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A REVIEW OF BLACK PSYCHOLOGY COURSES ACROSS UNITED STATES'
COLLEGES AND UNIVERSITIES: AN UPDATE OF HICKS AND RIDLEY (1979)

By

Kerry Lynn Jones

A Dissertation

Submitted in Partial Fulfillment of the

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A Review of Black Psychology Courses across United States' Colleges and Universities: An
Update of Hicks and Ridley (1979)

Abstract

More than 40 years ago, Hicks and Ridley (1979) asserted the need for Black Studies in psychology across American colleges and universities. Their study is one of few, if not the only, that has examined the frequency and types of course offerings in Black Psychology. Thus, the purpose of this study is to evaluate the current state of Black Psychology course offerings and course types in United States' colleges and universities. Participants were recruited from 121 United States' four-year colleges and universities, which included 63 Historically Black Colleges and Universities (HBCUs) and 58 U.S. News 2023 Best Psychology schools. Participants included 52 undergraduate teachers of record (i.e., instructors or professors) or their direct university supervisors (including department heads or chairs) who reported on course offerings in Black Psychology for the fall 2022 semester or the past two academic years. Overall, 15 respondents (28% of respondents, from 12% of the departments recruited) reported that their institution offers a course in Black Psychology. A total of 14 respondents (93%) held faculty positions at HBCUs, whereas only 1 respondent (6%) held a faculty position at a predominantly white Institution. Findings suggest that Black Psychology courses are more likely to be offered at HBCUs than other institution types, and much work continues to be necessary for research to help transcend the message of the importance of Black Psychology courses across higher education institution types.

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Understanding Black Psychology: Its History and Present-Day Framework

Long before Hicks and Ridley's (1979) *Black Studies in Psychology* study, W. E. B. Du Bois recognized the importance of teaching Black Studies in American universities through his works *The Philadelphia Negro* (1899) and *The American Negro: His History and Literature* (1970). W. E. B. Du Bois also noted a lack of attention on the experiences of Black Americans, and he asserted that American universities did not “give any considerable scientific attention to the American Negro” (Dubois, 1968, p. 199). However, there appeared to be a shift in curricula around Black Studies after the murder of Martin Luther King Jr. in 1968, which sparked activities by multiracial groups to redefine Black-White relationships in the United States. Within this context, the prominence of Black students on campus and the increased number of Black Studies courses offered reflected the widespread and intense demands by Black people for fundamental reforms in all aspects of race relations in the United States. In the fall of 1968, there were a record number of Black Studies courses offered as well as even more Black Studies courses planned (Hicks & Ridley, 1979).

In the present day, few content reviews of undergraduate courses focused on Black Studies courses have been completed. In fact, with the exception of Hicks and Ridley's 1979 study, there has been no comprehensive review of course content in Black Psychology undergraduate courses. Consequently, the purpose of this study is to provide an updated review of Black Psychology course content in the United States' undergraduate programs.

Defining Black, African American, and African Psychology

Black, African American, and African psychology have been defined by many scholars. J. A. Baldwin (1986), aka Kobi Kazembe Kambon, defined Black Psychology as

a system of knowledge (philosophy, definitions, concepts, models, procedures, and practice) concerning the nature of the social universe from the perspectives of African cosmology. Black Psychology is nothing more or less than the uncovering, articulation, operationalization, and application of the principles of the African reality structure relative to psychological phenomena. (p. 242)

Fairchild (2000) defined African American Psychology as

the body of knowledge that is concerned with the understanding of African American life and culture. . . . African American Psychology focuses on the mental, physical, psychological, and spiritual nature of humanity. It is the collection of works that has been produced by African psychologists in the United States (African Americans) and throughout the world. (p. 93)

Following these definitions, two perspectives have been used to study Black Psychology.

The first perspective is that psychological concepts and theories are universal; therefore, African Americans can be studied using universal laws and principles. The assumption underlying research on topics such as minority stress, stereotype threat, and racial and ethnic identity is that people from diverse cultural groups will generally exhibit similar behavior in similar situations and contexts. In contrast, the second perspective acknowledges that African American Psychology is the psychology of people of African descent and that African beliefs and behaviors are central to the study of African Americans. Baldwin's definition incorporated an African-centered stance. Similarly, Azibo (1996) referred to African American Psychology as African or Black Psychology. He asserted, "African Psychology encompasses all human life processes, including the spiritual, mental, biological, genetic, and behavioral" (pp. 6-7). Baldwin

and Azibo make no distinction between African Psychology and African American Psychology in their definitions, arguing that all people with African ancestry are African.

The two schools of thought regarding Black or African Psychology also contribute to our understanding of the two perspectives on the psychology of African Americans (Azibo, 1996). The first school of thought is pro-Black, whereas the second is African. Comparing the two, Azibo (1996) observed that the pro-Black school of thought has focused on the African experience in the United States rather than using the African structure to provide a framework for interpreting the experience of African Americans. Although this pro-Black school of thought has been helpful in dispelling misconceptions about African Americans based on a deficit model, it does not capture the essence of the African experience. Azibo advocated for an African-centered proactive school of thought to capture the essence of the African experience. This school believes that understanding the psychology of Black or African people requires an understanding of African philosophy. Taken together, to understand African American behavior, one must first understand African behavior.

In comparison to Azibo, Baldwin (1991) distinguished between Black Psychology and African Psychology (Baldwin, 1991). Black Psychology, according to Baldwin, emerged as a reaction to Western psychology. The Black psychological approach is concerned with the psychological ramifications of being Black in America. Baldwin, on the other hand, contended that because Africans existed before Europeans as a distinct cultural group, it follows that a distinct African Psychology existed, regardless of when and how social scientists articulated it. Baldwin asserted that Black Psychology is, in fact, African Psychology. With these perspectives in mind and for the purposes of this study, Black Psychology will be used as an all-encompassing term for African Psychology and African American Psychology.

Black Psychology and Its Origin

Black Psychology's beginnings can be traced back as far as Ancient Egypt (Kemet; around 3200-600 BCE). From this viewpoint, not only did Black Psychology preexist Western psychology, it also produced an "organized system of knowledge (philosophy, definitions, concepts, models, procedures and practice)" (Azibo, 1996, p. 4). Given this perspective, African Black Psychology is distinguished from Western psychology because of the population (i.e., African Americans) studied and the nature of its discipline. Within this context, Afrocentric (defined as practices and methodologies consistent with the values of the African worldview to address the well-being of African people) and African American psychologists, such as Azibo (1996), differentiated Black Psychology from Western psychology by its nature and essence. The essence of African Psychology may be observed in the Kemet people's practices. More specifically, the Kemet approach to understanding humans was through self-realization, whereas Western psychology's approach was through domination (Kambon, 1998).

