

8-6-1997

A Survey of Programs Addressing the Psychosocial Developmental Needs of African American Men Ages 18 to 26

Rodney J. Dewberry
Augsburg College

Follow this and additional works at: <https://idun.augsburg.edu/etd>



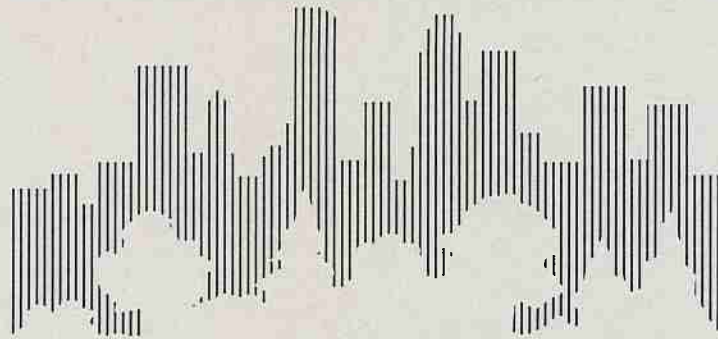
Part of the [Social Work Commons](#)

Recommended Citation

Dewberry, Rodney J., "A Survey of Programs Addressing the Psychosocial Developmental Needs of African American Men Ages 18 to 26" (1997). *Theses and Graduate Projects*. 210.
<https://idun.augsburg.edu/etd/210>

This Open Access Thesis is brought to you for free and open access by Idun. It has been accepted for inclusion in Theses and Graduate Projects by an authorized administrator of Idun. For more information, please contact bloomber@augsbu.edu.

AUGSBURG



C • O • L • L • E • G • E

**MASTERS IN SOCIAL WORK
THESIS**

Rodney J. Dewberry

**A Survey of Programs Addressing the
Psychosocial Developmental Needs of
African American Men Ages 18 to 26**

**MSW
Thesis**

Thesis
Dewber

1997

A Survey of Programs Addressing the Psychosocial
Developmental Needs of African American Men Ages
18 to 26

By

Rodney J. Dewberry

A thesis submitted to the graduate faculty of Augsburg
College in partial fulfillment of the requirements for the
degree Master of Social Work.

MINNEAPOLIS, MINNESOTA

August 1997

MASTER OF SOCIAL WORK
AUGSBURG COLLEGE
MINNEAPOLIS, MINNESOTA

CERTIFICATE OF APPROVAL

This is to certify that the Master's Thesis of:

Rodney J. Dewberry

has been approved by the Examining Committee for the thesis requirements for the Master of Social Work Degree.

Date of Oral Presentation: August 6, 1997

Thesis Committee:

Vern M. Blom

Thesis Advisor

Glenda Dewberry-Koenig, Ph.D.

Thesis Reader

Harold Mezile MSW

Thesis Reader

Dedication

This thesis is dedicated to my father and brother

the late

Everett T. Dewberry,

&

Keith B. Dewberry

in memory of my loving mother

Mary Ann Dewberry,

my brothers

Steven, Everett Jr.;

And

to all African American males who persevere
in their personal, cultural and spiritual growth.

Acknowledgment

I would like to thank the many people who encouraged and assisted me during the writing of my thesis.

A special thank you to Vern Bloom my thesis advisor, for his patience, understanding, and confidence in me. And thank to Harold Mezzie for being one of my readers.

Another special thanks to Dr. Glenda Rooney for providing encouragement, for being one of my readers, and for nurturing my spirit when life seemed unbearable at times.

A very special thanks to Joy Swain and Shelley Wilde for your support in this process. You two saved me weeks of pecking.

I would like to thank all of the agencies who participated in this study.

To my friends, Brenda, Dru, Vicky, Laurie, and Michael. We went through a life changing process together. Throughout it all we enjoyed some good times.

Thanks to David Taylor for the mentoring role that you have maintained.

To all of those not listed, thank you for all of your support and prayers. Without you, this would not have been possible.

To all of Circle of Men Institute members, thanks for your support.

To the ancestors that have struggled before me I give thanks.

Above all, I would like to give thanks to God the Absolute, for the blessings bestowed upon me.

**A Survey of Programs Addressing the Psychosocial
Developmental Needs of African American Men Ages**

18 to 26

By

Rodney J. Dewberry

Abstract of Thesis

The purpose of this exploratory study is to present information on Afrocentric programs providing continuous preparation for the PSYCHO-SOCIAL developmental needs of African American young men ages 18 to 26 in the Minneapolis, Minnesota, area. Programs designed to meet the social, psychological, and educational challenges confronting African American men are identified and described here. This study also presents a literature review of research regarding PSYCHO-SOCIAL needs and intervention strategies used by service providers for African American men. Included is program information gathered through publications, conversations and interviews with program providers and information from educational programs, churches, and social service agencies. The purpose of this study is to explore the extent to which such programs seem to exist in and provide services to this community.

TABLE OF CONTENTS

Chapter I:	Introduction	1
	Statement of Problem	2
	Theoretical Conceptual Framework.....	4
	Research Questions	6
Chapter II:	Review of Related Literature.....	7
	Who Is The Black Male.....	7
	Overview Manhood and Masculinity Development.....	8
	Developments in Black Masculinity.....	8
	The Emergent Black Men's Movement.....	10
	The Black Male Primary Group	10
	The Black Male Peer Group.....	11
	Mainstream Society and Black Males.....	11
	Social Pathology: A Symptom of Oppression.....	12
	Development of An Afrocentric Ideology.....	17
	An Afrocentric Cultural Ideology.....	19
	African American Men: Victims or Victimizers.....	22
Chapter III:	Methodology.....	26
	Research Design	26
	Research Questions.....	26
	Definitions of Concepts.....	26
	Sample Procedures.....	27
	The Sample	28
	Data Collection and Interview Procedures	28
	Data Analysis	29
	Protection of Study Participants.....	29
Chapter IV:	Results of the Study	31
	Findings of the Study	31
	Culturally Specific Programs	33
	Limitations of Study	35
Chapter V:	Implications for Practice.....	36
	Recommendations.....	38
	Conclusion.....	43
References.....		45
Appendices		
A.	Letters of Consent	
B.	Interview Guide	

Chapter I

Overview

The purpose of this chapter is to provide an overview of the problems challenging African American men. This chapter focuses on a) the problems facing Black males, b) the theoretical conceptual framework of Afrocentricity, and c) the research questions.

Introduction

In recent years, the literature contains considerable information regarding the difficulties of some African American males and how best to address their issues. Attention has tended to focus on dysfunctional males and how they have contributed to what are considered problems of African American families, the legacies of slavery and their impact on the African American male. The concern has, in part, concentrated on Black-on-Black crime, alcoholism, drug addiction, academic failure, disruption of family relationships, the continuing need for opportunities for African American males, as well as social and psychological issues.

The aim of this study is to explore the three questions identified in the research question section. The methodology involves the use of publicized information, conversations, interviews with program providers in Minneapolis social service agencies and other public institutions. The overall intent of the study was to research and document the quality and type of services provided by local social agencies, and to determine how these programs concur with the type of programming advocated in the literature reviewed. The sample consists of the program

providers who are addressing and have programs for the psychosocial development of African American males. The study addresses the extent and scope of these programs providing services to African American men ages 18 to 26.

