essential nature of the archetype in its fullness was misinterpreted? Analyzed from a different perspective Jung projected his psychic contents into his theorem. Could it not be equally as said that the European

conscious mind needed the Ethiopian, Moor or Negroe as archetypal images reminding them to consciously descend to the Underworld or the physical historical past? Jung (2009) warns by saying,

“Believe me. It is no teaching and instruction that I give you. On what basis should I presume to teach you? I give you news of the way of this man, but not of your own way. My path is not your path, therefore I cannot teach you...Woe betide those who live by way of examples! Life is not with them. If you live according to an example, you thus live the life of that example, but who should live your own life if not yourself? So live yourselves. The signposts have fallen, unblazed trails lie before us. Do not be greedy to gobble up the fruits of foreign fields. Do you not know that you yourselves are the fertile acre which bears everything that avails you? There is only one way and this is your way. You seek the path? I warn you away from my own. It can also be the wrong way for you. May each go his own way. I will be no savior, no lawgiver, no master teacher unto you.
(p. 434)

Jung received the notion of the archetype from the *Corpus Hermeticum* authored by Hermes Trismegistus and was enticed by African scholar St. Augustine’s *Ideae Principales* (King, 1990). Hermes Trismegistus originated from the Kemetic god Tehuti (Ashby, 2007) while St. Augustine studied at the Ancient African University (King, 1990). Similar to the majority of Western philosophic thought, Jung’s archetype finds its origins in African culture and psycho-spiritual teachings. We have the Black Dot as the seed of all humanity (collective unconscious) and a conscious mind that perceives the archetypes only in fragmented or, to keep with African mythology, dismembered form. This researcher’s hypothesis is that the Kemetic gods Ra, Ptah, and Amen are the images of the archetype as a whole that reside in a

higher plane that can be achieved by a journey to the underworld (Amenta) or collective unconscious.

African Cosmology of the Archetype

Tell him that I have come hither to save
 Myself and enliven my two cobras
 To sit in the room of the Father Osiris
 And to dispel the sickness of the suffering god, so that I
 Can appear an Osiris in strength,
 That I may be reborn with him in his renewed vigour,
 That I may reveal to you the matter of Osiris' thigh
 And read to you from that sealed roll which lies beneath his side, Whereby the
 mouths of the gods are opened

Ausar, “being the lord of the underworld”, “god of the perfect black”, lies dormant through the doorway of the Amenta. Heru is simultaneously the archetypal door and the individuant (conscious mind after the sublimation of his lower self) who goes to rescue Asar. The path to this lower door is opened by the dual faces of Anpu and his other form, Apuat. There seems to be a relationship between the knowledge of Tehuti (Wisdom), Anpu (discernment and judgement) and the other face of Anpu, Apuat (the opener of the way). “Anoubis alone interpreted his Seven Books, Heptabiblon, and not even he clearly” (Lindsey, 1970, p. 159).

Anpu is the son of Ausar (soul) and Nebethet (physical/mortal nature) as a jackal deity and is solely devoted to Asar (Ashby, 2007). As mentioned earlier, Anpu has two natures, one being the embalmer or one who prepares the individuant (or initiate) while the second is that of Apuat opener of the way and leader of the individuant to enlightenment (Ashby, 2007). In essence, the way to Ausar for Heru is Anpu. This is a mathematical formula to assist African American males in solving the problems of their day $\text{Soul} = \text{Will} + \text{Discernment (clearance)}$; solve for what equals the clearance (the opening of the mouth ceremony). The researcher must

note that Ausar being lord of the underworld is seen as Enlightenment; and this is of the upmost importance to the clinical setting when clients are black due to Africa being their home. When interpreting symptoms of an African American male search for their higher self, it is important to remember that the Amenta (underworld) is older than Western notions of morality and the European creation of hell.

Darkness did not signify evil or “gloom” originally, but rather to the original state of chaos before the differentiation of matter (Cirlot, 1971, p. 76). Therefore, the spell (talk therapy) must be correct in helping the client (individuant, initiate) not only connect to the archetypal nature of their personal existence and the achievement of divine awareness and “deeper insight into the true nature of the object” (Ashby, 2007, p. 115). The Underworld is likened to the West as being a place where the individuant can find enlightenment and peace by their search for that which transcends terrestrial existence. This place, once the individuant is called to it, should not be avoided or misinterpreted as “hell” in the Western or European sense; but understood as a path to the true abode of the higher self, put in the darkest place by Tehuti himself.

At last he reached the clearcut decision to deposit the sacred symbols of the cosmic elements near secret objects of Osiris, then, after making as well a prayer pronouncing such and such words, to return to the heavens... “There are those,” said Hermes “who will thoroughly know all the secrets of my writings and interpret them, and even if they retain some of them for themselves alone, others among them that are for mankind’s benefit they’ll engrave on stelae and obelisks (Lindsey, 1970, p. 163.”

The Amenta is synonymous with the black doorway to and through the collective unconscious (King, 1990). Psychic travels through the Amenta were seen as the development or production of blackness that increased the inner vision of the conscious mind and led to the illumination and expansion of consciousness (King, 1990; Ashby, 2007). This increase of blackness seems to be linked with neuromelanin which has to do with “the human nervous

system functioning, evolutionary unfoldment, and ultimately, as we shall suggest, consciousness itself” (Brown, King, & Moore, 2005, p. ix). Heru (Horus) was the door in the darkness and this door is described as the way where no entrance was seen (King, 1990). At this point in the literature review, we have a door leading to the seed of all humanity; but we do not yet have a ladder leading from the conscious mind to this seed and vice versa.

The highest or upper most room in The Great Pyramid was an all-black room known as the “King’s Chamber” and was a symbol of inner vision, the Black Dot, as well as the Eye of Heru (King, 1990, p. 19). From the outside of the Pyramid, the top was called the black capstone or Ben Ben stone which symbolized the mind or hill (Ptah) rising from the Amenta (King, 1990, Ashby, 2007). The top apex of the Ben Ben stone reflects the highest point of the Pyramid/Obelisk and is symbolic of the “original spot” or the “beginning place” where all of creation comes forth and the lowest part reaches through the doorway to the Black Dot (Ashby, 2007, p. 79). This obelisk is the center of Annunian Theology and composes the seven Ba’s of Ra as demonstrated in the Kemetic Tree of Life. It seems to the researcher, that this is how the ladder (in the form of the obelisk) leading to the Black Dot (Ra, Ptah, Amun) is traversed. If this review of literature were to continue, the Kemetic Tree of Life would be discussed with its application to the archetype.

In Pan-African philosophy of understanding natural phenomena, archetypal data is analogous with science and mathematics rather than religion and myth (African Creation Energy, 2010). Archetypal data, “is a way of life that is found throughout ancient and traditional African culture and philosophy, and thus, the coming and future scientific way of life should mark a return to traditional African culture and philosophy by people of African descent”

(African Creation Energy, 2010, p. 10). These archetypal data inform identity formation and identity consciousness, including structuring understanding of masculinity. Using African archetypal images in semi-controlled interviews to assess their association with manifestations of ARF, archetypal trauma, and psychological complexes can be a method for understanding how to decrease these negative symptoms of African American males.

The Passion of Ausar: Disembodied African American Men

Symbols communicate from one person's subconscious to the subconscious of another who shares the same identity and survival necessity (Welsing, 1991, p.xi)

Ausar is reported by historians to be one of the most influential mythical kings in Dynastic African Egyptian culture. Ausar is not simply a name of a God, nor simply a process of nature; it is also a title that was earned after passing levels of African education. Ausar served a double role as both King, of fertility and the personification of the sleeping and resurrected King. Compare this role having to do with part of the force that governs the seasons/equinoxes as well as the role that connects the soul to the electromagnetic waves of the Sun. Ausar, as a title, is liberative for African American men who have historically been denied their African identities. Ausar's role was also related to divine Kingship or ruler. The King, when he became deceased, became an Ausar spiritually and went to the beautiful abode of Ausar known as Amenta or the Underworld or in European psychology the unconscious. There are some psychological or spiritual components to these attributes of Ausar and the African American male today.

The concept that Ausar's double role as King of the underworld psychologically represents the unconscious part of African American male's psyches. The double role of fertility and death are seen, from an African cosmology as rebirth (fertility: Spring) and transformation (death: Winter). The myth illustrates that there is a sleeping King in all African American males

whose role is to assist in the resurrection and transformation of the African American male in a culturally affirming manner.

Ausar was originally killed by his younger brother Set. Set disembodied Ausar's corpse into 14 pieces and spread them all over Egypt. Auset and Nebthet found all of Ausar's pieces, except his phallus; and buried him giving him new life as ruler and judge of the underworld. Auset was Ausar's wife and Nebthet was Auset's sister. Auset represents the psychological/spiritual protector of conscious revelation while Nebthet represents that conscious revelation as it adapts to individuation of an African American male in physical life. The only part of Ausar that was not found was his phallus which was swallowed by a fish in the Nile river. Welsing (1991) reports the connection between Christianity, symbolically represented as fish, was utilized against the African slave in America as an agent of agency reduction formation. The African American man, throughout the process of the transatlantic slave trade, assimilation and acculturation into European colonialism has been symbolically cut into 14 pieces which literature suggests has had a deleterious effect upon the solidity of possessing a culturally affirming identity.

Ausar had a son named Heru who was the natural born king. Heru successfully fought against Set avenging his father becoming the new King of Egypt. Here, Heru psychologically represents the intrinsic will of new conscious revelation of an African American male while Egypt represents a solidity of identity. This gives the King or African American male the title of Ausar and a unified land (identity) of which he is to govern as his African ancestors did with the new knowledge brought to him by the violence of the European. This unified land is the reconnection of Upper and Lower Egypt that occurred historically for the African American male before the emergence of European Colonialism. Set psychologically represents the

internalization of European colonialization within the African American male due to Cultural Imperialism. Set is the lower nature of the African American man that attempts to survive through deception and cultural incongruence.

Based on the myth, the King is the African American male's original identity integrated. European colonialism internalized; disembodies the King's identity and is repressed in his unconscious. The King's identity becomes disembodied requiring a conscious revelation gained by learning and physical life to collect his repressed pieces through the effort of an ancestral will and a libidinal force called Seker in Egypt. The combination of Seker powering the will (Heru) to defeat Set resurrects the Ausar in each African American man. This will power is analogous to the psychic energy or libido that directs both conscious and unconscious psychic processes. The will is nurtured and instructed by conscious revelations concerning the nature of the original integrated identity. The personal ancestral will guided by Tehuti (wisdom) defeats the internalized European colonial values which revive the integrated identity of his original self as the King and ruler of self, ruler of the unified Egypt.