From a worldview perspective, the emphasis on observable behavior is one element of Western psychology. Despite the fact that Sigmund Freud's influence made the unconscious a part of Western psychology's purview, psychology has mostly focused on what can be observed. Emphasizing this notion, Freud (1899) asserted through his psychoanalytic theory that the unconscious mind, especially in dreams, is defined as a reservoir of feelings, thoughts, urges, and memories that are outside of conscious awareness. However, the emphasis on observable behavior can be traced to Western psychology's strong emphasis on human behavior, prediction, and control. In African Psychology, self-awareness and intuition are just as significant as what can be observed (Grills, 2004; Myers, 1992).

Why is Black Psychology Important?

In his groundbreaking article featured in *Ebony* magazine, Joseph White (1970), known as the father of Black Psychology, stated that “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” (p. 45). White reasoned that publishing in *Ebony* would be more accessible to large numbers of Black people than a traditional academic journal. Apart from that, many researchers, such as White, have argued that traditional Western psychology cast African American behavior into models that implied inferiority or deficiency (Cokley et al., 2019). White’s article was the first published article to articulate a non-deficit-based conceptual description toward understanding Black behavior and culture. Within this context, White discusses how the use of traditional White psychological models had been inappropriately applied to analyses.

To this point, books such as *Even the Rat Was White* by Robert Guthrie (1976) reviewed how the European scientific community influenced American psychology and beliefs about Black people and how Black people have been studied over the past two centuries. Race-based and racist areas of scientific study included Galton’s eugenics theory, Darwin’s survival of the fittest, and Jensen’s work on intellectual inferiority as a precursor of genetic dispositions. During the early years of White’s career in psychology, deficit perspectives regarding Black people were prevalent in the psychological and social sciences literature and social discourse. Whether discussing notions of Black self-hatred (Deutsch, 1960; Maliver, 1965; Pettigrew, 1964; Rainwater, 1966), deficiencies of Black language (Hurst, 1965; Johnson, 1970), or the "dysfunctional" Black family (Moynihan, 1967), Western psychologists and social scientists have pathologized Black behaviors and portrayed White culture as the ideal norm.

In response to the aforementioned concerns, Williams (1975) published the Black Intelligence Test of Cultural Homogeneity. This test was created with the intention of demonstrating that intelligence tests developed and propagated by Western scientists were culturally biased and inherently discriminatory. To test this theory, his 100-item assessment included items he believed the majority of Black people would recognize as part of their cultural experience. He then conducted a series of studies with Black and White students from various socioeconomic backgrounds. As predicted, his Black participants consistently scored significantly higher than their White counterparts, demonstrating that the content of presumed intelligence tests may lead to culturally biased results. Thus, Williams refuted the belief that Black people are intellectually inferior to White people. In turn, he established a precedent for the scrutiny and rejection of Eurocentric intelligence testing in this country.

Just two years prior to White's publication in 1970, the Association of Black Psychologists (ABPsi) was created at the American Psychological Association's (APA) annual convention in San Francisco (Williams, 2008). Confronting the APA's hegemony and the lack of Black psychologists, ABPsi initially focused on utilitarian issues (e.g., improving the training and certification of psychologists who work with minority groups). The ABPsi was particularly critical of the APA's failure to effectively address the effects of White racism on the Black community, and it has been influential in shaping and facilitating the psychology of Black people (Cokley & Garba, 2018). *The Journal of Black Psychology* (JBP) is the official publication of the ABPsi, and it was first published in 1974, six years after the organization was founded. It publishes contributions to the field of psychology that seek to comprehend the experience and behavior of Black people. Through the JBP and similar publications, the most innovative

empirical, theoretical, and methodological research from a Black or Afrocentric perspective on the behavior and experiences of Black and other populations is disseminated.

Reviews of Black Psychology Courses

Few studies have investigated the impact of social changes and increased prominence of Black Psychology, evident in the 1960s and 1970s, on college and university curricula. Across a 45-year period, three journal articles (Bernal & Padilla, 1982; Teasley & Archuleta, 2015; Whitten, 1993) focused on curriculum alignment with broader topics, such as multiculturalism, but only one focused on African or Black Psychology. Hicks and Ridley (1979) argued that Black Studies in psychology are necessary in American colleges and universities and outlined the frequency and types of Black Psychology course offerings. From 103 college and university catalogs, they collected data in 1972-1973 and 1977-1978. Using this information, they conducted interviews with professors from 14 colleges as well as students from 15 colleges, and they collected course syllabi for 26 courses. For their study, they defined Black Psychology courses as "those listed in a Black Studies program whose course title or description included psychology or personality" (p. 598).

In 1972-1973, Hicks and Ridley (1979) examined Black Psychology courses listed in course catalogs for 37 of 103 (36%) colleges and universities. According to this information, a total of 61 Black Psychology courses were offered. The number of courses per college ranged from one to five, and 14 of the colleges offered two or more. There were 31 (51%) courses listed for Black Studies programs and 27 (44%) courses listed for Psychology programs. In addition, there were three (5%) courses listed for both types of programs. In 1978, Hicks and Ridley distributed a second survey to the 103 institutions they previously targeted and revealed that 44 (43%) schools offered courses in Black Psychology. These institutions offered 88 courses, and

21 offered two or more options. In contrast to results from their 1972-1973 survey, more courses in 1978 were offered by Black Studies departments (67) than by psychology departments (14). Seven courses were offered by both programs. Examples of Black Psychology course titles included Psychology of the Afro-American, Black People and Psychology, and Black Psychology. Topics from clinical, developmental, social, and personality psychology appeared more frequently than topics from other areas of psychology. A review of Black Psychology course syllabi revealed a focus on Black people as opposed to people in a broader sense. More specifically, the majority of courses focused on Black people in the United States, whereas approximately six courses focused on Caribbean, West Indian, and African Black people. Furthermore, oppression and racism, prejudice, cognition and intelligence, language, Black identity, Black womanhood, Black manhood, and Black psychopathology were common topics in Black Psychology courses. The readings in Black Psychology courses are frequently written by Black authors and center on the topic of Black people. However, almost as frequently as these reading lists, White authors' works were assigned. In addition, institutions across the United States typically assigned the same book and articles in Black Psychology courses.