Statement of Problem

Research indicates that the most disastrous of social indicators are disproportionately associated with the lives of African American males (Gibbs & McGhee, 1984). The African American male confronts the formidable challenges of developing a positive identity as a self-directed individual in the context of family and community within a racist society, while managing the turmoil's of adolescence, young adulthood, and adulthood. This particular age group was chosen because it includes the traditional age representing the passage from boyhood into manhood. It is also the age when there are inherently major difficulties in the psychosocial developmental task of individuation.

Regarding African American men, Paster (1994) reports that: He is a special object of projection for a white male-dominated society that focuses on his blackness and his maleness as a representation of its disowned self. Irresponsibility, lack of intelligence, unbridled sexuality, dangerous aggression and other stereotypes thus attributed engender anxiety which the dominant society seeks to bind by its elaborate systems of isolation, control, humiliation,

inferiorization and punishment of the rejected-self representation, Black males (p. 216).

Black males are one of the primary scapegoat populations of this society. Early in life, their disadvantaged positions in relationship to power distribution, are dramatically brought to their attention upon their initial encounters with the larger society, usually beginning at school. Yet many Black men escape lasting damage. We learn from these competent survivors. They tend to have in common a supportive, directive upbringing. They reinforce home-instilled values by their selection of models. They identify with achievers who generally have high self-esteem and who struggle with their sense of Blackness.

The purpose for this study was to survey programs that address the psycho-social developmental needs of young African American men in these ways. The study examined human services programs serving the psycho-social developmental needs of African American men ages 18 to 26 which address such issues as inequality, discrimination, and poverty in American society. While this study is limited to programs for African American men in Minnesota, a number of service philosophies will be examined, ranging from generic deficiency approaches (e.g. blaming the victim) to theories of institutional and systemic racism. Within these categories, attention will be focused on the impact of these programs devoted to the development (or the lack thereof) of support and coping mechanisms in family and social relationships, including alternative lifestyles and underground economic activities. This study also examines how much the difficult and often pathological circumstances in which many

Black males live negatively affect the development of cultural identity and self-esteem and self-efficacy.

Theoretical Conceptual Framework

European-American worldview is characterized by the basic assumption of a human-nature dichotomy, organized into a conflictual-antagonistic relationship (Baldwin, 1980, 1985; Dixon, 1976; Noble 1976, 1980b). That is, the cosmos is separated into two parts, humanity symbolizing self-consciousness and nature symbolizing phenomenal experience. This assumption is embedded in the ethos of domination over nature, humanity against nature, and survival of the fittest (Baldwin, 1985). The thrust of this ethos is toward achieving mastery and control over nature. Therefore, in order to survive, human beings must gain control over, dominate, suppress and alter the natural arrangement of objects. The survival of the fittest principle refers to the notion that those human beings (individuals, race, etc.) who achieve the greatest manipulative powers or dominance over nature are regarded as the most fit to survive, or superior. From this worldview come some basic values and protocols that mirror an importance on elimination and dichotomy, competition and individual rights, separation and independence, and materialism and aggression. The psycho behavioral modalities from this worldview reflect an operational emphasis on European supremacy or racism (Baldwin & Hopkins, 1990).

In contrast, this thesis uses as its framework the culturally specific perspective or Afrocentric worldview. According to the African American worldview the basic assumption reflects the belief of humanity-nature unity or oneness. This

means that the phenomenal universe essentially represents an interdependent, inseparable whole. Humanity is connected to nature. The basic principle of survival of the group is placed on the prioritization of maintaining or the survival of the family, community, and nation, over the individual. According to Baldwin and Hopkins (1990), "the psycho-behavioral modalities reflect . . . groupness, sameness, commonality and humanism religion" (p. 42).

Comparison of Worldviews

<i>African-American Worldview</i>		<i>Euro-American Worldview</i>
Human-Nature Oneness	BASIC ASSUMPTIONS	Human-Nature Dichotomy
Harmony with Nature Survival of the Group	ETHOS	Control/Mastery over Nature Survival of the Fittest
Inclusiveness/Synthesis	VALUES AND CUSTOMS	Exclusiveness/Dichotomy
Cooperation and Collective Responsibility		Competition
Corporateness and Interdependence		Individual Rights
Spiritualism and Circularity		Separateness and Independence
Complementarily/ Understanding		Intervention/Oppression
Groupness Sameness Commonality Humanism/Religion	PSYCHO-BEHAVIORAL MODALITIES	Individualism Uniqueness Differences European Supremacy/Racism

(cited in Baldwin & Hopkins (1990) adaptation from Baldwin, 1985, p. 42).

Africans who have been dispersed in the North American Hemisphere, have come to develop an ideological framework for themselves using values that are related to African values. The Afrocentric worldview differs from the Eurocentric worldview in that it places Africa and African culture and history at the

center of the African-American's efforts to resolve problems created by slavery, segregation, and institutional racism, as opposed to Europe and European-American culture (Asante, 1980, 1987). Eurocentric ideology, has persisted in creating an inferiorization process which comes from many areas including the mass media, churches, education, social programming, as well as political and economic structures.

Research Questions

- 1) What programs or institutions existing in the Minneapolis area are designed to specifically serve African American male participants, ages 18 to 26?
- 2) To what extent are these programs gender, age and culturally specific in their programming?
- 3) What are the scopes and extents of such services?

In summary, this research is intended to examine the service programs in the metro area, the extent that they address the gender and culturally specific needs of African American males within the age range of 18-26.

Chapter II: Review of Related Literature

Overview

This chapter reviews the literature regarding the psychosocial development of Black males. It is arranged by topic of Black male identity formation, the Black male movement and Afrocentric ideology.

Who Is The Black Male?

After reading and listening to the news, the most likely conclusion is that the Black male is an anomaly, a question mark. He is a despicable degenerate. He is an incomparable hero. It is convenient to simply conclude that he is at different times and under various circumstances, all of these.

Toldson and Pasteur (1993) inform us that:

The fact is, however, that at a psychological level these conflicting images of degeneracy and heroism create within others in this society, a certain apprehension, not held for white [sic] males and lighter skin races of minority males.

These men are seen as individuals (p. 71).

They go on to report how "some Black males struggle bravely and heroically in roles for which society has not equipped them and often opposed them. Nevertheless, against all odds, many Black males achieve excellence and leave legacies for unendangering the specie -- the heroes" (Toldson & Pasteur, 1993, p. 71).

Today's profile of the Black male may hold the answer to every man's survival tomorrow. It has been the Black male heroes who have learned to live with the constant threat of society's

irrationality, without sacrifice to their sanity and humane vision of a world that remains oblivious to those who even deny our liberation. Other men have yet to equal the heroic Black male's life, persevering in stands toward the vast impersonal and constantly growing forces of annihilation that hover above us all.

Overview - African American Manhood and Masculinity Development

According to Akbar (1991),
power is not in the utilization of any Western theory of power. . . . The only power that will be our power will be power that will emerge out of our definitional system of what is powerful and the utilization of those resources that are our own (p. 19).