The African archetypal image depicting this king is a culturally affirming method of Sankofa, or an ancient African method of remembering. This remembering is synonymous with "learning" in European value system. The African American male, due to cultural imperialism, needs only to remember his works; not learn European value system's title. It is important to note that the names that appear in the Passion of Ausar are actual processes that hold a value for solving the problems of African descendants (African Creation Energy, 2009).

Summary: The Sankofa of a Pan-African Masculinity

True lovers of humanity can only hold higher the pure ideals of science, and continue to insist that if we would solve a problem, we must study it" (DuBois, 1898, p. 23).

Sankofa is a concept originally derived from King Adinkera who was a leader of the Akan people of West Africa specifically the Akan Twi and Fante languages of Ghana. It was expressed in West African dialect as, *se wo were fi na wosan kofa a yenki*,” or “it is not taboo to go back and fetch what you forgot.” African American masculine identity solidity is needed through a process of Sankofa in order to form the collective Pan-African masculine identity in ways that are culturally congruent, liberating, and utilizing our language said orally, written using images, and the most secret of knowledges held for the priests and kings of Africa. This is not a process of learning, but a process of remembering hence the Adinkra symbol of Sankofa fits so linguistically eloquent here in the summation of this chapter. The Sankofa bird is represented as a bird who is either standing or flying forward while looking behind itself with an egg in its mouth. This symbolic egg represents the future and the notion that to exist in the future we must acknowledge our past.

Pan-African Masculinity within African American males is based on not linear telling of historical events, but rather, “How we negotiate time and space in relation to event(s)” (Phillips, 2016, p. 25). The African American male who wishes to resurrect his Pan-African identity must first admit he, at some point, lay dreaming, and some event did so to him. The acceptance of the event that put him to sleep is manifestations of agency reduction formation and has delayed him in remembering and unifying his masculinity. And yet we are expected to compete in all areas of people activity with what, Akbar (1981), reported as:

- 1.) Alien Self Disorders – mental conditions manifested in the behaviors that represent a rejection of people’s natural selves and threaten their own well-being.
- 2.) Anti Self Disorders – include the characteristics of alien-self disorders with the additional overt and covert hostility towards an individual’s group of origin.

- 3.) Self-Destructive Disorders - self-defeating attempts to function in a society rife with systemic oppression and inhuman conditions.
- 4.) Organismic Disorders – severe mental defectiveness, forms of schizophrenia, and other brain disorders.

Akbar (1981) reported that these types of disorders are not biochemical, genetic, or physiological, but manifested by enduring a societal system intended to oppress the Male King in each of African American males.

CHAPTER THREE: Method

This dissertation research design utilized a qualitative approach that guided the inquiry and its research questions. Qualitative approaches are reported to be most appropriate when descriptive material on an individual's inner and external life, behavior manifestations, and subjective experiences are essential to guide the research questions (McDougal III, 2014). Qualitative researchers are curious about how people create their own narratives, schemas, and experiences as aspects of their interpretive worldview (Merriam & Tisdell, 2016). Most importantly it allows for the centering of the voices of African American males in counseling education and supervision programs. The researcher found the qualitative approach in full congruence with the research questions and the Pan-African paradigm. The purpose of this dissertation research study was to determine the role of Pan African epistemology and ontology in the development of African American male student identity. This dissertation research study was guided by the following research questions:

- 1.) How do African American male doctoral students in counselor education and supervision programs subjective interpretations of the images relate to the African archetypal meanings?
- 2.) How do African American male doctoral students in counselor education and supervision programs make sense of their racialized gendered identity with respect to culturally affirming African images?
- 3.) In what ways can a Pan-African epistemology inform counselor education and supervision programs to enhance African American male inclusion?

Pan-African Paradigm

Kershaw (2003) reported that all research designs have at least one paradigm that was the blueprint and guiding factor in the development of theories and the implementation of research. Pan-Africanism is important because it centralizes African culture in making meaning outside of European colonialism and a form of resistance to the idea that Eurocentrism should authorize and validate African experience. Pan-African methods distinguish belief and truth from opinion which provided intellectual and cultural freedom. Pan-Africanism provided a framework that acknowledged the role of the African conception of spirit and spirituality. Pan-Africanism is a paradigm that assisted the researcher in understanding how African American males utilized their racialized gendered identities to act as a survival thrust mobilized for anti-colonial independence and movements of the diaspora of Africa (Zelexa, 2011).

Methodology: Photo Elicitation

I realized that evidently the social scientist could not sit apart and study in vacuo, neither on the other hand, could he work fast and furiously simply by intuition and emotion, without seeking in the midst of action, the ordered knowledge which research and tireless observation might give him (Dubois, 1944, p. 56-57).

This dissertation research study employed a visual methodology of photo elicitation. Photo Elicitation is a qualitative methodology using photographs to begin a general discussion (Thomas, 2009) about the research purpose by asking participants how the photo symbolically resonated with them (Glaw, et al., 2017; Harper, 2002;). Literature suggested that photo elicitation has the advantage over conventional research methodologies due to the way participants respond to the photographs (Glaw, et al., 2017). Harper (2002) indicated, “The parts

of the brain that process visual information are in evolutionary terms older than the parts of the brain that process verbal information; therefore, visual images evoke deeper parts of human consciousness than words do” (p. 20).

Literature reported visual methodologies originated out of ethnographic methods mostly used in anthropological and sociological research (Glaw, et al., 2017). Visual methodologies can deepen the conversation that assisted the interviews opening up a multidimensional space where data could be collected from participants (Mah, 2015), eliciting insight into the diverse worlds of participants (Barbour, 2014), and enhancing the participant and researcher relationship (Pain, 2012). Using visual methodologies assisted in obtaining deeper participant data as, “It facilitated communication, enhanced rapport building, enabled the expression of emotions and tacit knowledge (the unspoken or unexpressed), and encouraged reflection. This approach acknowledged participants as experts in their own lives, facilitated empowerment, and allowed for collaboration” (Glaw et al., 2017, p. 2). Literature suggested that focusing on the non-verbal, observable behaviors and emotions was an important part to the interviewing process (Bigante, 2010). The participants had emotions and verbally expressed insights that existed within and outside the objective nature of the image (Glaw et al., 2017). This allowed for triangulation between alternate psychological parts of the participant’s consciousness (Harper, 2002; Sarte, 2016).

Photo elicitation, as a methodology and data collection method, is efficacious where the participants have difficulty expressing their conscious or unconscious views, emotions, or thoughts (Bigante, 2010; Glaw et al., 2017; Harper, 2002; Sarte, 2016). Steger et al. (2013) indicated that photo elicitation is useful within psychological fields because it assists in understanding meaning making in participant’s lives. African American males who attend

counseling programs have a long history of traumatizing events that photo elicitation can assist in organizing aspects of their racialized gendered identities with respect to Pan-African imagery.

Research Design

Herein the longing of Black men must have respect: the rich and bitter depth of their experience, the unknown treasures of their inner life, the strange renderings of nature they have seen, may give the world new points of view and make their loving, living, and doing precious to all human hearts. And to themselves in these days that try their souls, the chance to soar in the dim blue air above the smoke is to their finer spirits boon and guerdon for what they lose on earth by being Black (Dubois, 1903, p. 9).

Selection of Participants

Approval from the Institutional Review Board (IRB) was granted from the University of North Carolina at Charlotte prior to beginning participant recruitment and data collection. The researcher utilized a purposive research sampling method to recruit African American male doctoral students enrolled in counselor education and supervision programs in the Southeast region of the United States. Inclusion criteria for participation was 1.) Identify as an African American male doctoral student enrolled in Counselor Education and Supervision programs or African American male who graduated from Counseling Education and Supervision programs no more than 3 years ago; 2.) Self identifies as an African American cis-gendered heterosexual male; and 3.) Has completed 30 doctoral credit hours.

The researcher recruited participants from CACREP accredited universities that are in the Southeast. The researcher utilized listservs to communicate with doctoral programs in counselor education and supervision programs to find participants who fit the inclusion criteria. The researcher also reached out to African American male doctoral graduates who fit the

inclusion criteria in effort to add to the number of participants due to the limited number of African American male doctoral students in counselor education and supervision programs. The researcher's goal was to recruit 4-6 participants for the study. Four participants were recruited of which two were graduate students and two had graduated. The researcher experienced challenges in the recruitment phase due to a longer period of IRB approval, COVID related challenges, as well as the researcher's own deadline for defending the research. The researcher accepted the first four participants who met inclusion criteria and began the research study.

Data Collection Method

Informed consent was read by the participant and questions were answered before the start of the interview. The researcher utilized semi-structured interviews that allowed for the participant to respond to questions on the interview protocol while maintaining a conversational style. The semi-structured interview for each participant lasted 60-90 minutes in duration. The semi-structured interview process followed what Cooper (2017) reported as the three stages of photo-elicitation methodologies. The three stages are research introduction and review, compilation of data, and the scrutiny of the data collected. The researcher introduced himself to the participants, thanked them for agreeing to participate, gave a brief description of the interview process, and addressed questions participants may have had. The researcher collected data by utilizing the study's interview protocol questions to guide participant's interviews (Appendix B). The researcher asked the participant protocol questions 1-5 prior to placing the culturally affirming and culturally disaffirming image on the table. The researcher utilized a protocol questionnaire to guide the semi-structured interviews. The interviews were conducted and recorded using the Zoom video conferencing platform and transcribed by a professional transcription service.

Selection of Images

The image that the researcher utilized during the interview was an image that combined a culturally disaffirming image and an image that was culturally affirming of African American males. The selection criterion for the culturally disaffirming imagery was that it represented the African American male in an oppressive stereotypical manner under European cultural domination. The inclusion criteria for the culturally affirming image was a Kemetic image before the invasions of the Persians, Greeks, and Romans from the 18th dynasty which began in 1550 BCE. The reason for this chosen period was that it was before colonial influence of foreign cultures. These represented archetypal images. The core reason archetypal images were used in this study was due to the archetypal image having the ability to draw out the participant's conscious and unconscious reactions and verbalizations.

Data Analysis Method

The data was analyzed using a Pan-African paradigm to code data. The researcher found themes within the participant's data that centered around how participants made sense of their racialized gendered identities, how the Pan-African archetypal image impacted participants' understanding of their racialized gendered identities, and how participants felt about the current climate of their racialized identities within counselor education programming. The researcher discovered themes that successfully answered the dissertation research questions and provided the researcher with findings and implications for the field of counselor education.