Purpose of Study

Hicks and Ridley (1979) asserted the need for Black Studies in psychology in American colleges and universities nearly half a century ago. With the exception of their study, there has been no exhaustive review of course content in Black Psychology undergraduate courses since 1979. Thus, the purpose of this study is to provide an updated analysis of Black Psychology course content in undergraduate psychology departments in the United States.

This study included eight research questions: (1) How prevalent are Black Psychology courses from fall 2020 to fall 2022?, (2) How frequently (e.g., multiple times per year, once a

year, every two academic years) are Black Psychology courses offered?, (3) Where are Black Psychology courses primarily taught (i.e., Historically Black Colleges and Universities [HBCUs], Predominately White Institutions [PWIs], or other institutions)?, (4) What is the primary content theme of Black Psychology courses?, (5) Which books and resources are typically used for Black Psychology courses?, (6) Who typically teaches Black Psychology courses (considering gender, race, and position)?, (7) Which colleges and universities (and departments within them) typically offer courses in Black Psychology?, and (8) What is the average number of students enrolled in Black Psychology courses? These research questions were addressed by surveying higher-education professionals involved in teaching Black Psychology courses from fall 2020 to fall 2022.

Method

Participants

Participants included 52 undergraduate teachers of record (i.e., instructors or professors) or their direct university supervisors (including department heads or chairs) who reported on course offerings in Black Psychology for the fall 2022 semester or the past two academic years. They were recruited from 121 United States' four-year colleges and universities, which included 63 Historically Black Colleges and Universities (HBCUs) and 58 U.S. News 2023 Best Psychology schools. The colleges and universities that reported institutional affiliations are listed in Table 1. The participation rate was 42%.

Measures

The survey instrument (see Appendix A) included questions designed to collect information about participants as well as the characteristics of their employment setting and their Black Psychology course. The survey items were developed and refined using a four-step

procedure. First, preliminary items were drafted based on prior course review studies (Lockwood & Farmer, 2019; Lockwood et al., 2021). Second, an analysis of Black Psychology course syllabi (found through search of websites for professional organizations, such as the Society for the Teaching of Psychology) as well as prominent textbooks focusing on Black Psychology (found through a search of book sellers' websites, such as *African American Psychology: From Africa to America* by F. Z. Belgrave & K.W. Allison) was completed. From these sources, a list of common course content topics, assignments and grade structure, textbooks, and other books was compiled. Third, following the development of drafts of the survey, it was reviewed by two content experts (e.g., faculty members teaching Black Psychology). Both content experts hold doctoral degrees in psychology (i.e., Developmental Psychology and Social Psychology) and are full-time tenured or tenure-track faculty members of their department. One content expert is the psychology department chair of their respective institution with over 25 years of teaching and research experience, whereas the other content expert is an early career (at least three years) psychology faculty member. Furthermore, both content experts currently teach courses in Black Psychology, and the research primarily focuses on the experiences of African Americans. They were asked to evaluate the survey items and offer suggestions for improvement, including additions, revisions, and deletions. Finally, the principal investigator reviewed the feedback from the reviewers and revised the survey while consulting with the faculty advisor.

Survey Design

The survey consisted of 26 items divided into three sections: (a) Individual and Department Characteristics, (b) Course Description, and (c) Course Content. The survey began with seven questions tailored to individual and departmental characteristics. They included the following: (a) Which of the following positions apply to you? (e.g., full-time non-tenure-track

faculty member), (b) What is your highest degree?, (c) What's the discipline of your highest degree (e.g., Psychology, African/African American Studies, Sociology)?, (d) What is your gender?, (e) Which ethnic group do you most identify with?, (f) In which department do you primarily teach?, and (g) At what type of institution do you teach? (e.g., Historically Black College/University).

The second section addressed course description and included questions that are applicable to participants' courses in Black Psychology. This section consisted of 12 questions: (a) What is the title of the course in Black Psychology?, (b) Which Black demographic is studied in the course?, (c) On what schedule is this course taught (e.g., multiple times a year, once a year, every two academic years)?, (d) If the course is taught multiple times a year, how many sections are taught per year, including summer?, (e) How many different instructors of record teach the course per year?, (f) Is the course typically offered in-person via synchronous delivery (with the exception of recent COVID-19-related restrictions)?, (g) Is the course typically offered online via asynchronous delivery?, (h) What is the typical number of students enrolled in each section of this course?, (i) Are there prerequisites for this course?, (j) If the answer is yes, mark all the prerequisites that apply., (k) In addition to the course you have described so far, are there any other undergraduate courses (e.g., Psychology of the African American Child) offered in your department that primarily focus on the psychology of African American/Black people?, and (l) If the answer is yes to the question about other courses focused on the psychology of African Americans/Black people, how many courses primarily focus on this topic?

In the third section, participants reported course content-related questions. This section consisted of seven questions: (a) What content is covered in the Black psychology-related course?, (b) What other content is included in the Black Psychology course that is not addressed

in our list?, (c) What course materials are students required to reference independent of course meetings?, (d) Which of the following texts is required reading for the course?, (e) Which of the following texts are students required to read a minimum of one chapter?, (f) How are students assessed in the course?, and (g) How did you hear about this study?

The participants were asked to select all content areas that apply for all items in the third section with the exception of item number two. Content areas were be divided into four categories: (a) introduction to Black Psychology, (b) social systems and structures, (c) individual and development process, and (d) adjustment and adaptation. The first content area (i.e., introduction in Black Psychology) included three answer options: (a) historical foundations: definitions and conceptual frameworks, (b) definitions and concepts associated with African-Centered Psychology, and (c) the psychology of race and racism. The second content area (i.e., social systems and structures) consisted of six answer options: (a) Communism: African American neighborhoods and communities, (b) race in education and work, (c) sociopolitical development and activism within African American Psychology, (d) stereotypes and racial profiling, (e) the psychology of oppression and socioeconomic impacts, and (f) the psychology of relationships: kinship and families. The third content area (i.e., individual and development process) includes twelve answer options: (a) Black sexuality: LGBTQ+ relationships and interracial dating and marriage; (b) concepts associated with African American life span development; (c) concepts associated with acculturation in African American Psychology; (d) confounds of cognition, learning, and language in African American Psychology; (e) interpersonal and close relationships; (f) intersectionality in African American Psychology; (g) psychology of Black children and adolescents; (h) psychology of Black women; (i) psychology of colorism; (j) religion and spirituality; (k) self attributes and identity; (l) The Black Experience:

hip hop and media, art. The last content area (i.e., adjustment and adaptation) includes four answer options: (a) African American mental health: trauma and violence; (b) drug use and abuse; (c) psychosocial adaptation and mental adaptation; and (d) racial health disparities: health, illness, and disability.