Akbar insists that we must understand that as soon as an African man stands up and declares himself to be a man, he has put himself in absolute and immediate opposition to the European system which has identified him by their definition as less than a man or as not a man.

Developments in Black Masculinity

The gradual recognition of Black masculinity in America was an emerging academic phenomena related to men's issues in the 1980's. In 1968 two noted Black psychologists, William H. Greer and Price M. Hoag published the compelling and polemical *Black Rage*. This book was based on their professional work with Black men as well as an analysis of their own lives. These two Black men saw that the uprising in the 60's was against the dominant

culture's societal patterns and laws, that have proven to be degrading for large numbers of Black people, particularly Black men.

In Franklin's words from 1984,

. . . developments in Black masculinities have a much longer and richer legacy than the past twenty or so years. Black masculinities in the United States began its development as "the boat" inched closer to Jamestown, Virginia, in 1619, with twenty male slaves chained below deck in wretchedly filthy conditions --the first of millions of Black Americans to follow. Uprooted from their country, their tribes, their families, these males and those who followed were taken to various Southern port cities, auctioned off like cattle and enslaved for the duration of their lives. Kitano (1985) contends that living under the conditions of slavery has been the single most important experience for the Black person in the United States. Further, Kitano states slavery has stamped both slave and slave owner with an indelible mark that has been difficult to erase even though the Emancipation Proclamation is well over 100 years old (p. 106) (p.5).

From the end of the Civil War marked by the signing of the Emancipation Proclamation, in 1863, the Civil Rights Act of 1966, the Fourteenth and Fifteenth Amendments, which, respectfully extended citizenship and enfranchisement to Blacks, the blatant segregation, discrimination, and violence toward Black people were still everyday life here in America. This account of Black

life continues to give uncertainty to Black masculinity. "Black males during this period were assigned an inferior nonmasculine status by law, by custom, and in some instances by violence" (Franklin, 1984, p. 5).

The Emergent Black Men's Movement

Franklin (1984) informs us that:

Many Black males in America experience what may be called the lethal socialization triangle. The triangle consists of: (1) a type of primary group socialization providing mixed messages regarding the meaning of Black masculinity; (2) a peer group socialization source that teaches innovative Black masculine traits; and (3) a mainstream societal socialization source that sends Black men mixed messages regarding competitiveness, aggressiveness, passivity, inferiority, and invisibleness (p. 12).

These three sources of Black male socialization, though complex, correspond with the reality of Black men's lives in America today. Black men's lives are complex because of often conflicting expectations held by people in the three worlds making up Black men's society.

The Black Male Primary Group

The typical Black male primary group is mainstream societal values and norms, but usually from a Black community perspective. Important to note are: 1) the fact that the poverty rate of Blacks is three times that of Whites and 2) Blacks are increasingly becoming an underclass due to the effects of

unemployment or employment in dead end, low wage jobs and changes in governmental policies. These changes were especially realized during the 1980's when governmental poverty programs were curtailed, while military spending was massively increased.

The Black Male Peer Group

The Black male peer group may be especially influential in Black men's lives during early adulthood. The influence is significant because Black men during this stage, are highly vulnerable to directives from others. Levenson et al.

(1978) have defined the age period from seventeen to twenty-four as the Early Adult Transition period. This period, which may be earlier for many Black males, links adolescence and early adulthood. These Black males are exploring modifying the self, and attempting to create a life in the adult world (Franklin, 1994, p. 13).

Many Black males experience much conflict in their attempts to separate from this primary group. The Black male peer group often serves as an anchor.

Mainstream Society and Black Males

Mainstream society completes the triangle and for many Black males this point of the triangle is the most lethal. When it is linked with the other two points, the Black male primary group and the Black male peer group, the socialization process is the result of the interaction between three points. Many Black males are devastated. It is not an overstatement to say that perhaps the most misunderstood, mistreated and neglected human being ever to live in America is the Black male. In teaching young Black

males, mainstream society has failed miserably. It wanted nothing to do with him. Because of this, the societal conditioning of most Black males consists solely of prescriptive teaching, meaning the rigidly defined stereotypical role to which the man "should" conform, and by its rigidity inhibits his self-exploration, creativity, spirituality and individuality. The limb of Black masculinity striving for masculinity presents the limit for the Black male because it is so often grounded in masking strategies that rest on denial and suppression of deep feelings. On the one hand, it embodies the kaleidoscopic brilliance of the Black male self. People are drawn to the power of the cool Black male. He represents a mysterious challenge. He is charismatic, suave and entertaining (Majors, 1992).

Social Pathology: A Symptom of Oppression

The war is not over yet and African American males are not yet free. In fact, centuries of racial conflict and oppression in America have placed Black males high on the casualty list. Black males have the highest rates except for Native American men for several important indicators of social stress in the United States (Majors, 1992).

Hand in hand with poverty are joblessness, despair and alienation, the social chemicals that bring urban crucible to predictable eruptions of violence in a flood of so-called social problems. The statistics show a clear disadvantage of being born Black and male in America. Black males have higher rates than white males on mental disorders, unemployment, poverty, injuries, accidents, infant mortality, morbidity, AIDS, homicide and suicide, drugs and alcohol,

imprisonment and criminality. They have poorer incomes, decreased life expectancy, less access to healthcare and education. We prefer to define these social problems as social symptoms of a history of oppression (Majors, 1992, p. 11).

In recent years of the Black men's movement, there was a call to Washington D.C. for the Million Man March. On October 16, 1995, the Honorable Louis Farrakhan called upon Black men to march on the nation's capital to bring to our attention a World's day of atonement. The momentous gathering was to show unity among Black men and foster a greater sense of solidarity among Black people in general. The participants pledged their commitment to organizing programs and organizations to change the conditions in our families and communities. The spirit of that March still lives on in the lives of many.

Several scholars have concluded that stress, anger, hostility and frustration levels are higher among Black males than in other sectors of the United States population (Daly, Jennings, Backett & Leashore, 1995). Further, Lee (1995) indicates that the everyday stress associated with being Black and male in America is strongly correlated with negative life events and social problems. For example, Black males are disproportionately represented among Americans experiencing academic failure, teenage pregnancy, chronic unemployment, poverty, drug addiction and criminal victimization. Consequently, there is a great deal of debate among politicians, journalists, academicians and ordinary citizens concerning the etiology of these problems. Attempts to explain the prevalence of these conditions among

African American men tend to revolve around one of three positions: genetic inferiority, culture of poverty, or racial oppression theories.

Data supporting the genetic inferiority perspectives argue that the high rate of social problems among Black men is a product or expression of Black people's innate inferiority to Caucasians and other racial groups. Moreover, advocates of this perspective contend that Blacks possess inherent genetic characteristics which predispose them to problematic behavior at higher rates than Whites (Garrett, 1961).

The culture of poverty perspective contains another body of assumptions frequently used to explain the development of social problems among Black males. Proponents of this perspective hold that poverty and social disorganization bring about the breakdown of basic community institutions including the family, church and school. "Inadequate socialization of children," as cited by Oliver (1989) is, ". . . the primary cause of the high rate of social problems among Blacks (Banfield, 1970; Moynihan, 1965)" (p. 16). Advocates of these perspectives also suggest that "lower class Blacks" comply with a specific set of cultural values and traditions that lead to or tolerate involvement in problematic behavior. A major criticism of the culture of poverty perspective, as an explanation of the high rate of social problems among Blacks males, is the fact that this perspective fails to explain why only a small percentage of Black males who experience poverty and exposure to social disorganization, engage in behavioral patterns that suggest the internalization of values and norms in conflict with mainstream values and norms (Hill,

1992).