Trustworthiness

McDougal III (2017) reported that internal validity is maintained when Maat or balance is established between the researcher's observations during the research study, conclusions drawn, and theories developed. The stronger the internal validity of a study, the more

trustworthy the study would be to the scientific community (McDougal III, 2014). Lincoln and Guba (1985) theorized two important criteria for evaluating qualitative studies: trustworthiness and authenticity. Trustworthiness is comprised of credibility, transferability, dependability, and conformability. Authenticity is comprised of fairness, ontological authenticity, educative authenticity, catalytic authenticity, and tactical authenticity (McDougal III, 2014). The study met the standards for trustworthiness and authenticity in the following ways.

Credibility was achieved by the researcher utilizing ethical practices from the onset of the research study. The research design and theoretical framework were clearly established in this chapter. The researcher utilized open and closed ended questions, reflections of content meaning, clarifying questions, and immediacy to triangulate participant responses. The researcher believed this increased confirmation of the findings. McDougal III (2014) refers to conformability as “The degree in which the researcher has acted in good faith by not letting his or her personal opinions or theoretical inclinations obstruct the conduct of the research and interpretation of findings” (p. 273). Conformability was established by the utilization of the researcher’s method, research paradigm, and theoretical framework to guide any conclusions or interpretations made while analyzing the research data. The researcher carefully assessed his, “own values, prejudices, and dispositions to see how they might bias your research” (McDougal III, 2014, p. 143). The researcher designated a committee member to assist the researcher in monitoring his reaction to participants and data analysis.

Utilization of Pan-African paradigm with African American male participants demonstrated they can choose to operate from an epistemology of liberation and freedom which achieves educative authenticity. It is of interest to the researcher the way the study informed not only the participant, but also the participants’ therapeutic work with African American males

they encounter in their day to day lives as clinicians. The researcher believed this established and maintains catalytic authenticity.

Risks, Benefits, and Ethical Considerations

“Ethical standards attempt to strike a balance between supporting freedom of scientific inquiry on the one hand and protecting the welfare of participants on the other” (Bless et al., 2006, p.140). Assessing risks, benefits and ethical considerations for scientific research using African Americans as participants was essential as African Americans have historically been victims of unethical research. The researcher ensured that ethics remained a high priority for this dissertation research study. The researcher understood that following the methods outlined in this chapter was vital to the reliability and validity of the study. Informed consent was obtained by the participants before the participant interviews began. Information within the informed consent form (Appendix A) was read to each participant.

The informed consent followed the standards set forth by the institution’s human subjects review board. All participants were notified of any risk which the researcher assessed as minimal. All participants were over 18 years of age and did not demonstrate any impaired mental capacity as evidenced by their ability to follow their requirements for their doctoral degree. Meeting this criterion qualified them to be participants within this study. The researcher will destroy all recorded material after 9 years following final approval by the research committee. This will minimize future risks and maintain confidentiality.

CHAPTER FOUR: RESULTS

I don't know what most White people in this country feel, but I can only conclude what they feel from the state of their institutions. (James Baldwin)

Introduction

The purpose of this dissertation research study is to determine the role of Pan-African epistemology and ontology in the development of African American male doctoral students' culturally affirming identity development in counselor education and supervision programs. The dissertation research study was guided by the following research questions 1.) How do African American male doctoral students in counselor education and supervision programs subjective interpretations of the images relate to the African archetypal meanings; 2.) How do African American male doctoral students in counselor education and supervision programs make sense of their racialized gendered identity with respect to culturally affirming African images; and 3.) In what ways can Pan-African epistemology inform counselor education and supervision programs.

Participant Bios

T'Challa

This participant chose T'Challa from the movie *Black Panther* as his pseudonym for this dissertation research proposal as he reported the name fit best with his racialized gendered identity. T'Challa reported,

Uhm, so I probably I would say...most recently, I have been enthralled by the *Black Panther* character, T'Challa. I am also really big into anime right now so the *Naruto/Boruto* manga is another that I enjoy; but I would probably say, as a representation of a Black male T'Challa would be a good representation for me.

T'Challa is a 35-year-old African American cis-gendered heterosexual male who graduated from a CACREP accredited master's program in clinical mental health counseling and doctoral counselor education program in the Southeast. T'Challa graduated less than two years ago where he has had two professorial opportunities at CACREP accredited programs.

T'Challa's first professor position was in a doctoral program in the Midwest where he spent one year. T'Challa left that institution due to being the only African American male professor and self-reported stress around teaching classes where there were not many African American students. T'Challa reports that the final straw for him was the end of the year surveys that said that he was the type of oppressed person who wanted to oppress his oppressor. T'Challa's second professorial position was at a historically Black counselor education university in the Southeast region. T'Challa is both a father and a husband to a son and reported in his interview that his family has been major motivation and support for him in his minoritized spaces in both his role as a student and professor.

Miles Morales

This participant chose Miles Morales from the movie *Spiderman: Enter the Multiverse* as his pseudonym for this dissertation research proposal as he reported the name fit best with his racialized gendered identity. Miles reported,

There's a movie that's called Spider-Man: Into the Multiverse, and it focuses on a main character of Miles Morales, who is a young adult, who is in private schools, who then moved to public school. And he was learning about his own identity. And along the way, he was also coming into becoming Spider-Man. And so he was a young man that lacked confidence and that was coming into a position where the responsibility he had as a hero, he had to grow into that. And I think that responsibility, leadership are traits that I've had

to come into that I have not been confident about, but that has been an ongoing process for me to grow towards the confidence that I needed to fulfill those roles.

Miles is a 34-year-old African American cis-gendered heterosexual male who is a school counselor in the Southeast region. Miles reports gaining his master's in school counseling in the Southeast region and has successfully defended his dissertation. Miles reports attending predominately White institutions for all three of his degrees. Miles reports being a husband and a father to a 9-month-old daughter. Miles reports his focus is on working with high school seniors as they transition into the post-secondary plans they have for themselves after high school.

Malik EL Shabazz

This participant chose Malik EL Shabazz as his pseudonym for this dissertation research proposal as he reported the name fit best with his racialized gendered identity. Malik reported,

I'd probably say Malcolm X. Yeah. That's always kind of been my hero. He's always been my hero. I feel like I strive to dig that deep, I guess, to conceptualize the impact that race and the White supremacy has had on us and to be able to articulate that, in a way that resonates with people and to have that impact on the community really, to have a healthy impact us as a people having self-determination.

Malik is a 39-year-old African American cis-gendered heterosexual male who attends a doctoral program in counselor education in the Southeast region. Malik reports being in the dissertation part of his program. Malik reports having two master's degrees from institutions that were predominately White. Malik's first master's was from an institution in the South-Central part of America while his other master's and doctoral degree are from the Southeast. Malik reports he is not married nor does he have any children. He works at a private practice while finishing school.

Zulu

This participant chose Zulu as his pseudonym for this dissertation research proposal as he reported the name fit best with his racialized gendered identity. Zulu reported,

I fit it because they were held to a higher standard and no matter what they were trained to go the extra mile. To forget about themselves. And that is exactly what I have been trained to do.

Zulu is a 53-year-old African American cis-gendered heterosexual male who attends a doctoral program in counselor education in the Southeast region. Zulu reports being a retired Navy Hospital Corpsman who was responsible for the Navy and Marine Corps personnel. Zulu reports that on the battlefield he was a frontline corpsman who specialized in maintaining lives on the front line. First aid, suturing, assessing for medication management, diagnosing treatment from common injuries to a sucking chest wound (when a person gets shot and the bullet comes out the back). Zulu served for 13 years before retiring. Zulu is currently in dissertation phase of his program. Zulu is married and has three boys and one girl. Along with finishing his doctoral degree in counselor education, he is a trauma therapist at an outpatient facility.

Presentation of Findings

This section is dedicated to the findings: Sankofa and Racialized Gendered Identity, Archetypal Image and Racialized Gendered Identity, Rhetorical Ethic and Rejection of the European Yurugu of Inclusion. Participant identity formation was an important theme throughout participant interviews. Identity data was gathered throughout the interview process. The

researcher had the following questions in identifying data around participants identities, ways of understanding self, and ways of navigating their gendered racial identities in social contexts:

- 1.) How do you understand your racial/ethnic culture?
- 2.) How do you understand your identity as a male?
- 3.) What does it mean to be an African American male at this particular time in history?

Sankofa and Racialized Gendered Identity

A subtheme that was present among the theme of Identity was a collective process of what the Akan people of West Africa termed Sankofa. Sankofa is a spiritual/psychological process that means, “it is never too late to go back and get.” Sankofa is represented by a forward flying bird whose head is turned backward. T’Challa reports,

So, it has took a transformation over the past few years. Growing up I did not have a good understanding of my racial or ethnic makeup; but as I have gotten older and became a father and a husband I have taken more of an interest into learning about my historical context, ethnicity, and culture. So, at this point I would probably say I am still in the developmental stage of that however, it is probably one of the top priorities for myself when I am thinking of how I would like to identify myself.

There is a going back and evaluating what has been taught to him about who he is supposed to be. T’Challa finds that learning about his history and culture is informing who he is growing into as an African American gendered male. Malik El Shabazz reported

I suppose I understand it through experience. I understand it in being a rich culture that also it's forming, it's being created in the moment. I think, as a people, again, in identifying as African American, that there was a significant amount of culture that was lost in our transition to the Americas through slavery and whatnot. I think there was a

predominantly African culture there that was diluted and destroyed for the many components of it. And so now we are essentially building our culture as African Americans. We've had about 160 years to do so as 'free people.' We're actively figuring out where we lay in a sense in America and in the world.

For Malik, the process of Sankofa has assisted him in remembering a healthy understanding of his culture and history that was taken from him. He reports that this remembering is important for what he wants to build for himself going forward. Miles reports,

I think, again, that knowing all of this and looking over all of that and reflecting on how it is very difficult for men of African descent to be successful in the Western world and the United States, I think that again puts a huge load, a huge weight on their backs and on my back. And that is something that I've had to live with and the task is that for my family to be successful, I have to be able to navigate all of this and I have to be very strategic and I have to understand not only that dynamic of the Western world trying to keep black boys from growing up into black men, and I have to figure out exactly what I have to do in order to overcome that.

Miles links the current pressure of being an African American male to the history of Western treatment of the African males to a focus on the future where African American boys can be healthy. In this way, Miles was observed as using the process of Sankofa to understand where his ancestors have been and how they were treated to figure out a futuristic solution.

The subtheme of Sankofa and the next subtheme of ancestral assistance allowed T'Challa, Miles, Malik, and Zulu's ability to remember their historical gendered identities from forebearers who existed in the past, influenced their current understanding of themselves, and who have an investment in their personal futures. It is important for the reader to know that the

participants were not exposed to the image prior to responding to the set of questions that generated these subthemes. The rest of the data were collected while the participants answered interview protocol questions while viewing the image.