The second item in the third section (i.e., What other content is included in the Black Psychology course that is not addressed in our list?) was a follow-up question to the first item in the section. The participants were provided space to include content areas or topics not listed. The third item asked participants to select all required course materials: (a) textbook or other books, (b) assigned isolated readings (e.g., research articles, news articles, and course reading packet constructed by the instructor) not included in a required textbook or other books, and (c) content-related videos (e.g., Documentaries, YouTube, Netflix, and PBS), and other. The fourth item asked participants to select all required texts. There are 14 options: (a) no textbook required; (b) *African American Psychology: A Positive Psychology Perspective* by DeFreitas (c) *African American Psychology: From Africa to America* by Belgrave & Allison (i.e., any edition; (d) *Let the Circle Be Unbroken: The Implications of African Spirituality in the Diaspora* by Marimba; (e) *Mixed: Multiracial College Students Tell Their Life Stories* by Garrod, Kilkenny, & Gomez; (f) *Publication Manual of the American Psychological Association* by American Psychological Association; (g) *Souls Looking Back: Life Stories of Growing Up Black* by Garrod, Ward, Robinson, & Kilkenny; (h) *Stamped From the Beginning* by Kendi; (i) *The Handbook of African American Psychology* by Neville, Tynes, & Utesy; (j) *The New Jim Crow* by Alexander; (k) *The Psychology of Blacks: Centering Our Perspective in African Consciousness* by Parham, Ajamu, Adsia & White; (l) *The Psychopathic Racial Personality and Other Essays: The World Press* by

Wright; (m) *To Be A Slave* by Lester; (n) *Why Are All the Black Kids Sitting Together in the Cafeteria?: And Other Conversations About Race* by Tatum; and (o) other.

Item five in the final section asked participants to select all texts (of the aforementioned answer options) that students are required to read at least one chapter. Item six (i.e., How are students assessed in the course?) asked participants to select all that apply: (a) quizzes, (b) mid-term exam, (c) final exam, (d) discussions yielding participation points, (e) group project yielding a graded product, (f) class presentation, (g) written exam or research papers, (h) journal article reviews, (i) reflection or reaction papers following course readings or videos, and (j) other. Finally, participants were asked to indicate how they heard about the study to better understand the patterns of communication leading to participating in the study and help identify potential duplicated submissions within departments.

Procedures

The study recruitment method consisted of three major steps: department selection, identifying department chairs, and survey distribution.

Department Selection

The lists of the U.S. Best schools and HBCUs were found through two internet websites: (a) U.S. News & World Report (primarily Predominately White Institutions [PWIs]) and (b) The Hundred-Seven HBCU list. First, the principal investigator identified all HBCUs (107) and selected an equal number of Predominately White Institutions (PWIs) from the list of the U.S. Best schools. Second, the principal investigator scanned both lists for duplicates and found one. If a duplicate was identified on both lists, it was placed on the HBCU list to highlight the institution's primary identity. Third, the principal investigator reviewed the list of HBCUs and

PWIs from the list of U.S. Best schools and eliminated 4 (all HBCUs) that were not four-year institutions and 5 (2 HBCUs and 3 PWIs) that were graduate schools.

Fourth, the principal investigator reviewed websites for each institution and eliminated 15 (all HBCUs) that did not have psychology departments or psychology programs (major or minor). Departments with the word "psychology" or "neuro" and their synonyms (e.g., brain, behavior, and mind) in their titles were considered psychology departments. Examples include titles that reference cognitive science, educational psychology, brain and behavioral sciences, and neuroscience. Additionally, departments that did not have "psychology" or "neuro" and their synonyms in their title (e.g., humanities, social sciences, and social and behavioral sciences) but offered psychology programs (majors or minors) were included in the study. As the focus of this study was on psychology, departments that focused on only Black, African, or African American studies were not included. Fifth, the principal investigator eliminated 5 departments (all from HBCUs) that did not have psychology contacts listed on the institution's department website. Last, the principal investigator reduced the number of PWIs from the list of U.S. Best schools to equal the number of HBCUs. However, a coding error of institution type contributed to the unequal number of HBCUs and PWIs in the study. These steps produced 121 departments; there was only one department per university. Among the 121 departments targeted for participation, 63 (52%) were from HBCUs and 58 (47%) were from PWIs.

Identifying Department Chairs

The principal investigator completed online searches of department websites for psychology faculty and identified the leader (including department chairs or heads) of each undergraduate psychology department. Faculty with positions such as associate chair were excluded from this study; a single department leader was identified for most departments.

However, for institutions with co-chair positions, both leaders were included in the study. The email addresses, phone numbers, and department addresses of the department leader were recorded in an Excel file.

Recruitment

The study's recruitment period lasted approximately seven months (October 2022 to May 2023) and consisted of nine recruitment attempts, including various recruitment methods (i.e., emails, postcards, and phone calls). The following recruitment methods were conducted in sequence, with each additional attempt reserved for only institutions that had not responded to earlier attempts. First, the survey was distributed to department chairs via email to request participation in the study by completing the survey or forwarding it to the teacher of record to complete the survey. Second, another email requesting participation was sent within four weeks of the first email request. Third, a postcard with the survey link and QR code was mailed via U.S. postal service to the department chairs. Fourth, a third email was distributed. Fifth, department chairs were contacted via phone during a two-week period. Calls resulted in obtaining contacts of professors who taught Black Psychology courses, and those contacts were added to the principal investigator's contact list. The sixth and seventh recruitment steps included the principal investigator sending two emails across a two-week period requesting study participation. The eighth recruitment attempt consisted of the principal investigator sending an email two weeks after the previous recruitment effort. One week after the last recruitment attempt, a final email was distributed.