The third, and probably the most popular explanation of social problems among African American males, is the racial oppression theory. Adherents of this perspective maintain that a majority of Blacks, like a majority of other Americans, support mainstream values and goals. However, historical patterns of political disenfranchisement and the systematic deprivation of equal access to education and employment opportunities have induced a disproportionate number of Blacks to engage in illegitimate means (such as robbery and drug dealing) to obtain mainstream goals (Major, 1992).

In another iteration of the racial oppression theory, Wilson (1987) argues that historical patterns of racial discrimination and the technological transformation of the economy have created disproportionately higher rates of joblessness, female headed families, poverty, drug abuse and crime among Blacks. The significant criticism of the racial theories is that they tend to over-predict the numbers of Blacks who are likely to become involved in problematic behaviors. For example, all Blacks are directly or indirectly affected by American racism; however, only a minority actively participates in activities that cause social problems (Oliver, 1989).

Given the unreliability of these particular theories, genetic inferiority, culture of poverty, and racial oppression perspectives of Blacks and social problems, an alternative theoretical proposition has emerged based on the

interrelationship between structural pressures and cultural adaptations (Oliver, 1989). The structural-cultural perspective postulates that the high rate of social problems among African Americans is the result of structural pressures and dysfunctional cultural adaptations to those pressures. Structural pressures pertain to the patterns of American political, economic, social, and cultural organization designed to preserve White superiority and Black inferiority. This perspective asserts that White racism and various patterns of racial discrimination are the predominant modus operandi in which hostile pressures impact the survival and advancement of African American people. Oliver (1989), states that another assumption of the structural-cultural perspective is that African Americans have failed to adequately respond to White racism. He goes on to say that dysfunctional cultural adaptation, which refers to specific styles of group adjustment that African Americans have embraced in response to structurally induced social pressures, has become problematic. The most problematic of these adaptations includes not developing an Afrocentric cultural ideology and the predisposition of Blacks to tolerate the tough guy image as an acceptable alternative to the traditional definition of manhood (Oliver, 1989).

Too often the Black man's condition is viewed as a pathology isolated from the racist values and practices of White American society. There are floods of articles that bewail the unemployment of Black men, the substance abuse of Black men, the

homicide rates for Blacks and the scourge of social and economic problems that bedevil Black men.

The statistics are chilling. Black men are six times as likely as White men to be murder victims. Although Black men are but six percent of the population, over half the prisoners in the nation's jails and penitentiaries are Black men. They are two and one-half times as likely to be unemployed as White men, and about one-third of Black men have incomes below the official poverty level. According to Staples (1987),

Statistics indicate that the youngest generation of black [sic] men, ages 16-30, suffer the greatest social and personal problems. These problems are a direct consequence of U.S. economic retrenchment in the past 15 years, which has meant automation and the wholesale exportation of manufacturing and labor intensive industries to the Third World. This retrenchment has wiped out the labor base for the present generation of young black men (p. 2).

Staples also suggests that "if . . . future generations of black men and women are to be salvaged, blacks must renew struggle upon fundamental issues of race, economics and social justice, coupled with the redemption and correction of anti-social attitudes and behaviors within the Black community" (1987, p. 2).

Development of an Afrocentric Ideology

Throughout history, all societies have established sets of ideals by which life is made understandable to their members

(Vander Zanden, 1986). These sets of ideals are generally referred to as an ideology. A social ideology tells people about the nature of their society and its place in the world. In this sense, a society's ideology gives structure to how group members define themselves and their experiences, providing impetus for group action. Thus, the most important function of a social ideology is that it forms the spiritual and intellectual foundations of a group's solidarity (Karenga, 1988).

A major aspect of the European American social ideology is that people of European descent are inherently more intelligent, beautiful, and industrious than non-White people. All Americans, Black, White, Hispanic, Asian and others, are exposed to pro-White socialization messages disseminated by the school system, mass media and religious institutions (Cogdell & Wilson, 1980). In America, pro-White socialization is primarily anti-Black. Concepts of White superiority are firmly established in every aspect of American society. Educational curricula and mass media play major roles in extending and propagating ideas and images of the inborn superiority of Whites and the inferiority of Blacks (Oliver, 1989).

The superiority of Whites over Blacks has also been perpetuated in American religion, philosophy and symbolism through the projection of White images of Christ and God (Wilson, 1991, Akbar, 1984). This has had a devastating impact on the psychological development of Black males. For example, to embrace a White God is to reject the Black self (Welsing, 1980).

Moreover, being socialized to perceive God as White creates the idea in the Black mind that people who look like the White image of God are superior and people who are non-White are inferior (Akbar, 1984). The most significant problem emerging from the projection of God as White is summarized best in a comment by Welsing (1980):

Therefore, it can be said that all Black and other non-White Christians worship the White man as God, not as a god, but as The God. So, the White man is perfect, God is supreme and the only source of blessing comes as a result of their religion, socializing in America in the Black religion a White man as their creator, protector, and salvationist (Cogdell & Wilson, 1980, p. 117).

An Afrocentric Cultural Ideology

The failure of Blacks to develop an Afrocentric cultural ideology is a major source of psychological, social, political and economic dysfunction among African Americans (Williams, 1974; Madhubuti, 1978). American cultural ideology promotes a specific set of values and images which defines what is and what is not beautiful or otherwise culturally relevant. Constant exposure to cultural standards that are anti-authentic in their racial characteristics has caused generations of Blacks to experience low self-esteem and self-hatred.

Black self-hatred has consequently been a major factor that has historically contributed to the lack of unity among Black men as well as a prevailing low evaluation of Blacks by Blacks. As

Oliver (1989) cites "in recent years, an increasing number of Black scholars have begun to promote Afrocentricity as an intervention paradigm to facilitate the transformation of Blacks from a state of dependence to a state of independence and self-reliance (Asante, 1980, 1987; Karenga, 1980, 1987, 1988)" (p. 23).

The Afrocentric cultural ideology is based on "Nguzo Saba," the values of classical African civilization, Afrocentric American society and the world. The principles of Nguzo Saba are unity, self-determination, collective work and responsibility, cooperative economics, purpose, creativity and faith. Other contributors to cultural disdain have been the loss of historical memories of the African cultural heritage and self-hatred and deprecation of the people and culture. Thus, the failure of African Americans to develop an Afrocentric cultural ideology and worldview has made them vulnerable to structural pressures and promoted the definition of Blacks as being innately inferior to Whites, ignorant, lazy, dependent, promiscuous and violent (Wilson, 1991).

The list of White predations on Black people (men in particular) is long and dreary. It is this list of continuing White-on-Black violence which breeds the attitudes, relationships and behaviors which, under certain circumstances, lead to Black-on-Black violence in its various forms.