Subtheme One: Ancestral Assistance

In religion, believers often refer to angels as being messengers that are charged with the responsibility of caring for humanity. These Elohim were canonized and made into angels by the Catholic church to separate descendants of Africa from their ancestral culture of union which represents a reciprocal relationship to the spiritual or noumenal world. In Pre-dynastic Kemet, these angels were called the Neteru. In ancient Ur and Sumer (modern day Middle East) these ancestors were called the Anunnaki. In Pan-African culture, the term ancestor is used to denote forebearers of Pan-African descendants whose cultural role is to lead a person in higher understanding of the human condition, development of higher conscious states, and inner belief that the spirit of everyone is immortal (Amen, 1990). Immortality, in this case, includes the spirit within and one's identity across generations (Amen, 1990). Ancestral generational assistance informs identity on the way aspects of self and personality could become behavioral manifestations (Amen, 1990).

T'Challa, Miles, Malik, and Zulu reported an ancestral assistance in the development of culturally affirming internal deconstruction and reconstruction of heterosexual gendered racialized identity. Each participant reported they were developing within a social reality that historically stunts their growth through oppression; while their ancestral assistance increased as they encountered European Colonialism. T'Challa reported,

I don't necessarily look at it within the social construct that exists. I look at race and I look at ethnicity as something that merely happens to be related to the genetic origin that we just spoke about, that I originated in Africa, and due to the history of the Western world, my ancestors were brought here, and so that is why I'm here. And so, it plays a strong part into who I am. But the reason that I have this race and ethnicity is merely due to the biological function of the people in Africa having to have a darker complexion so that my ancestors could simply exist. And so that is who I am and that is how it functions within the makeup of my personality.

When it comes to the Ancestral Aid Miles reported,

I see a head of an African empire who is receiving his next message from the ancestors of what he is to do next. I don't see this in the context of Kimmitt or Egypt, I see this in the context of every empire that has ever existed in Africa and I see this as just an echo that's rippled through Time... that's still here with us today that no matter where I am, this is still something that goes on now, is that we receive messages from the ancestors.

This introduces an African epistemology and ontological that connects a physical being to spirit and spirituality. The source of this spirit is maybe why early Jung confused archetype and archetype per se. Ani (1994) defined Spirit as, “the creative force which unites all phenomena. It is the source of all energy, motion, cause, and effect. As it (spirit) becomes more dense it manifests as matter. It is the meaningful layer of existence” (p. xxviii). Honoring this creative force was seen as an act of ancestor veneration through spirituality. Ani (1994) defines spirituality as

The apprehension of cosmic interrelationship. The apperception of meaning in existence, and the degree to which one is motivated by such meaning. Spirituality is one's ability to

relate to the metaphysical levels of experience. It unites thought and feeling and thereby allows for intuitive understanding. This cognitive/affective sense is transmitted through collective ancestral relationship. (xxviii)

The belief in ancestors gave all four participants access to the spiritual and physical world as well as using the growing intuition, caused by a connection to Spirit, in healing agency reduction formations.

Malik gave a report on how the contact with the ancestors were passed down when he reported,

Yeah. Genetics. One point. Period. Our experience is written in our genetic code, and it's passed down generation to generation. And again, whether modern medicine really wants to delve into, as deep as that really goes or not, I understand that but spiritually as a human being and you know that we are products of the species of human beings. "Why do you fear that spider or that snake over there?" "Oh, well, that's a primal fear that says, 'That's not the best option for your health to go sticking your hand over there.'" I didn't necessarily have to learn that from experience. That was something passed down in the blood just a bit.

Zulu reported that one way that the ancestors spoke to him was through what he termed vibration,

Yeah. Just that sound resonates, words resonate, words are powerful. They can manifest energy and make it physical. That it literally influences hearing it, it vibrates the eardrums and sends electrical signals through the brain that are interpreted. And so language is extremely powerful and so you have to be, you have to choose how you want to vibrate. If you want to vibrate something that has a slight, or not even a slight, but a

direct connection with you being less than human being then is that really how you want to vibrate in a sense? Is that really how you want to resonate? And so I take that stuff very seriously, especially, we're counselors. You don't realize getting into counseling that you're getting a degree in language and the interpretation of language and how that can be supportive and healing, or how that can completely tear you down, like a sword, straight Katana blades.

The researcher wishes to connect the theme of ancestral assistance to Jung's theory of Abaissement niveau mental and agency reduction formations. Jung (1959) theorized this psychological condition being caused by experiences that decrease the fuller expression and manifestation of the African male personality that impacts the restructuring of the internal personality structure. Jung (1959) went on to propose the cause of this Abaissement du niveau mental was due to a "Diminution of personality," which is, "a loss of soul (p. 119), where "complicated exercises are needed if he is to pull himself together for any activity that is conscious and intentional and not just emotional and instinctive" (p. 119). The complicated exercises are theorized to alter the internal psychic structure that possessed the identity of the ego-personality with a complex (Jung, 1959).

From a Pan-African perspective, the egos of the participants were not possessed in a European sense, but the remembering of ancestors who came before them, loved them, directed them, and protected them gave strength to the will and ego strength of the four participants. The more oppressive experiences T'Challa, Miles, Malik, and Zulu endured, the more contact they felt with their ancestral foremothers and forefathers. The participants described this as a psychological or spiritual experience that provided additional patterns of energetic expressions available to their will. The participants reported an experience where no overt action was

required for them to experience an enlargement in their racialized gendered identity. The participant's will, intuition, and instincts were reported to be united under ancestral assistance which is diametrically opposed to any forms of agency reduction formation, while being a spiritual process unfolding inside their psyches.

Subtheme Two: Double Consciousness, Authentic Self, and Presentable Self

DuBois (1903) theorized a condition called Double Consciousness where African Americans experience a social reality where they look at themselves through the gaze of Whiteness, measuring one's identity by how one saw himself living in a European dominated society. This positioned the dual selves as polarized, battling between the European part and the African part of gendered racialized identity. Even though this theme was consistent throughout the participants, it looked differently between participants. This double consciousness showed up in participant interviews as Authentic self and Presentable self. Miles reported

I see something that I've seen throughout my entire life in the United States of America, and that is a stereotypical image in that I am 5'9" and this gentleman looks to be maybe 6'6" or higher, but no matter if it's him or no matter if it's me, this is the stereotype that people of European descent see of people like me. That those unconscious responses that I talked about earlier that people of European descent have, they have that about this gentleman and they'll have that about me.

Miles is referring to the version of himself that is expected of him by the gaze of Whiteness that creates incorrect stereotypes and agency reduction formations that he must navigate. T'Challa, Miles, Malik, and Zulu demonstrate an awareness and acceptance of this White gaze and the psychological balance of Authentic Self and their Presentable self but with a choice of who deserves his full authentic identity. Miles reports that this navigation of selves is not changing his

personal identity in essence, but rather a strategic and tactile part of his being and advocacy for students that look like him.

I don't think my personality or my identity changes. I think that my handling and my dealings, and as well as the relationships that I have with people of European descent is something that I have to adapt to. The reason it's taken me so long to answer this is because I really think this is a good question, and I think that this is something that would be interesting to explore further, is that for people of African descent to be successful in the Western world, knowing that it has been ran, run and ruled by people of European descent, people of African descent have to be and act in certain ways to not offend people of European descent. There are certain unconscious reactions and certain unconscious drives that people of European descent have that I am fully aware of. So that's what took me so long. It's not that I have to change my identity, it's just that I have to present myself in a certain way to cater to the unconscious drives that people of European descent have so that they do not then mistreat me, and so that then they do not mistreat students who look like me. Because as a professional school counselor, I not only have to worry about myself, I have to worry about the students that I serve. And so, no, I do not think I have to alter my identity. I think I have to blend and hide certain aspects of it from it manifesting to the point to where it can distract or offend the people that I work with.

T'Challa reports,

So, I guess as a collection of both I will kind of the notion of when I am outside ethnic cultural experience, again referencing back to him smiling, it is almost like I have to play happy to get along with the White Eurocentric approach. And then in the bottom, it is almost the same thing, it is like being in a cultural environment and being accepted and

feeling welcomed. So, I guess, putting them both together, they both represent my outward appearance when I am out in society use the term, “get along to get along,” but at the bottom it is like I am with my people in a centered space of support or cultural sameness.

Malik reports,

Yes. I think that, again, there's this energy to cut our connection to Afro-centric culture and to really just embrace Eurocentric culture. It would be, if that was your mission, it would behoove you to begin producing research that says, "You know what? You all are so much more connected than you think and so much of that is surviving within you that you can take advantage of.

Zulu reports,

Well, not obviously, but that's in my mind, a part of our American experience, the black American experience. Being subjugated, even down to the uniforms. Uniforms symbolizing authority, symbolizing progress and not being a savage. Okay. And that his shirt is tattered and ripped in the middle, and he's got the overalls looking like they've damn near got bullet holes in them, you know what I mean? He's been shot up, he's been ripped up, and they're still leading him to his death. You know what I'm saying? Even Tom Hanks' expression and that " I may not necessarily be happy about this, but guess what? I'm leading you anyway. It's still my duty to maintain White supremacy." And so there's a lot that's in that image there, for sure. But I identify that as being a part of a marginalized population and that, again, we are these big, beautiful people that can be subjugated with the right tactics and the right created ideology, created culture of oppression.

Each of the participants report a negotiation between their authentic selves and their presentable selves which were parts of their racialized gendered identity but not the sum of their identities. This is illustrated in the Pan-African remembrance of the Yoruba concept of the ocean (Yemoja) and spring water (Oshun) with the authentic self being the ocean while the presentable represents the spring water. The only difference between them is the amount of salt within the water. This negotiation is a feminine energetic dance of survival within the participants' cis-gendered heterosexual racialized gendered identities. This dance is a battle or storm as depicted in the definition of Double Consciousness. In Yoruba, this storm is represented by Oya (deity of storms). Pan-Africanism sees this as the dance of survival. This dance is an intentional and strategic dance guided by three feminine ancestors. The participants were observed as being guided by their ability to strategize how much salt should be incorporated in the Spring water; meaning there was ancestral assistance in deciding how much of their authentic selves have been earned by the social context the presentable self finds itself within.

The participants also described this as a veil in which they control and choose which parts of themselves to unveil to avoid offending the energetic system of European Colonialism. Miles reports, "It's not that I have to change my identity, it's just that I have to present myself in a certain way to cater to the unconscious drives that people of European descent have so that they do not then mistreat me." The unconscious drives of European descendants do not determine the essence or essential constitution of the participants and can only elicit certain parts of the participants based on their participation in a European colonized world. This concept of "The Veil" is an important phenomenon of the racialized gendered identity of the participants as it created a separation between the acceptance of what the world wanted from them (outside the veil) and what they chose to be (within the veil) as well as the fluid relationship between their

authentic and presentable selves which was guided by a three-fold ancestral assistance. From a Pan-African paradigm the “veil” is the point where the physical (phenomenal) plane of reality interacts and is in reciprocity with the noumenal (spiritual) plane of existence.