Potential participants were provided a link to complete an online survey. The survey was delivered via the Qualtrics platform. There were no restrictions on how respondents could access the survey (i.e., they were able to gain access via computer, tablet, or smartphone). A setting

within Qualtrics that prevents multiple submissions was selected, and a Captcha verification was included at the beginning of the survey to prevent bots from completing it. In addition, a setting within Qualtrics was selected to allow respondents to pause the survey and continue from where they left off when they return to complete it. Participants were first asked to provide informed consent (see Appendix A). In order to gather responses from only Black Psychology course instructors or their supervisors, there were screening questions that asked if the individual routinely teaches, has taught within the last two years, or supervises someone who teaches an undergraduate psychology course that focuses solely on the psychological experiences of African Americans/Black people. If they answered “No” to these questions, their participation ended, and they were thanked for their time. If they answered “Yes” to any of these questions, they were directed to the full survey and asked to complete all items. At the end of the survey, participants were directed to a separate survey where they anonymously indicated their institution affiliation.

Results

Black Psychology Course Offerings

Of the 52 respondents, 13 (25%) indicated that they routinely teach an undergraduate course that solely focuses on Black Psychology, and 10 (19%) routinely supervise someone teaching this course. Overall, 15 respondents (28% of respondents and 12% of the departments recruited) reported that their institution offers a course in Black Psychology. A staggering number of respondents (14 or 93%) held faculty positions at HBCUs, whereas only 1 respondent (6%) held a faculty position at a predominantly white Institution (PWI).

Individual and Department Characteristics

A majority of respondents (80%, 12 respondents) were full-time tenured or tenure-track faculty members of their department, whereas 1 respondent (6%) was a part-time faculty member

and 2 respondents (13%) were full-time, non-tenure-track faculty members (e.g., instructor or teaching professor). A total of 14 respondents (93%) held a doctoral degree (e.g., PhD., Ed.D., and Psy.D.), whereas only 1 (6%) respondent held a master's degree. The respondents' highest degrees ranged across various psychology disciplines, including clinical psychology, community psychology, counseling psychology, educational psychology, industrial-organization psychology, mental health, and school psychology. Over half the respondents identified as male (8 respondents), with 40% identifying as female (6 respondents), and 6% (1 respondent) preferred not to say. Notably, all respondents ethnically identified as Black or African American.

Respondents primarily taught in psychology departments, but a few respondents held positions in social science, psychology and schools of education, and natural, social, behavioral sciences departments.

Course Description

Black Psychology course titles (see Table 2) varied according to the course content and included titles such as Critical Race Theory, Psychology of Black Masculinity, and Seminar in Black Psychology. For the purpose of further highlighting course descriptions, Figure 1 illustrates Black demographics studied, including 73% examining African Americans (11 respondents), 73% all African diaspora populations (11 respondents), 33% Afro-Caribbean populations (5 respondents), 27% Afro-Latin Americans (4 respondents), 13% Black Canadians (2 respondents), and 13% other (2 respondents). Other Black demographics included “scholars and intellectuals of the diaspora,” “all Africans,” and “continental and diaspora populations.”

Well over half of the Black Psychology courses are offered multiple times per year (60%), whereas 40% of courses are offered once per year. Among courses offered multiple times per year 33% are offered twice in the academic year. Similarly, 33% are offered three times per

academic year, including summers. Only 11% of courses were offered more than three times per academic year.

In relation to the instructor of record, a third of courses are taught by one instructor. Correspondingly, 33% of courses are taught by two different instructors, and 33% of courses are taught by three different instructors. With the expectation of recent COVID-19-related restrictions, the majority (80%) of courses are offered in-person via synchronous delivery. However, 46% of courses are typically offered online via asynchronous delivery.

The average class size in Black Psychology courses is approximately 36 ($SD = 11.7$). Notably, enrollment prerequisites were required for virtually all courses (86%). More than half (81%) of Black Psychology courses required a course in General Psychology as a prerequisite, and 18% of Black Psychology courses required other courses such as Developmental Psychology, an introductory-level social science course, and Advanced Composition. No introductory statistics or research methods courses were required. Just over half of the respondents (53%, 8 respondents) indicated that their department did not offer other courses that predominately focused on the psychology of African American/Black people, whereas 46% did offer another course in Black Psychology. For those departments where more than a single course focused on the psychology of African American/Black people was taught, 2 reported teaching 1 additional course, 1 reported teaching 2 additional courses, 1 reported teaching 2 to 4 additional courses, 1 reported teaching 5 additional courses, and 2 reported teaching 9 additional courses.

Course Content

Consistent with the variations in course descriptions, Figure 2 illustrates the variety of topics covered in Black Psychology courses. All 15 respondents (100%) indicated that their

courses emphasize the historical foundations of Black Psychology, while a total of 14 respondents (93%) covered definitions and concepts associated with African-Centered Psychology. Equivalently, 12 (80%) respondents covered oppression and socioeconomic impacts, 12 respondents (80%) covered kinship and families, and 12 respondents (80%) covered African American mental health. In a similar matter, 10 respondents (67%) covered the psychology of colorism, 10 respondents (67%) covered religion and spirituality, 10 respondents (67%) covered self attributes and identity, and 10 respondents (67%) covered stereotypes and racial profiling. Correspondently, 9 respondents (60%) covered racial health disparities, 9 respondents (60%) covered the psychology of Black children and adolescents, 9 respondents (60%) covered concepts associated with African American life span development, and 9 respondents (60%) covered race in education and work. 8 respondents (53%) covered sociopolitical development and activism within African American Psychology, and 8 respondents (53%) covered psychosocial adaptation and mental adaptation. 7 respondents (47%) covered communism: African American neighborhoods and communities, and 7 respondents (47%) covered intersectionality in African American Psychology. 6 respondents (40%) covered Black sexuality: LGBTQ+ relationships, interracial dating and marriage, 6 respondents (40%) covered interpersonal and close relationships, and 6 respondents (40%) covered the Black experience: hip hop, media, art. Furthermore, 5 respondents (34%) covered concepts associated with acculturation in African American Psychology, 5 respondents (34%) covered confounds of cognition, learning, and language in African American Psychology, and 5 covered (34%) teach about the psychology of Black Women. With the lowest frequency, 4 respondents (27%) covered drug use and abuse. Respondents were also able to list course content not included on the survey's content list. Examples of other course content included the psychology of Black men,

melanin, personality theories of African-centered theorists, psychopathology from an African-centered perspective, European/Euro-American Psychology, African-centered research methods, and African-centered health psychology.