Historically, forms of White-on-Black racism and violence have produced and perpetuated the following psychological states

in all African Americans: chronic anger, chronic frustration, chronic conflict and ambivalence, displaced aggression, internalization of racist attitudes, a chronic sense of threat, vulnerability, anxiety, ego defense orientation, compensatory thriving, relative powerlessness and fatalism, consumer orientedness, restricting and conflicting affectional relationships.

According to Wilson (1992),

Violence is a form of social interaction. It is attached to social relationships. It is rooted in social history and represents a type of proaction and reaction related to that history. Violence occurs in a social, historical and cultural context and cannot be divorced from it. Self-hatred finally culminates in pure and direct self-destructive impulses and actions. These may be either acute or chronic, openly violent or insidious, slowly grinding conscious and/or unconscious actions, or actions performed in imagination only. They may concern minor or major issues. They aim ultimately at physical, psychic and spiritual self-destruction and self-alienation (p. 5).

Self-alienation refers to the inability to positively actualize and actively exercise one's personal and cultural endowments due to a lack of awareness, distortion of, or under development of those endowments.

Self-alienation involves being separated from that part of one's real self that potentially organizes and dramatically

integrates sets of emotional, intellectual and social behaviors, spiritual and acquired historical capacity. Under favorable environmental social conditions can be used by the individual to achieve ultimate well being (Wilson, 1990, p. 103).

The self-alienated person is not permitted to be himself. The self-alienated person cannot be for himself, cannot live for himself. He must be for and live for someone or something other than himself. He lives outside himself. He cannot define himself, he is defined by others. He is externalized, controlled from the outside. He is not centered. His self definition, self-concept, self-satisfaction, self-direction and happiness must be secured from outside resources (Wilson, 1990).

African American Men: Victims or Victimizers

The vulnerability of the African American community has resulted in the exploitation of men, women, children, and elders. The irony of such a situation is that the African American male has become both victim and victimizer (Hill, 1992). A central question to the comprehension of the behavior and attitudes of African American men is, what happens to African American men who accept society's definition of manhood, but are denied the resources to demonstrate their masculinity through traditional channels?

Although all African Americans are subject to systematic attacks designed to have an adverse affect on their ability to survive and progress, it is the males that are targeted because

it is they who generate fear in Whites and they who also represent the greatest threat to the continued political and economic subjugation of African Americans (Welsing, 1974; Kunjufu, 1983).

An awareness of this predicament is crucial to understanding the unique psychological and social drudgery which distinguishes African American men from other sex/race groups in America (Hill, 1992). While the economic position of African American women is objectively worse than that of White women and African American men, subjectively it is African American men who are forced into the humiliating double bind of proving their manhood, while being denied access to the legitimate tools to do so. The hopes, aspirations, attitudes and behaviors of African American men are formed in this process of masculine attainment, and it is a major motivating force behind much of their day to day interactions (Hill, 1992). As a theoretical framework, it is both conceptual and pragmatic, concrete and functional. In general, the collective welfare of African American unity is in jeopardy.

The conceptual framework of Afrocentricity as a science and a method, guides the inspiration and development of this study. The germination of this perspective must be largely attributed to the research and writings of Assante and Linda Myers. The Afrocentric perspective, often referred to as the Black perspective, is first and foremost a theoretical frame of reference or worldview centered in Africa as the historical point of generation. Two important elements make up the Afrocentric

strength perspective. The first element is assessment of explanatory power and the other is functional power.

Assessment of explanatory power means screening out aspects of African American life and experiences in terms of healthy or unhealthy implications. In using the Afrocentric perspective to screen reality, one is able to predict the behavior and consequences of the elements which make up reality. Assessment explanatory powers also includes the historical and contemporary feelings and tones, the past and present experiences of African American people.

Functional power of the Afrocentric perspective is directive in that it gives guidance and purpose to the thoughts and actions of African American people. It is not anti-White or reactionary as a defensive strategy. It is an offensive unifying strategy that is pro-African American (Hill, 1992). However, the Afrocentric perspective is grounded in the social struggles of African American people. This forces researchers to think dialectically. For example, if African American men are disproportionately represented in the prison population, one does not assume that they committed more crimes than others. "Using the Afrocentric perspective, the question has to be why? That question directs the analysis beyond the considerations of individual and/or personal pathology" (Hill, 1992, p. 35).

Paramount in the Afrocentric perspective is that the struggle of African Americans has historically had the central goal of gaining some measure of human dignity in a society which often disregards the culture of non-Western people. "Reference to the more positive side of the picture is just beginning to get into the literature" (Gordon, E. T., Gordon, E. W. & Nemhard, J. G. G. 1995, p. 522).

Chapter III Methodology

Overview

This portion of the thesis includes research design, research questions, definitions of concepts, sample procedures, data collection and interview process and protection of study participants.

Research Design

This is an exploratory study which used personal and telephone interviews with individuals representing social service agencies that were identified as providing programming for the psychosocial developmental needs of African American men.

Research Questions

- 1) What programs or institutions existing in the Minneapolis area are designed to specifically serve African American male participants ages 18 to 26?
- 2) To what extent are these programs gender, age and culturally specific in their programming?
- 3) What are the scopes and extents of such services?

Definitions of Concepts

1. Afrocentric ideology: The ideology encouraging African Americans to transcend cultural crisis and confusion by reclaiming traditional African values that emphasize "mankind's oneness with nature," "spirituality," and "collectivism" (Oliver, 1989).
2. Psychosocial development theory: This concept describes the various stages, life tasks, and challenges that every person experiences throughout the life cycle. Afrocentric

psychosocial developmental stages and life task are value system, education reinforcement, cultural offensive, family preservation, community empowerment, health maintenance, spiritual development, and socialization. These life tasks are from conception to death (Hill, 1992).

3. Inferiorization process: A systematic stress attack (involving the entire complex of political, legal, educational, economic, religious, military, and mass media institutions controlled by Whites) designed consciously or unconsciously to produce dysfunctional patterns of behaviors among Blacks in all areas of life (Welsing 1974, 1978).
4. Gender, age and culturally specific programming: "Inclusive programming which addresses in a nurturing setting, the education and psychosocial developmental process of African American males" (Houppert, 1994, p. 85).

Sample Procedures

The procedure for finding participants for the study began in the African American section of First Call for Help. The agencies contacted initially were then asked if they knew of any other organization that served this population. After exhausting all possibilities, the remaining organizations were mailed cover letters and consent forms. The results come from mailings and telephone contact to 14 agencies and programs that have African American men from this age range in their programs. Six programs, not to be identified, consented to be interviewed for

this survey. These providers were given the opportunity to consider being participants in the study. A box was provided on the consent form indicating whether the participant wanted a copy of the findings. It was of respectful importance to offer program providers a copy of the completed thesis. Each of the six providers interviewed indicated a desire for a copy.

The Sample

A systematic phone search of providers of gender and culturally specific programs for African American males, age 18 to 26 in Minneapolis, was conducted. From this search, those providers meeting the requirements were mailed a consent form with interview questions. The sources of these data come from personal knowledge, directors of social and educational programs, and the Afrocentric Network in the City of Minneapolis. Willingness to participate became the final criteria for an organization's participation in the study. A total of seven agencies were used in the study. The locations of the settings are in Minneapolis, Minnesota and some of its adjacent area.