Archetypal Image and Racialized Gendered Identity

This category is related to the participants being introduced to the archetypal image that contained an internalized oppressive image along with a culturally affirming image. The researcher found 3 subthemes. Within this theme, the participants were asked to look at two images and answer questions concerning the images. The images that the researcher utilized during the interview was one that combined a culturally affirming image and an image that is culturally disaffirming of African American males. Below, you will find the image.



Darabont, F. (1999). *The Green Mile*. Warner Bros.

The interview protocol questions that were utilized to gather data for this thematic category were:

- 1.) What, if anything, do you see in this image?
- 2.) What, if any, commonalities do you see between yourself and this image?
- 3.) What, if any, differences do you see between yourself and the image?
- 4.) What parts of this image, if any, describes the way you see yourself?
- 5.) What parts of this image, if any, does not describe the way you see yourself?
- 6.) What characteristic, if any, would you take from this image and apply to yourself?
- 7.) What characteristic, if any, would you take from yourself and apply to the image?
- 8.) Is there anything that I have not asked you that now is present with you, that you would like to add?

Subtheme 1: Identity Othering

The participants were observed as answering questions concerning the two images from the internalized and oppressive image first, then the culturally affirming image second. Through this consistent process throughout all four participants and the interview questions regarding the two images, there was a psychological process of identity othering that was observed. Othering is a psychological process where usually members of the dominant society take parts of themselves that they do not like and place in oppressed persons. Majoritized othering allows Europeans to, “act out their most extreme aggressions and destructiveness, while simultaneously limiting their collective self-destruction on a conscious level” (Ani, 1994, p.xxv).

In the case of the participants who are African American heterosexual cis gendered males, identity othering looked like a rejection of the internalized oppressive image due to it

being the stereotypical image that European colonialism depicts as the racialized gendered identity. Zulu reports, “this is the stereotype that people of European descent see of people like me. That those unconscious responses that I talked about earlier that people of European descent have, they have that about this gentleman and they'll have that about me.”

Miles reports, “You can tell, I struggle with that top image. I struggle with any Hollywood image that's been created through the lens of European people, so that's number one. What I would give to this image at the top, I wouldn't give the people of European descent a reason to put me in this position. And that's hard, that's hard talk.” This image allowed the participants the opportunity to project their suppressed feelings of oppression onto the image and a psychological process within them was started the more they interacted with their thoughts, emotions, experiences, and the way they handle themselves in their academic and professional environments. T'Challa reports, “The top image I see as a representation of what I look at in my academic and professional life.”

The researcher observed that this image held the pain of oppression in a fixed image and the more the participants engaged with parts of themselves that they did not like about their racialized gendered identities, their attitudes towards that image (as a representation of themselves) began to appear. In place of blaming the character in the image for allowing himself to be imprisoned, the researcher noticed empathy, compassion, and embodiment of this image as a part of themselves that was not at fault, and that was diametrically opposed to the bottom image which was culturally affirming.

Subtheme 2: Identity Introjection

Introjection is a Freudian defense mechanism where an individual internalizes ideas about themselves from an external authority. In this study, the identity introjection was a defense

against an internalized oppressive message(s) concerning the participants' racialized gender identities. It was a defense against the European colonial agenda. Miles reports

I like the Pharaoh and I consider myself to be a Pharaoh. I often think about a quote by Malcolm X when he was describing Billie Holliday. He said that it was a shame that that woman did not live during the time when the great blood of the race was appreciated. And at times I think it is a shame that I did not live during a time where our people were not looked at with such ridicule and scorn. And that makes me angry and it's frustrating, but it also gives me something, it also liberates me and it also frees me in a way because I feel like I've been successful.

T'Challa spoke more about what the image felt like to him as he reported, "in the bottom image I see more of a village approach, supportive, not only holding my hands, but also a pat or holding of my shoulders." Malik reports how this image sparked something in him by saying:

gain, that's more of an ancient kind of look, and again, from what I've been taught about it versus maybe what I would know from living in that region and really understanding everything that goes into that, but identify with it because of its historical importance, because when I think of myself and I grasp and reach for historical knowledge and connection to a history that I was cut off from, or that my family was cut off from, then I began to identify with that and really wonder and really say to myself, hey, we were doing just fine since we had all types of technology, advancements, and culture and spirituality that were going on over in Africa long before Europe ever got modernized, in a sense. Long before America was ever formed we were on that level. And so it really makes me curious.

Nichol's Model of The Philosophical Aspects of Cultural Difference (1987) states that African Americans' affective domain is informed through symbolic imagery and rhythm. The participants in this study followed the process of Ntuology where the participants saw two sets of pictures as unconscious parts of themselves which were interrelated while their conscious awareness saw them as dichotomous images. This produced an additional theme in the archetypal themes called Diunital reasoning where a union of opposites can create an understanding of cosmic interconnectedness.

Subtheme 3: Diunital Reasoning

Diunital reasoning is a process and a method that demonstrates the conscious awareness that all forms of matter and spirit are interconnected even when perception sees opposites. Nichol's (1987) calls this idea Ntuology. Psychology calls it the transcendent function as it is both a process and a function at the same time (Jung, 1954). The transcendent function unites the opposites and it facilitates from one psychic condition to another by means of the mutual confrontation of opposites (Jung, 1939). The internalized oppressive image and the culturally affirming image created a perceived duality that existed outside the participants' psyche and held within the participants' psyches simultaneously. This was shown to produce a transcendent third that arose from the acceptance of the authentic self and the presentable self that creates additional dimensions to the participants' racialized gendered identity.

Each participant went through a process of identity othering, identity introjection, and a union of selves to contribute to an expansion and awareness of a deeper part of their racialized gendered identity. Mile's had the most covert form of this process as was evidenced in his response to the first image.

I see the images in the United States of America reflecting that of people of African descent as a way to enforce the racism that exists in the United States of America. So I see him as a stereotype that comes through the mind of the directors of European descent. That they see us as people who are incarcerated. They see us as overly masculine. They see us as the old images of the dumb Aboriginal, sex-driven, dirty, no good, can't do anything other than physical labor type image; and this is what I see with that.

In describing the second image Miles reports, "I see the original image that was created by the African, and that is the image that I ascribe to." When Miles was asked, "what have you gained or lost by participating in this interview," Miles reports,

I don't talk about this much, so it's good. It is good to talk about this sometimes, and at the same time it brings emotions and that makes me vulnerable. It is just so hard. It is tough for people. It is tough for me. The hardest part is just living. So I say peace to everybody who is like me. I start to identify with the guy in the top image now. Brothers be confined and he's got to smile through it, so that's what I'll do. That's what I've always done. So yeah, so I can relate to both images. Just thinking about how all this has impacted me. And I imagine it's done the same for others too.

Rhetorical Ethic and Rejection of the European Yurugu of Inclusion

This dissertation research study is significant because it can assist with providing counselor education and supervision doctoral programs in understanding the view of those from minoritized cultures upon social reality and how they experience their social conditions. It is important that counselor education and supervision doctoral programs continue to demonstrate the ability to centralize the importance of community, generational, and historical traumas on African American males to assist the student in building both their critical consciousness and

professional identities as a counselor. In this section, sub-themes were centered around counselor education, racialized gendered identity, sense of belonging, if the participants felt that their doctoral program held a culturally affirming curriculum, and the role a Pan-African paradigm.

The following questions were asked to establish this thematic category.

- 1.) In what ways have your racial gendered identity caused challenges or barriers with your sense of belonging in your doctoral program?
- 2.) In what ways did the curriculum in your doctoral program include your culture and speak to your African American masculine identity?
- 3.) How did your multicultural class assist you in learning about your African American male identity?
- 4.) How did your multicultural class prepare you in working with marginalized populations or majoritized populations?

When it comes to how the participants perceived counselor education curriculum, especially concerning multiculturalism, advanced multiculturalism, and a culturally affirming curriculum the theme Rhetorical Ethic arose.

Subtheme One: Rhetorical Ethic:

Ani (1994) defines Rhetorical Ethic as, culturally structured European hypocrisy. It is a statement framed in terms of acceptable moral behavior towards others that is meant for rhetorical purposes only. Its purpose is to disarm intended victims of European cultural and political imperialism. It is meant for 'export' only. It is not intended to have significance within the culture. Its essence is its deceptive effect in the service of European power. (xxv-xxvi)

Participants reported having a hard time in believing that counselor education was separate from systemic racism, believing instead it was closer to being anti-Black or Anti-African. T'Challa reported that, "I think from a perspective of a counselor education we are often a lot like the top image. Where Black male voices are not in a space that is culturally bound and sound." He went on to say, "In my doctoral experience my research was not taken seriously. Sometimes my words in class were muddled over, not listened to, or not given validation. And, there were times where I was asked questions almost like a representation of the entire Black aesthetic." T'Challa was referring to internalized oppressive image that was not culturally affirming. Zulu reports,

I think the curriculum did not do an adequate job of really identifying what the Black male or African American male perspective is in a counseling world. Of course, that is not where all the curriculum was pointed to. But I do not think it did an adequate job as it was more stereotypical in nature.

T'Challa reports this about the manner of instruction,

The class taught from a more Eurocentric or European model for multiculturalism and how to look at African American males and females, so it made me question is this really how American society sees us. So it made me want to go back and actually start building up my own identity model for who I was as a Black man.

This is another instance where the phenomenon of African American racialized gendered identity is reported by participants to not be taught in the classroom but acquired on their own time and effort outside the classroom. It also demonstrates a relationship between increased contact with European Supremacist values and the increased desire to learn about African American racialized gendered identities for themselves. When discussing experiences in

counselor education, curriculum, and sense of belonging, Mile's statement echoed across all four participant's narratives.

I'm like how Dr. W. E. B. DuBois stated, he ate lunch alone. He didn't look for anybody, he didn't talk to anybody, he sat in the back of the class. And that's how I am, I'm not looking for anything other than educating myself. My entire purpose in this program has been to put myself in the best position to be eligible for leadership positions in the counseling realm, and that's my only goal. And so, I have not looked for anything other than continued professional development, constant introspection, and working on myself.