The course materials that students are required to reference independently of class meetings were as follows. A total of 31% of courses required isolated reading, 31% required content-related videos, 29% required textbooks, and 7% required something other, including experiential events and guest speakers, web pages, and analysis of social media analysis pertaining to cultural misorientation. The frequencies of required reading for Black Psychology courses are depicted in Figure 2. A total of 5 respondents (33%) utilized some edition of *African American Psychology: From Africa to America* by F. Z. Belgrave & K.W. Allison, which is the most popular text. Similarly, a total of 5 respondents utilized other required texts not listed (33%), with four respondents (27%) using the *Publication Manual of the American Psychological Association* by American Psychological Association, and four respondents (27%) not requiring a textbook required. Other required texts included *African/Black Psychology in the American Context: An African-Centered Approach* by K. Kambon, *Akbar Papers in African Psychology* by N. Akbar, *Yurugu* (glossary and figures) by M. Ani, and *Even the Rat Was White* by R. Guthrie. Regarding texts that students are required to read a minimum of one chapter from (see Figure 2), an edition of *African American Psychology: From Africa to America* by F. Z. Belgrave & K.W. Allison was the most populous (6 respondents, 40%). Other required readings not listed on the survey include *Even the Rat was White* by R. Guthrie, *African/Black Psychology in the American Context: An African-Centered Approach* by K. Kambon, and *The Dreamlife of Families* by E. Bynum.

Figure 3 exhibits how students are typically assessed in Black Psychology courses. Most Black Psychology courses include reflection or reaction papers following courses reading or videos (13%) and written essays or research papers (13%), with discussions yielding participation points (12%), final exams (12%), and class presentations (12%) tying for second. Additionally, students are assessed by quizzes (7%), mid-term exams (7%), group project yielding a graded product (8%), and journal reviews (8%). Other evaluation methods not listed on the survey were book reports, ungrading (eliminating or minimizing the use of points or letters to assess student work), and allowing revisions and resubmissions.

Survey Distribution

To determine how respondents learned about the study, the final question about their recruitment was completed. The majority of respondents received an email from the department chair or head (43%, 7 respondents). A quarter of the respondents learned about the study from a faculty member, whereas 31% learned about the study from other sources (i.e., email forwarding).

Discussion

Although educators and civil rights activists, such as W.E.B. Du Bois, have recognized the importance of teaching Black Studies, Hicks and Ridley's (1979) study is one of few, if not the only, to investigate the frequency and types of course offering in Black Psychology. In accordance with Hicks and Ridley's remarks regarding the need for Black Studies in psychology courses across American colleges and universities, this study investigated the current state of Black Psychology course offerings and course types. Specifically, we wanted to determine whether there has been an increase in Black Psychology course offerings and what types of

courses are taught in Black Psychology in colleges and universities across the United States after the publication of Hicks and Ridley, more than 40 years ago.

This study included eight research questions: (1) How prevalent are Black Psychology courses from fall 2020 to fall 2022?, (2) How frequently are Black Psychology courses offered?, (3) Where are Black Psychology courses primarily taught?, (4) What is the primary content theme of Black Psychology courses?, (5) Which books and resources are typically used for Black Psychology courses?, (6) Who typically teaches Black Psychology courses?, (7) Which colleges and universities (and departments within them) typically offer courses in Black Psychology?, and (8) What is the average number of students enrolled in Black Psychology courses?

This study revealed novel findings associated with the frequency of course offerings in Black Psychology, the instructors of Black Psychology courses, and where Black Psychology courses are typically taught, among other findings. Between fall 2020 and fall 2022, only 15 respondents indicated that their institution offered Black Psychology courses. Notably, these respondents reported a range of 1 to 9 additional undergraduate courses that focus primarily on the psychology of African American/Black people at their institution.

It has been more than four decades since Hicks and Ridley's (1979) study, and these findings suggest that there has not been a significant increase in the number of Black Psychology courses offered. Although the methodology used in this study differed substantially from that of Hicks and Ridley, it appears that there have been fewer courses in Black Psychology offered in recent years. This apparent decline in course offerings may be attributable to the drive by institutions to require courses in multiculturalism and diversity. Diversity courses are intended to represent all perspectives from groups that have been excluded from or insufficiently examined in the curriculum. Notably, the first formal adoption of a diversity requirement in general

education occurred at Denison University in Ohio in 1979 – the same year of Hicks and Ridley’s publication on Black Psychology. By 1992, however, a survey conducted by researchers Richard Light and Jeanette Cureton revealed that 34 percent of colleges and universities had multicultural general education requirements, 12 percent of which were on domestic diversity, 29 percent on global diversity, and 57 percent addressing both. By 2000, the Association of American Colleges and Universities discovered remarkable progress among the polled percentage of colleges – the number of institutions with diversity requirements had nearly doubled since Light and Cureton’s 1992 figures. Perhaps this requirement increased the likelihood that Black Psychology would be taken as an elective, as many degree programs are highly structured and leave little space for coursework outside of the degree path, or an elective may not be available when a student would like to enroll.

Most Black Psychology courses are offered multiple times in an academic year, including during the summer semester. Enrollment ranged between 35 and 60 students per section. Although Hicks and Ridley (1979) did not conduct a survey of the number of students enrolled in Black Psychology, they discovered that the majority of students in similar courses were Black. In the same vein, this study also revealed that the majority of Black Psychology courses are taught at HBCUs. This finding is strikingly different from the findings of Hicks and Ridley’s study, which revealed that many more PWIs were offered Black Psychology courses between 1972-1973 and 1977-1978. Moreover, all respondents in the present study identified as Black/African American. Hicks and Ridley discovered that in 1972-1973, there were only a few Black Psychology courses taught by White instructors, and in 1977-1978, there were even fewer. This trend may explain our current standings in terms of who typically teaches courses in Black Psychology.

While Hicks and Ridley (1979) did not survey instructor position or gender in their study, the current study reveals that Black Psychology courses are more frequently taught by full-time tenured or tenure-track faculty members who identify as male. However, this finding may speak more to the history of psychology as a whole in terms of the prevalence of men in psychology faculty positions. According to the APA, men occupied almost twice (61%) as many tenured positions in psychology as women in the mid-2000s (Willyard, 2011). In recent years, however, this disparity has narrowed, and the percentage of women in academic leadership increased from 40% in 2003 to 56% in 2015 (APA, 2020). Despite this finding, males have historically occupied psychology faculty positions.