Data Collection and Interview Procedure

The settings were on the sites of the programs or by telephone interviews. The researcher initially contacted, inspected publications and interviewed the service providers of these programs in the Minneapolis area. Notes were taken on plain paper. Follow-up phone calls were made, as needed, to make sure the information collected was an accurate account of what individuals had reported. The interview questions centered

around seven questions (see Appendix B). Publications from each service provider were used to assist in the determination of each agency's appropriateness for the study.

Data Analysis

Once potential study participants' agencies were called and consent was received from six providers, the agencies formed themselves into the three categories of correctional, chemical dependency and aftercare groups. The qualitative data collected from the interview questions were then assimilated to the themes of the research questions.

Analysis of the survey interviews suggests a number of prevailing themes related to the psycho-social developmental needs of African American men. The six programs utilized in the study were in chemical dependency care, violence and anger management programs and programs serving correctional institutions. The churches that were contacted had no specific programming addressing the psychosocial developmental needs of men, 18-26.

Protection of Study Participants

The participants were asked if they wanted to participate in the study. Once a verbal agreement was obtained, interview schedules were arranged. All data gathered were kept in a locked file cabinet. After August 15, 1997, the data will be destroyed. There are no identifiable references made to participants in the written thesis.

In summary of this section, the study was exploratory using survey research design. The intent of the study was to determine how local social service agencies conform to the guidelines suggested by both the research questions and the literature review. The findings will be discussed in the next chapter.

Chapter IV Results of the Study

Overview

This chapter includes the findings of the study. Providers from six programs with Afrocentric ideology in Minneapolis were selected as potential participants. The findings reported in this chapter are sequentially organized by the previously identified research questions.

Findings of the Study

Results of the study show that there are few programs in the Minneapolis area which address the psycho-social developmental needs of African American men, with a culturally and gender specific service programs for Black males.

The study also sought to determine what programs are gender, age and culturally specific in their services. Based on the initial interview with 14 providers, only six were found to be gender, age and culturally specific.

Of the six programs, three were specifically chemical dependency programs, one a domestic abuse and violence prevention program, one a correctional/transitional services program and one aftercare program addressing the continual transitions of men coming from chemical dependency programs. All of these agencies working with African American males, 18-26, addressed some of the psychosocial developmental needs from an Afrocentric or culturally specific ideology and modality.

The only programs or services that addressed these issues for African American males were those whose relationships with the men stem from the perceived pathologies of the men, rather than from a perspective which has the potential to shape the futures of the boys who will hopefully become men, particularly in consideration of societal impact on development and functioning power.

Interestingly, the chemical dependency programs not only address the chemical dependency of these men, but they also work for provision of counseling for social stressors by dealing with lack of employment, relationship issues, educational and social living skills. They provide knowledge and information about their heritage which instill in these participants a sense of self-awareness, self-definition and pride in one's race and culture. This approach has been used to strengthen their roots and understanding of the struggles against racism and oppression, and how these have continued to affect their lives and environments today. This special emphasis on cultural attention has given Black males the ability to understand how they have survived and succeeded in United States society. They have addressed African American men's handling of the trappings of urban life through drugs and crime, homicide, discrimination, school dropouts and so on.

Culturally Specific Programs

These culturally specific programs provide and address issues related to culture, from what it means to how it differs among different populations, how African American males move between cultures and how they adjust to societies whose dominant cultures are often alienated and disrespectful of their own. They focus on how the dominant culture has affected them by the stereotyping of African American men and how they cope with discrimination, both overtly and covertly. The emphasis in these chemical dependency programs is to teach the men to deal responsibly with the psychosocial stressors that challenge them on a daily basis.

These findings in Minneapolis are not surprising. However, given the social and economic outcomes in Minneapolis for African American males, it would be in the best interests of the survival and empowerment of African American men to have programs addressing their unique psychosocial developmental needs.

I am forced to ask why the institutions in this metropolitan area which are predominantly African American, do not have programming for such an alienated population? For example, in churches there are groups that are active in the church and some are active in the community. But there are none who are specifically addressing the developmental needs of African American men by preparing them for further education and providing coping skills to deal with such an assaultive environment in which the African American male lives.

The correctional institution which has more than 48% African American men incarcerated, does not provide skills for addressing the psycho-social developmental needs which would empower the men to better cope with life stressors. Many of the social services in the Minneapolis area have continued to work from a Eurocentric paradigm while addressing the problems that affect African American men. Some are creating educational workshops on diversity and cultural sensitivity, yet are not providing programs which are culturally specific.

It should be noted that the author is the President of the Circle of Men Institute, Inc. which was founded in 1991, primarily to create a safe and supportive environment where African American men could freely explore issues related to personal growth, spiritual development, and cultural healing. Since its inception, the Circle of Men Institute has continuously maintained a psychosocial growth group for African American men, sponsored Juneteenth activities, held several recognition banquets, produced culturally educational materials for Community Access Cable Television, and presented an ongoing series of lectures and empowerment workshops for African American men. In addition, the Circle of Men Institute provides consulting services to a number of non-profit agencies.

The mission of the Circle of Men Institute is to provide quality education, training, and support services to African American men, their families and communities by:

- a. fostering spiritual growth and cultural healing
- b. empowering the African American male,
- c. developing enhanced cultural esteem and
- d. nurturing brotherhood and cooperative effort among African American men.

This organization understands its necessity for the continuation of passionate understanding, that this transformative movement toward empowering the African American male must forge ahead.

In summary, the responses to the research questions of this study provided helpful findings, which served to narrow the broad scope of agencies with programs serving African American men, in the specified age range. The findings also prompted the additional questions of 1) How is it that with the increase of self-destructive lifestyles of African American males in this age range, there are no agencies provided prophylactic services? 2) Do programs that are culturally and gender specific receive public funding proportionate to non-gender and non-culturally specific programs? 3) How can we encourage agencies, such as the YMCA, to access programming which will provide for the psychosocial developmental needs of these young men from an Afrocentric perspective?

Limitations of Study

Since this study took place in a metropolitan setting, the findings may not be suitable for generalization to African American men in other geographical areas. The researcher is an African American male and there was no loss of objectivity on the part of the researcher.

Chapter V Implications for Practice

Overview

In discussing the characteristics of Afrocentric social work, I will focus on a) the definition of Afrocentric social work, b) identifying the origins of human and societal problems from an Afrocentric viewpoint, and c) delineating strategies that social work from an Afrocentric perspective might apply to solve problems and enhance human potential.

Implications for practice include Afrocentric social work, which provides multifaceted interventions, recognizing that any single intervention is by itself inadequate to mitigate direct or indirect power blocks. "Afrocentric social work can be defined as a method of social work practice based on traditional African philosophical assumptions that are used to explain and to solve human and societal problems" (Schiele, 1997, p. 804).

Afrocentrism provides a culturally specific paradigm for serving African Americans. Although its current use is primarily by Black social workers, Afrocentric theories and practices are tools that all social workers can use. Afrocentric social workers contend that aspects of European American practice are inappropriate for Black people. In their view, the African ethos of transmutation into African American culture has been and is central to African Americans' ability to survive racist oppression.