Malik reports that out of an absence of seeing himself or his culture in the curriculum that,

I think that we're powerful. That we're creative and we're strong people, and that there again, that creeps into being able to stand eye-to-eye with a White male that's confident and wealthy and has power and whatnot. Again, we're fighting a system that says that that is what is supposed to be at the top, is the White male. And so anything else to that is a threat in a sense. And again, that perspective that we shouldn't even be close to that. That again, we are to be working for that person, that that person is to be in control of the business. We are the worker. So even if we are quote, unquote whole human beings now, instead of being twos-fifths or whatever the hell, that we are still to be the worker, and not the CEO of the company. Healthy masculinity from an African American male is a potential threat to the power of European-American males? I think it poses the threat to the culture of White supremacy. And who are the decision-makers in this country, in Western civilized world. Perfect example is the backlash to President Obama. And how we went from a point of, Oh, racism doesn't exist anymore, blah, blah, blah. And we're all happy and living here together. And it's great. And then let's get a brown-skinned

president up here. Who's supposedly the top dog of the entire country, and let's see how you act. Okay. Let's see how you act, okay. We got people yelling out in meetings and stuff, of just completely disrespect. You got a whole Republican party that said, we are only here now to obstruct anything that you want to do. Okay. Not that we've read over anything that, not that we've seen that what you're trying to do and getting.

T'Challa, Miles, Malik, and Zulu had an understanding that counseling education curriculum does not do what it says it will do for us, and either it cannot, or it will not. The rhetorical ethic of multiculturalism and ethnic inclusion were reported to be pacification attempts in support of European nationalism. Pacification is the act of forcibly suppressing or eliminating a population considered to be hostile, a suppression or elimination of Black male bodies from counseling education curriculum and programs. Per their reports, this was not taught to them in the curriculum, but the absence of seeing themselves in their programs motivated the four participants to do additional education on their own. The participants did not mean a physical elimination, but a continued elimination of their cultural presence and racialized gendered identity within counselor education programs. Miles reports this concerning multiculturalism,

Multicultural programs have been created to divert from African centered programs.

There was a great push for African centered programs in the 20th century, in the 1960s, after Dr. King, a lot of those programs were phased out. And so even in African studies program today, they will not necessarily teach any information that will foster any true identity development for people of African descent, because federal programs are going to be created by individuals who are not of African descent. And so I do not expect multicultural programs, multicultural classes to say or do anything of any real consequence, that it is merely a class. And as Dr. Bobby Wright would state, education is

training. And I understand that very well. And there are some things that education can train me to do, but it is not for me to know about myself and that'll be the task of me and it should be the task of anyone who is of African descent and who works with young people of African descent.

When participants were asked about the role of a Pan-African paradigm within counselor education curriculum, T'Challa reports,

I think it can do two things. One it can introduce an image for Black males who may be in a developmental stage to give them a point of reference to question or ask what does this image mean or represent? On the second hand, for those who are aware or knowledgeable about the image it would serve as representation of not the stereotypical image of the Black male or stereotypical identities of how Black males have to represent. So, I think those developing, it can open up a space for them to question and research it; and for those who have an understanding of the image it serves as a different image of representation for them and how Black males can represent.

When T'Challa was asked about the practical implementation of a Pan-African paradigm within the counselor education curriculum he responded, "The European can't afford to educate me in the way that I need to be educated." Zulu reports this concerning a Pan-African paradigm infused in counseling education curriculum,

When it comes to identity, the apex of it, it reaches its apex within the adolescent period. Within the high school period, it is already intact. And so the racist tactics that have taken place throughout a person's lifetime, it has manifested, it is internalized, it is very difficult to break. And so Pan-Africanism has to start at the very beginning where babies see positive images, culturally affirming images, images that are consistent with the

literature, history and culture of an African people from an African frame of reference.

This is mandatory. It has to happen. It may not happen.

Miles had similar reports to Zulu as Miles reports,

Pan-Africanism at an early age could be what these teachers may need to do to keep from asking me at 18 what has to be done with a student who has already created a fortress of sickness within their own selves. So Pan-Africanism is mandatory.

Miles reports that, "I do think what is realistic is that there's a possibility that people of African descent can awaken to the reality of going and changing the image about themselves within themselves, and that being the only goal. I see that as realistic." T'Challa, Miles, Malik, and Zulu held similar explanations of the reason that the counselor education programs cannot afford to educate or train them. The researcher chose Miles' answer to demonstrate the rationale of why they believe they will never be included in curriculum in any meaningful way:

Because they, as Dr. John Henrik Clarke will state, will never educate me in the way to take away the power that they have. And so I know this. So I have no need to look for it. I had to do it myself. And so that would be something like this image at the bottom here. We have to go back to doing things yourself. There's no person of European descent in this image. They hadn't even thought about a person of European descent. We have been groomed into thinking that we need somebody else, and we don't. And I don't. And so I have not needed that in this program and I've considered myself to be successful in it. And that does not ruin or tamper with the relationships I've had with anyone that I've come across in the program. And knowing a little bit more about myself has allowed me to eliminate the insecurities that would exist that would hinder any relationship I'd have

with someone of another so-called racial background. And so I've not looked for anything other than just learning success in the program, working towards my potential.

Subtheme Two: Pacification

A subtheme that the researcher found consistent within the interviews around counselor education and gendered identity was pacification. Pacification alluded to the historical contexts in which African American gendered males feel within their programs and the absence of them within the curriculum. Yetes (1996) reported that the Western world has three ways in dealing with African American men the Western World either annihilates, pacifies, or liberates. Another definition of pacification is the act of forcibly suppressing or eliminating a population considered to be hostile (Webster, 2022).

The participants acknowledged that African Diasporic individuals and interest groups have experienced annihilation attempts by European Americans. Examples of the annihilation attempts were provided by the participants. T'Challa reported, "All my heroes were killed by the federal government who stood up for liberation of the African American." Malik reports that his hero is Malik El Shabazz and Martin Luther King Jr, and they both were killed." Miles reported," Fred Hampton of, Black Panther party, was killed due to J. Edgar Hoover not wanting any additional Black messianic figures rising. Then the CIA went and destroyed the Black Panther Party."

When discussing pacification and counselor education programs Miles reported,

Multicultural programs have been created to divert from African centered programs.

There was a great push for African centered programs in the 20th century, in the 1960s,

after Dr. King, a lot of those programs were phased out. And so even in an African studies program today, they will not necessarily teach any information that will foster any true identity development for people of African descent, because federal programs are going to be created by individuals who are not of African descent.

In discussing Multiculturalism and pacification Zulu reported,

they will not necessarily teach any information that will foster any true identity development for people of African descent, because federal programs are going to be created by individuals who are not of African descent. And so, I do not expect multicultural programs, multicultural classes do not say or do anything of any real consequence, that it is merely a class.

When the researcher asked Zulu a follow up question concerning his comment saying,

“multicultural classes do not care or do anything of any real consequence, that it is merely a class,” Zulu responded by saying,

Dr. Bobby Wright would state education is training. And I understand that very well.

And there are some things that education can train me to do, but it is not for me to know about myself and that'll be the task of me and it should be the task of anyone who is of African descent and who works with young people of African descent.

Subtheme 3: Invisibility and Tokenism

The researcher connected the subthemes of rhetorical ethic, pacification, and participant reports of non-inclusion in the curriculum and a lack of representation to form the subtheme of invisibility and tokenization. Invisibility was the absence of education in counselor education programs that trained participants in understanding their racialized gendered masculinity or in

understanding their racialized gendered masculinity outside the Eurocentric view that was reported as stereotypical and not culturally affirming.

Tokenism is the policy or practice of only making a symbolic effort. Tokenism as applied to marginalized populations is defined as the practice of making only a perfunctory or a symbolic effort to be inclusive to members of minority groups especially by recruiting people from underrepresented groups to give the appearance of racial or gender equality within a workplace or educational context,” (Webster, 2022) Miles reported,

They put professors of African descent at the head of that class as if it's something that is special or that... I'm offended by multicultural classes. I do not think that they have prepared me in any way to deal with so-called marginalized populations. The person of European descent is marginalized.

Subtheme 4: Cultural Mistrust for Multiculturalism, Diversity, Equity, and Inclusion

The participants reported in the subthemes within this section a rhetorical ethic in counselor education, a pacification of the African American gendered masculine students, and an invisibility and tokenism of African American students and professors. The participants were observed as not believing in the reality past the symbolic gesture of multiculturalism, diversity, equity, and inclusion. T'Challa reported,

The data and stats speak for themselves. By not having that type of image and that type of curriculum base to affirm our identity, you see that African American males make up less than 3% of the entire counselor ed population. So, I think, because that curriculum does not exist and the stigma that exists around mental health when it comes to Black males it continues to push the narrative that this space is not for us. I think by not

including a curriculum based in affirming the mindsets of Black males, we continue to do ourselves a dis-service by perpetuating the low numbers that we continue to see today.

The researcher utilized a Pan-African paradigm throughout the interview data analysis as to watch for any agency reduction formations that presented themselves in participant data. The participants had a cultural mistrust for institutions of higher education as well as counselor education doctoral programs. The participants reported an ability to see beyond the symbolic gestures of multiculturalism, diversity, equity, and inclusion. Miles reports “they will never educate me in the way to take away the power that they have; they didn't and they won't. And the European can't afford to educate me in the way that I need to be educated;” “Multicultural programs have been created to divert from African centered programs;” “they will not necessarily teach any information that will foster any identity development for people of African descent, because federal programs are going to be created by individuals who are not of African descent.” It was observed by the researcher that the participants did not believe in the neoliberal conservative agenda which multicultural classes are an extension of. Participants were observed as, “not wanting to be in the “minor/beggar” position waiting for others to grant them the right to exist” (Tillotson, 2011, p.71).

CHAPTER FIVE: CONCLUSIONS AND RECOMMENDATIONS

Introduction

The purpose of this dissertation research study was to determine the role of Pan African epistemology and ontology in the development of African American male doctoral students' culturally affirming identity development in counselor education and supervision program. The dissertation research study was guided by the following research questions 1.) How do African American male doctoral students in counselor education and supervision programs subjective interpretations of the images relate to the African archetypal meanings; 2.) How do African American male doctoral students in counselor education and supervision programs make sense of their racialized gendered identity with respect to culturally affirming African images; and 3.) In what ways can Pan-African epistemology inform counselor education and supervision programs to enhance African American male inclusion? The findings of this study identified Ancestral Assistance in Racialized Gendered Identity, Archetypal Image and Racialized Gendered Identity, Rhetorical Ethic and Rejection of the European Yurugu of Inclusion.