While Black Psychology courses include a wide range of topics, they appear to primarily concentrate on the discipline's historical development, including definitions, conceptual frameworks, and terms related to African-Centered Psychology. Additionally, and similarly to Hicks and Ridley (1979), course content also addresses issues relating to oppression and racism, Black identity, and the mental health of African Americans. Cognition, intelligence, language, and learning are topics that appear to be covered less frequently in courses, which is an obvious difference in the frequency of course content since 1979. Along the same lines, the Black Intelligence Test of Cultural Homogeneity, published by Williams in 1975, was one of many attempts made at the time by scholars to refute stereotypes about Black intelligence. The purpose of this test was to demonstrate how cultural bias and innate discrimination were present in intelligence tests that were devised and disseminated by Western scientists. Williams' research on intelligence disproved the notion that Blacks are intellectually inferior to Whites. Studies such as Williams' have established a precedent for the scrutiny and rejection of Eurocentric intelligence testing in the United States, and as stated previously, current content themes in Black

Psychology appear to place less emphasis on cognition, intelligence, language, and learning. Perhaps this finding is the result of researchers' and activists' countless efforts to dispel misconceptions about Black intelligence.

Similar to Hicks and Ridley (1979), the texts for these courses are textbooks and readings that concentrate on Black people and are frequently written by Black authors. Additionally, Hicks and Ridley noted that Black Psychology courses across American schools typically assigned the same books and articles, which appears to be a contrast to the current study which highlights a variety of materials in the discipline. Furthermore, there is a rising body of literature—including pieces by Ibram X. Kendi, Beverly D. Tatum, and Michelle Alexander—that focuses on the experiences of Black people in America. Notably, *African American Psychology: From Africa to America* by F. Z. Belgrave and K. W. Allison was the most frequently used text in Black Psychology courses. Aside from the *Publication Manual of the American Psychological Association* by APA, *African American Psychology: From Africa to America* is the only textbook listed with several editions. Respondents also reported that they used more African-centered texts, such as K. Kambon's *African/Black Psychology in the American Context: An African-Centered Approach*.

Limitations and Future Directions

The current study presents at least three limitations that should be considered when interpreting the results. This study consisted of a survey-based method sampling from undergraduate colleges and universities across the United States as it relates to course offerings in Black Psychology, and its limitations include (1) breadth of sampling, (2) limited participation, and (3) the impact of COVID-19 on course offerings. First, the study sampled from only 121 United States' four-year colleges and universities, including HBCUs and PWIs, and did

not sample more broadly across all colleges and universities, such as flagship and two-year institutions, in the United States. Furthermore, the study also targeted only courses taught in departments of psychology. It seems likely that Black Psychology courses are offered across other institutions and in other types of departments, and those courses are not represented in this study. Future researchers should consider broader sampling.

Second, despite the principal investigator employing nine recruitment attempts, including various recruitment methods (i.e., emails, postcards, and phone calls) across the vast majority of one academic year (October 2022 to May 2023), only 52 representatives from the targeted institutions responded, and the aggregate participation rate was lower than anticipated (42%). As a result of this limitation and the unequal numbers of respondents from HBCUs and PWIs that offered Black Psychology courses, formal comparisons across institution types could not be conducted. Although potential participants were assured anonymity, it is possible that political pressures facing higher educators and state-level bills targeting topics such as critical race theory, such as Florida's House Bill 7 (the Stop Wrongs Against Our Kids and Employees Act) weakened the incentive to respond to this survey or evoked a fear of responding (Individual Freedom Bill, 2022). It is not clear, at present, if the current results generalize to the targeted sample of institutions. Future researchers should consider ways to increase participation in survey research or employ methods that do not require the reports of others.

Lastly, survey participants reported the frequency of Black Psychology courses based on years (i.e., 2020 – 2022) during an active global pandemic (i.e., COVID-19), which also could have influenced the frequency of Black Psychology courses offered during this time. According to current research, the vast majority of Black Psychology courses are taught in-person rather than online. As a result of the COVID-19 pandemic, many institutions altered their curriculum,

changed delivery methods, provided more counseling services, acquired new technology, and altered attendance policies for classroom, athletic, social, and artistic events (Hamlin, 2021). Future researchers should consider collecting data after the COVID-19 era, expanding the data collection period, using other recruitment methods, and inquiring about barriers institutions may encounter that could affect the availability of Black Psychology courses. Furthermore, future researchers should consider broadening their research among colleges and universities outside of the U.S. News 2023 Best Psychology schools.

Implications for Future Research and Higher Education

This research is an update of Hicks and Ridley's (1979) *Black Studies in Psychology* study. Like other renowned Black psychologists, Hicks and Ridley asserted the need for these courses during a time when race relations in the United States were greatly strained due to the impact of systemic racism and oppression. Even more so, the assassination of Martin Luther King Jr. in 1968 triggered a series of reform activities and demonstrations among Black people, and those alike, in hopes of redefining race relations in America. However, in 1968, there were still more Black Studies courses being planned than offered. Nevertheless, between 1968 and 1972, colleges that had increasing numbers of Black students added Black Studies courses, and many established Black Studies or Afro-American departments. Based on Hicks and Ridley, the number of Black Studies in psychology increased from 61 to 88 courses between the years of 1972-1973 and 1977-1978. To our surprise, our research does not reflect the same trend in the frequency of Black Psychology courses offered in United States colleges and universities between 2020-2022 – nearly 45 years later.

It would be remiss not to draw attention to the current effects of police brutality on people of color and legislation to eradicate courses like critical race theory across all educational

sectors. Similar to the events in 1968, these incidents have sparked global-wide social and political demonstrations. Sociopolitical organizations such as Black Lives Matter have been at the forefront of these demonstrations and have advocated for basic human rights while bringing awareness of racially motivated violence against Black people. Unfortunately, the results of this research do not demonstrate the same sociopolitical influence on the frequency of Black Psychology course offerings as did Hicks and Ridley's (1979) study. Even more remarkable is the fact that the majority of Black Psychology courses are offered at HBCUs, as opposed to other types of institutions. HBCUs were established prior to the Civil Rights Act of 1964 in the United States to provide Black people with access to education, which was denied to them during slavery and segregation, so it is not unexpected that these institutions would have an assortment of Black Psychology courses, such as the Psychology of Black Masculinity and African Centered Psychology. However, it should be noted that Hicks and Ridley's study revealed that many Black Psychology courses were also offered at PWIs during 1972-1973 and 1977-1978, including Brown University, Rutgers University, and Princeton University. In comparison Hicks and Ridley, this study reflects what appears to be a decline in the number of Black Psychology courses taught in colleges and universities in the United States.