Another point about Afrocentric social work, in terms of defining it, is that Afrocentric social work is both

particularistic and universalistic (Schiele, 1996). "Afrocentric social work is not only concerned with the particular liberation needs of people of African descent but also the spiritual and moral development of the world. Both Karenga (1993) and Kershaw (1992) make this observation about Afrocentricity" (Schiele, 1997, p. 807).

According to by Schiele (1997),

There are many areas that should be considered further to fully actualize, and tap the optimal potential of, Afrocentric social work. First, we need to restructure human service organizations and agencies to make them more sensitive and accountable to human needs and problems. In other words, we really need to make these organizations and agencies more optimal or Afrocentric in their worldview. We must understand, however, the interconnectedness between human and social service organizations and their funding sources. If the funding sources are not amenable to an Afrocentric framework, then there is a small probability that the organizations and programs they fund will be Afrocentric. To combat this problem, those who are committed to the Afrocentric worldview must began [sic] to establish foundations or financial institutions that can fund programs and organizations based on Afrocentric principles (p. 815).

"The Afrocentric paradigm to social work provides an alternative means through which human problems can be understood

and eliminated. It emerges to address and challenge the hegemony that the Eurocentric worldview has over social work's knowledge base" (Schiele, 1997, p. 818)

Recommendations

From the evidence cited in the review, this writer agrees with Parham and McDavis (1985) ". . . that Black men are facing times of extreme hardship. . . . this trend is likely to continue for the foreseeable future" (p. 26). As such, the engagement of societal change agents and modification of personal behaviors and paradigms are mandates that can no longer be ignored. In this spirit, the following recommendations are offered.

According to Schiele (1997):

One of the consistent and disturbing features of my undergraduate and graduate training was the persuasiveness of academic theories that emerged from people who were not members of my cultural group. Regardless of the course, the textbooks used and theories discussed were almost exclusively written and developed by White people, especially White men. At first, I did not pay too much attention to this occurrence. However, as time went on and as I became exposed to knowledge that significantly underscored and illuminated my oppression as a Black man in White America, I became more conscious of the hegemony White people have over the knowledge validation and information dissemination process in academe (p. 100).

The researcher has experienced similar situations during his formal educational process and strongly recommends, even beseeches more African American people to do research and make contributions to the knowledge base already in existence. I also recommend that each generation present themselves as role models and mentors to the younger generation, adhering to the principles of Nguzo Saba. As stated previously in this study, the principles are unity, self-determination, collective work and responsibility, cooperative economics, purpose, creativity and faith.

Generally, research on African American males has been too limited in its scope.

It is primarily a literature of the failures and dysfunctional behavior of Black males, and it is greatly overrepresentative of Black males in the inner cities. This focus neglects the majority of the Black male population and fails to more fully address age, class, gender, and geographical issues. It is the absence of appropriate attention to the broad range of adaptations and maladaptations found in this population that is perhaps the greatest weakness of this literature (Gordon, et al., 1995, p. 522).

African American males are in trouble. Their condition is probably more serious than that of any other subpopulation in this nation, with the possible exception of Native Americans, but this negative picture is not true for all Black males. Most of

this population not only survives but achieves.

Both the extent and nature of problems specific to African American males suggest the need for creative programs and interventions, as well as expanded roles for agencies and institutions. Although defining and targeting the most appropriate Afrocentric programs can be difficult, the detrimental effects of Eurocentric programs and the possible advantages of culturally specific interventions make the effort worthwhile. The nature of the difficulties encountered by this population and the number of developmental concerns that can generalize beyond the adolescent years, suggest that a variety of culturally specific program strategies may be beneficial. A broader spectrum of program goals than have been traditionally utilized in the Eurocentric ideology, is required.

- Professional organizations, social and civic clubs, as well as fraternal organizations and Black churches need to increase their awareness of how they can assist African American men with their unique sets of problems. Potential programs would provide for the strengthening and/or developing of racial loyalty, mutual aid and respect, tolerance and compassion. This recommendation specifically addresses the Nguzo Saba principles of unity - striving for and maintaining unity in the family, community, nation and race, collective work and responsibility - building and maintaining community together to make our sisters' and brothers' problems our problem and to solve them together, self-determination - defining ourselves,

naming ourselves, creating for ourselves and speaking for
ourselves instead of being defined, named, created for and
spoken for by others.

- Support systems inherent in the community need to be
recognized by social workers as a source of amelioration for
individuals and families. These systems would include other
male family members or neighbors who could help identify and
negotiate in various parent-child controversies. Again, the
principles of self-determination, collective work and
responsibility and unity apply. Additional principles to
which this recommendation pertain are purpose - making our
collective vocation the building and developing our community
in order to restore our people to their traditional greatness,
and faith - believing with all our heart in our people, our
parents, our teachers, our leaders and the righteousness and
victory of our struggles.
- Social policies designed to help African American men need to
be advocated by social workers. These would include
comprehensive health insurance and more equitably distributed
health personnel. All seven principles apply to this
recommendation, including creativity - always doing as much as
we can, in the way we can, in order to leave our community
more beautiful and beneficial than we inherited it.

As cited in Daly, et al. (1995),

Nobles (1972, 1980), Akbar (1984), Baldwin (1985), and
Asante (1988) are among contemporary scholars who have

identified an Africentric [sic] approach to philosophy and human behavior and contributed to the development of what has come to be known as the Africentric paradigm. This paradigm proposes that in African culture humanity is viewed as collective rather than as individuals and that this collective view is expressed as shared concern and responsibility for the well-being of others (Akbar, 1984; Ho, 1987, Houston, 1990; Schiele, 1990) (p. 241).

The health and well-being of African American males are examples of the efficacy of indigenous coping skills. Racism and discrimination have historically blocked the door to opportunity for many African Americans. Yet many African American males have been successful (Gary & Leashore, 1982). Much of their success can be attributed to individual and family resilience, the ability to "bounce back" after defeat or near defeat, and the mobilization of limited resources while simultaneously protecting the ego against a constant array of social and economic assaults (Daly, et al., 1995, p. 242). Traditionally and conventionally, social and behavioral science research has largely ignored African American males who actively assumed the role of provider for their families. However, "there is an emerging body of literature that focuses on African American males from within rather than from without the context of family life. Their relationships and socialization with their children and family and spousal satisfactions are also of interest (Allen, 1981;

Braithwaite, 1981; Cazenave, 1979; McAdoo, 1981; Staples, 1977),”
(cited in Daly, et al., 1995, p. 242).

The findings of these analyses suggest that African American men perceive greater success and satisfaction as they mature. The African American community collectively may provide a major structure that enables the development of self-esteem and general life satisfaction for African American males over time (Daly, et al., 1995, p. 242).

Conclusion

Further research needs to be done on the emerging paradigm of Afrocentric social work practice. In order to address some of the self-defeating effects of Eurocentric theories and practices on African Americans, a new approach to solving human and societal problems would be helpful. As more and more African Americans graduate from high school with a goal of pursuing a career in social work, institutes of higher education need to make curricula available which includes theories and methods of practice that adhere to an Afrocentric perspective. This will challenge administrators, educators and social workers as they search for ways to respectfully challenge and empower those young African Americans wanting to make a difference in their world.