Discussion

Take Me to the Water
 If I had—a—my way
 I'd tear this building down.
 Great God, then, if I had—a—my way
 If I had—a—my way little children
 I'd tear this building down
 --Slave Song

African American cis gendered heterosexual males attending doctoral programs in counselor education are mistrusting of neoliberal conservative movements of multiculturalism, social justice advocacy, and racial equity and inclusion programs. "Powerful people cannot

afford to educate the people they oppress, because once you are truly educated, you will not ask for power. You will take it” (Clarke, 2017, p. 72). The reach of these movements continues to be seen by them as symbolic and lacking ability to have a liberating reach upon their racialized gendered identities and experiences within counselor education programs, lacking ability to alleviate Eurocentric values within curriculum, and lacking ability to increase sense of belonging within their doctoral programs (Pierre & Mahalik, 2005). The findings from this study are consistent with that extant literature that also found that neoliberal conservatism acts as a form of agency reduction formation to the racialized gendered identity of African American males as these movements benefit the status quo supported by European colonialism which works against African American men (Ani, 1994); Tillotson, 2011; Welsing 1991). Regardless of how the counseling field names them, the essential nature of these movements has continued to be unreliable in providing a culturally affirming educational experience. In that way we are consistently neglecting the commitment and intent of Sue et al. (1992). “African self-consciousness can be nurtured and supported or blocked and suffocated based on the presence or absence of institutions, networks, practices, and organizations that promote a culturally supportive environment” (p. 54).

According to Gordon (1997), these movements “Pose no challenge to the systemic orders of production by virtue of not engaging them in action or thought, the consequence of which is to leave the powers that be to their Machiavellian techniques of self-preservation” (p. 91). Much of contemporary counseling literature and practice use European archetypes of masculine identity formation to determine the identity structure of African American males. Based on findings from this study exposure to culturally affirming African imagery has potential to have a positive effect upon African American males’ ability to develop a culturally affirming psychological process for

reducing agency reduction formations. This dissertation research study found that it is important that counselors utilize culturally affirming interventions. This research study demonstrated an increase in the expression of the African worldview in African diasporic males and decrease in the use of identity interventions to characterize African Americans using European values.

American males find meaning and inclusion within the history and culture found within the Pan-African paradigm. An African proverb says, history is told by the hunter and not the lion. A Pan-African paradigm provides a view of history told by the lion rather than the hunter.

Ancestral Assistance in Racialized Gendered Identity

African American male doctoral students in counselor education and supervision programs were able to make sense of their racialized gendered identity by using their cultural ancestors as carriers of important information about who they are, establishing a healthy culturally affirming racialized gendered identity. Participants defined ancestors as cultural forebearers spread across the African diaspora who assisted in decreasing agency reduction formations. Cultural forebearers included Malik El Shabazz, James Baldwin, Carter G. Woodson, W.E.B. Dubois, Shaka Zulu, Imhotep and Akhenaten. Wilson (1999) alludes to this, “We recognize in Psychology that amnesia is a pathological state of mind; that a people who suffer from a lack of knowledge of themselves and of their history, a lack of knowledge of creation, are a people who suffer from a loss of identity” (p. 48). Knowledge of who they were as descendants of African people - royalty, African griots, African educators - was pivotal to preserving and honoring a positive sense of self. Sankofa is the process and ancestral assistance is the means of remembering their cultural and historical past. Sankofa assists them in figuring out who they want to be and become while decreasing cultural amnesia caused by the institution of slavery. Sankofa was shown to increase sovereignty, autonomy, and creativity of their

personal and professional identity within their counselor education programs. Participants' use of ancestral assistance and Sankofa allowed for a collective ancestry and heritage that provided a sense of pride in being of African descent and a point of union of a shared gendered racialized identity.

Participants redefined Dubois' (1903) Double Consciousness theory by centering their African and American identities as they saw themselves and not as the Eurocentric world viewed them. The redefinition arose from participants not centering their identities on how Europeans see them, but in how they position themselves relative to their own cultural history and how their ancestors lived their lives. The centralization of their identities was seen as positioned with their cultural ancestors sense of morality, ways of making meaning, connection to the cosmos, and behavioral patterns that embodied the historical knowledge of their forebearers.

It is a peculiar sensation, this double-consciousness, this sense of always looking at one's self through the eyes of others. One ever feels his twoness, and American, a Negro; two souls two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder. (Dubois, 1903, p. 2)

Ancestral assistance supported the process of Sankofa by continually cultivating psychological processes that resulted in culturally affirming reconstruction and construction of a healthy racialized gendered identity. The following section describes how African American male doctoral students in counselor education and supervision programs subjective interpretations of the presented images during photo-elicitation related to the African archetypal meanings, detailing the psychological process created by ancestral assistance and Sankofa in addressing double consciousness and racialized gendered identity.

Archetypal Image and Racialized Gendered Identity

During photo-elicitation participants were d to two archetypal images, one presumed to be culturally affirming with the other culturally disaffirming. The exposure to the images allowed the participants' psyches to project unconscious parts of themselves onto the images, producing meaning for their racialized gendered identities. The findings suggest that the participants engaged in Identity Othering after viewing the culturally disaffirming image. Identity Othering was the product of oppression, European supremacy, displacement, a loss of their cultural history, and living in a foreign world to survive. Clarke (2011) reports,

When you take people out of the cultural surroundings in which they originally developed you take away part of their humanity. African people living outside of Africa are so obsessed with surviving under conditions that they did not create that they often lack a universal view of their condition and how it started (p. 406).

The negative view of the stereotypical image of confinement and understanding what survival looks like in the image was a touchstone moment for the participants because they recognized their doctoral programs as the metaphorical confinement observed in the image. Narratively distancing themselves from the image allowed participants to name aspects about the image that reminded them of parts of themselves that were tough for them to accept and honor, parts that made navigating their doctoral programs more challenging. Participants recognized a silencing in the culturally disaffirming image and made the connection to how they feel silenced in their doctoral programs. Feeling silenced and shut out were experiences commonly reported in the literature. Wright (1984) and Woodson (2000) asserted that the Eurocentric educational process is a process of control by emphasizing only European achievements and research to support a European centered narrative. This was done to control the racialized gendered identity of African Americans (Tillotson, 2011). Eurocentric curriculum has a history of producing a negative

psychological view upon Africa and African Americans connection to it and themselves (Asante, 1998; Hilliard, 1998).

The introduction of the culturally affirming image produced Identity Introjection among the participants. This allowed for the reclamation of participant's Pan-African history, values, and ways of making meaning surfaced by Sankofa through ancestral assistance. It also provided a vision of how the participants wanted to see their racialized gendered identities. The participants identified how they ideally wanted to experience their racialized gendered identities in their doctoral programs. The culturally affirming image contained ancestral guidance and support that increased their visibility, inclusion, and sense of belonging within their own psyches. Jung (1959) reported that, "complicated exercises are needed if he is going to pull himself together for any activity that is conscious and intentional and not just emotional and instinctive" (p. 119). The use of the internalized oppressed image and the culturally affirmed image acted as that "complicated exercise". These were experiences they saw as potentially extending beyond any one singular social context. The two images produced opposing images of their racialized gendered identities causing cognitive dissonance between the part of them that honored Africa and the part of them that are current survivors of oppression.

Culturally affirming African images resolved the cognitive dissonance through diunital reasoning where the participants were able to transform the opposites into a transcendental identity that incorporated both archetypal images but was not the sum of the archetypal images. The culturally affirming archetypal image and diunital reasoning assisted in a union and transformation of how the participant saw himself as a descendent of Africa and a survivor of oppression. It has been suggested that the only way for African Americans to survive in America is through assimilation of European values and positions assimilation as most logical (Omi &

Winant 1994). The stance of assimilation assumes that African Americans do not have an indigenous African culture that is worthy of remembering, keeping, and utilizing. The psychological processes of Identity Othering, Identity Introjection, and Diunital reasoning suggests that assimilation is not the most logical behavioral manifestation as European Supremacy can only work through the denigration of Africanity and forcing African Americans to choose between African or American culture. Culturally affirming archetypal imagery denies a forced choosing of culture and accepts a Pan-African ontology and epistemology.

Rhetorical Ethic and Rejection of the European Yurugu of Inclusion

Pan-African epistemology and ontology assisted the participants in understanding the Rhetorical Ethic of multiculturalism, social justice and advocacy, and diversity, equity, and inclusive programming. Ani (1994) asserted Rhetorical Ethic is culturally structured European hypocrisy poised, in statement form, as a manner of acceptable morality with the purpose of disarming intended victims. The hypocrisy within these programs is due to them being symbolic in nature and not liberating to the racialized gendered identity of African American males (Asante, 1998; Hilliard, 1998; Tillotson, 2011; Woodson, 2000; & Wright, 1984). This European hypocrisy has created a type of disharmony known to the Dogon tribe as a Yurugu.

Ani (1994) asserts that a Yurugu is the cause of negation of natural order which then creates disharmony within social relationships and is threatening to the wellbeing of all branches of the human family. Participant's racialized gendered identity rejected the Yurugu's method of materialization, despiritualization, objectification, desacralization, and dichotomization of their culturally affirmed existence. The execution of multiculturalism, social justice advocacy, and racial equity and inclusion programs are seen as a rhetorical ethic that attempts to disarm African American males into the belief that the fullness of their racialized gendered identities is

acceptable. Participants were observed as seeing these types of programming as pacification attempts that continued to position them as invisible. Not invisible as not having a physical body, but invisible in the fact that,

Simply because people refuse to see me. Like bodiless heads you see sometimes in circus sideshows, it as though I have been surrounded by mirrors of hard, distorting glass. When they approach me they see only my surroundings, themselves or figments of their imagination, indeed everything and anything except me. (Ellison, 1980, p.1)

Asante (1998) along with the participants agreed that they were against the notion that African American males are not worth being seen and valued. In preservation of their value, participant's authentic selves understood how to navigate through their counselor education programs in a safe way. The concept of safety is predicated upon the non-acceptance of the fullness of their fuller racialized gendered identity. Participants understood that their racialized gendered identities were opposing to the dominate power structure of not only counselor education programs, but global system of European supremacy (Brewster, 2017); Fuller, 2010; Welsing, 1991).

Participants utilized their presentable selves in effort to appease the unconscious reactions and intentions of European American faculty, staff, and students. Brewster (2010) asserted that the individuation of African American males would be placed against the European collective views globally. The relationship between the authentic self and the presentable self metaphorically is the ocean that runs into the river where the only difference is the amount of salt. The droplets of the ocean and the droplets from the river are the same size. The researcher found it interesting that this metaphor was used in participant interviews and the correlation to how the early Kemites (Egyptians) also utilized the droplets of the Nile to determine their system

of measurement. The intrinsic ability to connect their racialized gendered identities from the earliest stages of Africa to modernity of today is the essence of Pan-Africanism.