This study validates the importance of the African American male and recognizes that in order to empower him there must be programs that provide positive culturally specific perspectives to meet the psychosocial developmental needs of this population. As the need for supporting an Afrocentric theory continues to

grow, alternative programs such as Circle of Men Institute, are working toward developing an environment and program which empower this population, in consistency with the needs of African American males.

References

- Akbar, N. (1991). Visions for Black Men. Tallahassee: Mind Productions & Associates, Inc.
- Akbar, N. (1996). Breaking the Chains of Psychological Slavery. Tallahassee: Mind Productions & Associates, Inc.
- Asante, M. K. (1980). Afrocentricity: The theory of social change. Buffalo: Amulefi Publishing Company.
- Asante, M. K. (1987). The Afrocentric idea. Philadelphia: Temple University Press.
- Baldwin, J. A. & Hopkins, R. (1990). African-American and European-American cultural differences as assessed by the worldview paradigm: An empirical analysis. The Western Journal of Black Studies, 14(1), 38-50.
- Cogdell, R. & Wilson, S. (1980). Black Communication in White Society. Sarasota, CA: Century Twenty-One Publishing.
- Daly, A., Jennings, J., Beckett, J.O., & Leashore, B. (1995). Effective coping strategies of African Americans. Social Work, 40(2), 440-447.
- Franklin, C. W. III. (1994). Men's Studies, the Men's Movement, and the Study of Black Masculinities: Further Demystification of Masculinities in America. In R. Majors & J. Gordon (Eds.), The American Black Male: His Present Status and His Future (pp. 3-21). Chicago: Nelson-Hall.
- Garrett, H. (1961). One psychologist's view of equality of the races. U.S. News and World Report, 51, (August 14): 72-74.
- Gary, L. E. & Leashore, B. R. (1982). High risk status of black men. Social Work, (January), 54-58.

- Gordon, E. T., Gordon, E. W. and Nembhard, J. G. G. (1994). Social science literature concerning African American men. Journal of Negro Education, 63 (4), 508-527.
- Hill, Jr. P. (1992). Coming of Age-African American Male Rites-of-Passage. Chicago: African American Images.
- Hopkins, T. J. (1984). The role of the agency in supporting black manhood. In Cox, A. J. (Ed.), A Black Perspective on the American Social Service System: A Book of Readings (pp. 266-276). Hebron, Conn: Practitioner's Press.
- Karenga, M. (1980). Kawiada theory. Inglewood, CA: Kawiada Publications.
- Karenga, M. (1988). Black studies and the problematic of paradigm-The philosophical dimension. Journal of Black Studies, 18, 395-414.
- Kunjufu, J. (1986). Motivating and Preparing Black Youth for Success. Chicago: African American Images.
- Lee, C. C. (1995). Successful African American male youth: A psychosocial profile. Journal of African American Men, 1(3), 63-73.
- Madhubuti, H. R. (1978). Enemies: The clash of races. Chicago: Third World Press.
- Madhubuti, H. R. (1992). From Plan to Planet. Chicago: Third World Press.
- Majors, R. & Billson J. M. (1992). Cool Pose. New York: Touchstone.
- Oliver, W. (1989). Black males and social problems-prevention through Afrocentric socialization. Journal of Black Studies, 20 (1), 15-39.

Parham, T. A. & McDavis, R. J. (1987). Black men, an endangered species: Who's really pulling the trigger? Journal of Counseling and Development, 66, 18-21.

Paster, V. S. (1994). The psychosocial development and coping of Black male adolescents: Clinical Implications. In R. Majors & J. Gordon (Eds.), The American Black Male: His Present Status and His Future (pp. 215-229). Chicago: Nelson-Hall.

Staples, R. (1987, May/June). Black male genocide: A final solution to the race problem in America. The Black Scholar, 2-33.

Toldson, I. L., & Pasteur, A. B. (1993). The black male mystique: At once admired and feared. An exposition of what it means to be black and male in America. Journal of African American Male Studies, 1(2), 70-78.

Vander Zanden, J. W. (1986). American Minority Relations. New York: Ronald Press.

Welsing, F. (1980). The concept and the color of God and Black mental health. Black Books Bulletin, 7 (1), 27-29, 35.

Williams, C. (1974). The Destruction of Black Civilization. Chicago: Third World Press.

Williams, R. (1995). Biblio-Mentors: Autobiography as a tool for counseling African American males. Journal of African American Men, 1(3), 74-83.

Wilson, A. N. (1990). Black-on-Black Violence: The Psychodynamics' of Black Self-Annihilation in Service of White Domination. Brooklyn: AfrikanWorld Infosystems.

Wilson, A. N. (1992). Understanding Black Adolescent Male Violence: Its Remediation and Prevention. New York: Afrikan World Infosystems.

Wilson, W. J. (1987). The truly disadvantaged: The inner city, the underclass, and public policy. Chicago: University of Chicago Press.

CONSENT FORM

IRB # 96-72-2

Rodney J. Dewberry
4743 Hiawatha Ave. S. Ste. 103
Minneapolis, MN 55406
(612) 338-6465
July 11, 1997

Dear:

You are invited to be in a research study that involved a survey of programs in the Twin Cities metro area that addresses the psychosocial developmental needs of African American men. I am writing to request your permission to interview a staff member within your agency. I wish to interview this employee who is involved in programming for African American male clients. I will conduct this interview in order to gather data for my Master's in Social Work thesis.

The purpose of the thesis is to compile information on the programs that are involved in addressing the psychosocial developmental needs of African American men. The purpose of the interview is to merely gather information on what types of programming are in operation. I will not be conducting any type of program evaluation or assessment.

The interview will be 10-20 minutes in length and will take place during the month of June and July. I will schedule the interview to meet the convenience of your staff member. The participants will not be quoted by name or agency.

Indirect benefits to participant are a contribution to knowledge of programs in the Minneapolis area severing African American men.

The research question:

1. Which programs or institution has African American male participants' ages 18 to 26?
2. To what extent are they majority gender and culturally specific programming?

If you would like a copy of the findings please check the box.

Please respond to this letter by July 13, 1997 either by phone or by mail.

Researcher conducting this study is Rodney J. Dewberry. If you have questions on the study or interview process contact me at (612) 338-6465.

Statement of Consent

I have read the above information. I have asked question and received answers. I consent to participate in the study.

Signature _____ Date _____

Signature of investigator _____ Date _____

The Interview Questions

IRB # 96-72-2

1. How would you describe your program?

2. Does the program have a Afrocentric cultural Ideology?

Defined: Cultural standards and understanding of the struggles of our ancestor's contribution to this nation.

3. How does this program address the psychosocial developmental needs of African American men?

Defined: The development of personal skills to Contend with difficulties of day to day living.

4. How does this program address the victim and victimizer image of African American men?

Defined: Negative images of African American men as being irresponsible, aggressive and criminal in behaviors.

5. How does this program effect the functional power or quality of life for the participants?

Defined: The guidance and purpose to the thoughts and action in the lives of African American men.

6. How is this program integrated into the lives of the participants?

Defined: How are the schedules and curriculum implemented?

7. Could you give some numbers on how many participants have participated in your program?