Implications for Practice

Welsing (1991) reported, “The system of racism in the U.S. specifically has labeled it’s number one target of attack as the Black male” (p. 246). During slavery, slave masters would take the strongest African males and attempt to “break the buck.” This was an intentional process of shaping the racialized gendered identity of African American males into the version that made him and his children into the embodiment that suited servitude. Chattel slavery is over, and yet the racialized gendered identity of African American males has not recovered. The researcher has three implications to the field of counselor education.

Implication One:

Multiculturalism, social justice advocacy, and diversity, equity, and inclusion programming have not shown to have a substantial impact on alleviating the negative realities of oppression that African American males continue to face. African American scholars have conducted scholarship from the early 1980’s concerning African American sense of belonging and inclusion and African American counselor education dissertations are still being written on sense of belonging and inclusion in 2022. This has a negative impact on the racialized gendered identities of African American males in counselor education programs and extends to the African American males they encounter. Pan-African inclusion in core curriculum and as a certificate program counting towards degree attainment is a culturally affirming and informed intervention that this study shows can alleviate the negative effects of agency reduction formations upon African American male’s racialized gendered identities.

Implication Two:

African American male students feel defeated within counselor education programs. This researcher remembers Dr. Martin Luther King Jr saying that he wishes that the U.S would do what it said it was going to do in the Constitution. The counselor education field has a code of ethics on paper, and the field is struggling to do what it says it would do in respect to African American males' vantage point and experiences. Recruitment, retention, and graduation are not enough "progress" in the field of counselor education to say that it is living up to its code of ethics. If the counseling field cannot understand the importance of implementing culturally affirming interventions as the code of ethics states, African American males' education and therapeutic work should be designated as a specialized population. APA reports that there are two criteria for defining a specialized population; 1.) the group must be identified by research as underserved in current treatment programs and 2.) Clinical experience and research must demonstrate the necessity for subgroup-specific interventions. This implication is in accordance with the definition of specialized populations and following the code of ethics of do no harm.

Implication Three:

Counselor education programs need to understand the difference between basic human rights and privilege among African American males with respect to their racialized gendered identities. Christian (2019) asserts, "Racism mutates as individuals and groups cross the globe and their racial positions shift; marginalized here, privileged there; White there, 'othered' here" (p. 172). This researcher does not believe racism mutates, but the scholarship defining the terms of racism and privilege mutates which causes terminology entanglements.

The researcher suggests that privilege exists as an extension of European colonial rule. Welsing (1991) asserts that the African American man is the target of European Supremacy. In

what way can one be oppressed and privileged in the same space and time? Victor Frankl was an Austrian neurologist who is credited for his theory of Logotherapy. He was a victim of Nazi Germany where he was captured and placed in a concentration camp. While in the concentration camp, Frankl was privileged by his maleness or his education. Once liberated, and the key word is liberated, he became privileged by his European cultural identity; but not while he was oppressed under Nazi Germany.

The African American male remains oppressed by European domination. The researcher believes African American males' racialized gendered identities have no privilege in the global world as he cannot be oppressed, the number one target European Supremacy, and privileged simultaneously. It is not valid or reliable to generalize a term meant for European males and apply it to African American males due to the creation terminology entanglements. If privilege is an unearned advantage, the counseling field, based on the definition, etiology, and etymology of the word, needs to decide the difference between a basic human right and privilege. This effects the identity of the African American male as it could be argued that it falsely liberates him in some undefined manner and creates a false equivalency to the privilege of European male identity.

Having light brown or dark brown complexion is not a privilege but an act of genetics. Privilege has nothing to do with European standards of aestheticism or internalized agency reduction formations born in slavery. Education is not a privilege among African American males. It is a basic human right and a legal mandate from kindergarten to 12th grade. College and further degrees are choices that some African American males have the exposure to and some African American males do not have the exposure to. This is not privilege, but a designed social condition based on European Supremacy. During slavery, knowing how to read was not a

privilege but an offense punishable by death, dismemberment, or lynching. The researcher is humbly posing this as an argument to the field while honoring the highest form of knowledge is to question what we call knowledge.

Recommendations to the Field of Counselor Education

I remember working at an alternative school and an African American male student got in trouble for being disrespectful in class. I was his therapist and instead of writing the student up, I stepped into the classroom and asked if I could borrow the student for a while to de-escalate him. When we got into my office, the student saw all my books, my African art on the walls, and my collection of Kemetic (Egyptian) statues. He asked me questions about what some of them meant. He said, Mr. Ryan, it's like a museum in here and he called me a nerd humorously. We both laughed and I told him with a gentle voice these words. I said, "Do you know who really has oppositional defiant disorder?" He replied no, who. I said, "I do." He laughed and asked how. I said to him, "because you are acting just as you were programmed to act. I am working on a silent psychological sedition from a system that does not want me or want to understand me. You are fitting right in." I do not know what happened with that student as he returned to his home school at the end of the semester.

There is something about African culture that de-escalates the spirit of an African American boy and man and reminds him of another reality where he is something who he chooses. The researcher has three implications for the field of counselor education. 1.) The researcher recommends Pan-African programming within core curriculum and a specialty area for students within counselor education programs. 2.) The researcher recommends that school and clinical counselors have the option to have a Pan-African certificate that contributes towards their degree attainment. 3.) The researcher recommends that the counseling field utilizes

culturally affirming African art on the walls of their departments. The following recommendations will not be long sections; most liberating ideas are not lengthy.

Pan-African Programming within Core Curriculum

The inclusion of Pan-African programming within core curriculum has five important implications for students, curriculum development, and the overall field of counselor education. The researcher is operationally defining core curriculum as Theories, Research, Multiculturalism, and Supervision.

- 1.) Provides students and faculty with the opportunity of broadening their understanding of the history, culture, and contributions of African and African Diasporic thinkers.
- 2.) Equip students with a Pan-African manner of critique and analysis of the social world in which students of color, minoritized populations, and majoritized populations in engaging social and cultural issues.
- 3.) Engage and build upon pre-existing Pan-African research that reflects and honors the work of African and African American ancestors and researchers.
- 4.) Prepare students to effectively work with African American students and clients in a culturally affirming liberating manner.
- 5.) Include the history of African diasporic peoples to expand the epistemology, ontology, and correct European exaggerated achievements.

School Counselors and Clinical Counselors exposure to Pan-Africanism

There is an important responsibility for school and clinical counselors that work with African American boys ages 12-18 to incorporate a Pan-African approach to the culturally affirming clinical best practices. Personality and identity development reach its apex during middle to high school ages 12-18. Just as play therapy is best practice for children five and

under, Pan-African informed therapy is best practice for African American males 12-18. School and Clinical counselors will be exposed to Pan-African programming within their core curriculum and offered a Pan-African certificate that endorses, similarly to Play Therapy certification programs, a best practice paradigm of understanding African American racialized gendered racialized identity.

The mission statement of the American Counseling Association states:

The missions of the American Counseling Association is to enhance the quality of life in society by promoting the development of counselors, advancing the counseling profession, and using the profession of counseling to promote respect for human dignity. (2014)

The ACA Code of Ethics Preamble, Professional Value 5 states, “Practicing in a competent and ethical manner.” The ACA is responsible for autonomy, nonmaleficence, beneficence, and veracity to the clients served by both school and clinical counselors. The researcher wants to center the principle of veracity to demonstrate how the field owes African American males what it says it will do for us on paper. Veracity is, “the dealing truthfully with individuals with whom counselors come into professional contact” (ACA, 2014, p.3).

The researcher has not seen the “veracity” from the field in providing culturally competent counselors, counseling education programs, and counseling curriculum in dealing in truth when it comes to African American male’s racialized gendered identities. If veracity is not upheld, then beneficence is not achieved in a culturally affirming manner and maleficence is the norm. Pan-African inclusion in core classes and as certificate programs for school and clinical counselors is an efficient method to remain in integrity with what ACA says it stands for with respect to African American male’s racialized gendered identities.

Culturally Affirming African Art and Sense of Belonging

The quality and nature of work began on the African continent in Egypt as well as African countries below the equator. The model for psychological work between two individuals had its beginning centuries before in Africa. (Brewster, 2017 p. 35)

The researcher recommends that counselor education programs utilize culturally affirming African art on the walls of their department buildings. The researcher believes this will demonstrate a symbolic gesture that communicates a sense of welcomeness and belonging to the racialized gendered identities of African American males as well as honor the African tradition of psychology and counseling. The researcher recommends Kemetic (Egyptian), Moorish, and Afrofuturistic art due to their influence on the field beginning before Freud, Jung, and any Greek philosopher. Afrofuturistic art shows African Americans in futuristic spaces outside the social conditions of European Supremacy and a connection to the cosmos.

Recommendations for Future Research

The researcher has three recommendations for future research 1.) Studying the racialized gendered identities of African American doctoral female students who attend counseling education programs are studied from a Pan African paradigm with respect to culturally affirming imagery. 2.) Studying the racialized gendered identities of African American LGBTQ+ communities from a Pan African paradigm with respect to culturally affirming imagery. The researcher believes this will increase the push for a unified collective consciousness of African diasporic peoples which is the goal and foundation of Pan-Africanism. This will assist in reducing the agency reduction formations of African Diasporic peoples which enables us for collective work toward agreed upon goals. 3.) Doing additional conceptual and empirical research on privilege and basic human rights Among African American male's racialized

gendered identities is important to the counseling field. It would assist in additional research in how the field conducts multicultural education and distinguishing if African Diasporic people can be globally oppressed and privileged simultaneously.

Conclusion

The purpose of this dissertation research study was to determine the role of Pan African epistemology and ontology in the development of African American male doctoral students' culturally affirming identity development in counselor education and supervision program. The dissertation research study found that a Pan-African epistemology and ontology had a positive effect upon the racialized gendered identities of the four African American cis-gendered heterosexual males in the reduction of agency reduction formations, African American male disembodiment, and an increase in African Self-Consciousness. This dissertation research study is significant because it assisted with providing counselor education and supervision doctoral programs an understanding of the African American's racialized gendered identity as they experience their social conditions from a Pan-African view, the problem of the 21st Century is the cultural Asili (logos) of European colonial rule.

To my fellow African American brothers that will ever get to read this or feel a similar fire in the pit of your bellies as I do. I take great heed in remembering the warrior spirit of our ancestors in war time and not just when it is safe to speak. This warrior spirit is both masculine and feminine within our strong beautiful male bodies. Know Thyself and thy shall come closer to knowing our Creator. It is the Fire this Time for me. It is Take this Hammer for me. It is I have a Name in the Street for me. It is the World Knows our Name for me. These have been the words of a Native Son. To my ancestor James Baldwin's candle that burned the entirety of this dissertation study with a smile on my face and no muzzle on my mouth, I wrote. Selah.

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