Research

In light of this study's findings, there are some noticeable implications for research publications in Black Psychology. Specifically, the current research may have elicited more concern than answers to questions like "Why has Black Psychology course offerings in U.S. colleges and universities not increased significantly since 1979?", "What actions can be taken by colleges and institutions to increase course offerings in Black Psychology?", and "What limitations are colleges and institutions facing that have adversely affected the offering of Black

Psychology courses.” These questions call for future directions in Black Psychology research as well as further direction for higher education. Although the results of this study do not indicate that Black Psychology courses are offered more frequently in the early 2020s than in 1979, and research published in this field is severely limited, the current findings do point to the necessity for additional study to solve the aforementioned topics. Furthermore, this study reveals that Black Psychology courses are more likely to be offered at HBCUs than other institution types, and much work continues to be necessary for research to help transcend the message of the importance of Black Psychology courses across higher education institution types.

Higher Education

The most startling results of this study reveal that Black Psychology courses are widely offered at HBCUs. This finding may indicate where faculty of color and faculty qualified to teach Black Psychology (e.g., who have conducted extensive research in Black Psychology) hold tenured positions. Findings additionally suggest that participants who taught a course on Black Psychology identified as Black/African American. Moreover, a substantial proportion of the participants were Black/African American tenured/tenure-track faculty at HBCUs.

To provide a pathway for addressing the aforementioned study results, increasing attention to recruitment and retention of faculty who can and want to teach courses like Black Psychology, as well as increasing the number of students of color in graduate psychology programs, will be vital to sustaining Black Psychology’s academic presence. APA (2019) reported that only 17% of psychology faculty are from racial/ethnic groups, which is lower than the percentage in the physical sciences (22%), computer/information sciences (32%), and education (21%). In crossing gender and race/ethnicity, approximately 15% of male psychology faculty are from racial/ethnic minority groups: 5% are Hispanic, 4% are Black, 4% are Asian,

and 2% are other races/ethnicities. Approximately 18% of female psychology faculty are racial/ethnic minorities: 4% Hispanic, 6% Black, 6% Asian, and 2% other races/ethnicities. These percentages are lower than the combined representation of faculty women and males from racial/ethnic minority groups across all disciplines.

Despite an increase in the number of individuals of color enrolled in psychology graduate programs, similar trends are observed in the recruitment of minority graduate students. The percentage of racial- and ethnic-minority psychology graduate students increased from 27% in the 2006–2007 academic year to 35% in the 2016–2017 academic year, with increases for every ethnic-minority category recorded, according to data from the APA’s annual Graduate Study in Psychology survey (APA, 2020). Although diversity is on the rise in general, the APA data disclose disparities in the psychology workforce and student population. For instance, despite comprising 13% of the U.S. population, individuals who identify as Black/African American compose only 5% of the psychology workforce and 10% of psychology students. Among the factors contributing to the increased diversity are the diversity competency adopted in 2002 by the National Council of Schools and Programs of Professional Psychology and APA’s adoption of diversity as a guiding principle for programs starting in 2009.

In an effort to close the ratio disparity, perhaps graduate program directors should cultivate relationships and partnerships with HBCUs, Hispanic-serving institutions, and other undergraduate programs with diverse student populations. Providing undergraduates with the guidance and mentoring they need to apply to graduate school is also crucial. In addition, retention is an important factor, and programs must consider the ethical implications of recruiting an individual they may not be able to support once they join the graduate program. According to the mixed-methods study, a 2018 APAGS survey of 147 graduate students from

underrepresented groups revealed that 25% of students reported feeling isolated and 10% of students reported not feeling safe in their academic program (APA, 2021). Thus, psychology programs should protect against attrition by providing training, mentorship, and networking opportunities with Black, Indigenous, and people of color (BIPOC) psychologists working in academia and clinical settings so that students of color can get the help they need. Moreover, faculty members should periodically check in with BIPOC students and not place the onus on students to raise their concerns.

Signaling that work still needs to be done in higher education recruitment and retention of BIPOC faculty and students, this study suggests that careful attention should be paid to the inclusion of Black Psychology courses among United States institutions. Otherwise stated, acknowledging these statistics may help researchers and psychology programs further understand why courses in Black Psychology appear to be stagnant over the last four decades. Highlighting the importance of offering Black Psychology courses, Black Psychology was initiated out of Black peoples' constant exposure to messages of Black deficiency, pathology, and inferiority. When the "father of Black psychology," Joseph White, chose to publish "Toward a Black Psychology" in Ebony magazine, it was the first article that articulated an authentic, non-deficit-based psychology for Black people. Black Psychology has been viewed, in many ways, as a precursor to positive psychology and multicultural psychology due to its unequivocal belief in the humanity of Black people, and through this update of Hicks and Ridley (1979), this study contributes to the movement of Black Psychology and multicultural studies in psychology.

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Table 1*List of Participating Psychology Departments by Institution Type*

Historically Black Colleges and Universities	Predominately White Institutions
Bethune-Cookman University	Arizona State University
Bluefield State University	Boston University
Bowie State University	Cornell University
Clafin University	Dartmouth College
Clark Atlanta University	Duke University
Edward Waters University	Emory University
Hampton University	Florida Memorial University
Kentucky State University	Indiana University
Langston University	Michigan State
Miles College	Princeton University
Morris College University	Rice University
Southern University and A&M College	Rutgers University, New Brunswick NJ
*Southern University at New Orleans	Stony Brook University
Talladega College	University of California, Davis
University of the Virgin Islands	University of California, San Diego
*Winston-Salem State University	University of Illinois
Xavier University of Louisiana	University of Maryland, College Park
	University of Oregon
	University of Pittsburgh

Vanderbilt University

Washington University in St. Louis

Note. The colleges and universities listed completed survey two (Institution Affiliation [Appendix B]).

*More than one respondent from these institutions participated in the study.

Table 2

List of Black Psychology Course Titles by Frequency

Black Psychology Course Titles	Frequency
Black Psychology	4
Introduction to Black Psychology	2
Psychology of the Black Women	1
Critical Race Theory	1
Psychology of Black Masculinity	1
The African American Experience	1
African American Psychology	1
African/Black Psychology	1
African Centered Psychology	1
Seminar in Black Psychology	2
Psychology of African Americans	1

Figure 1

Black Demographics Studied in Black Psychology Courses

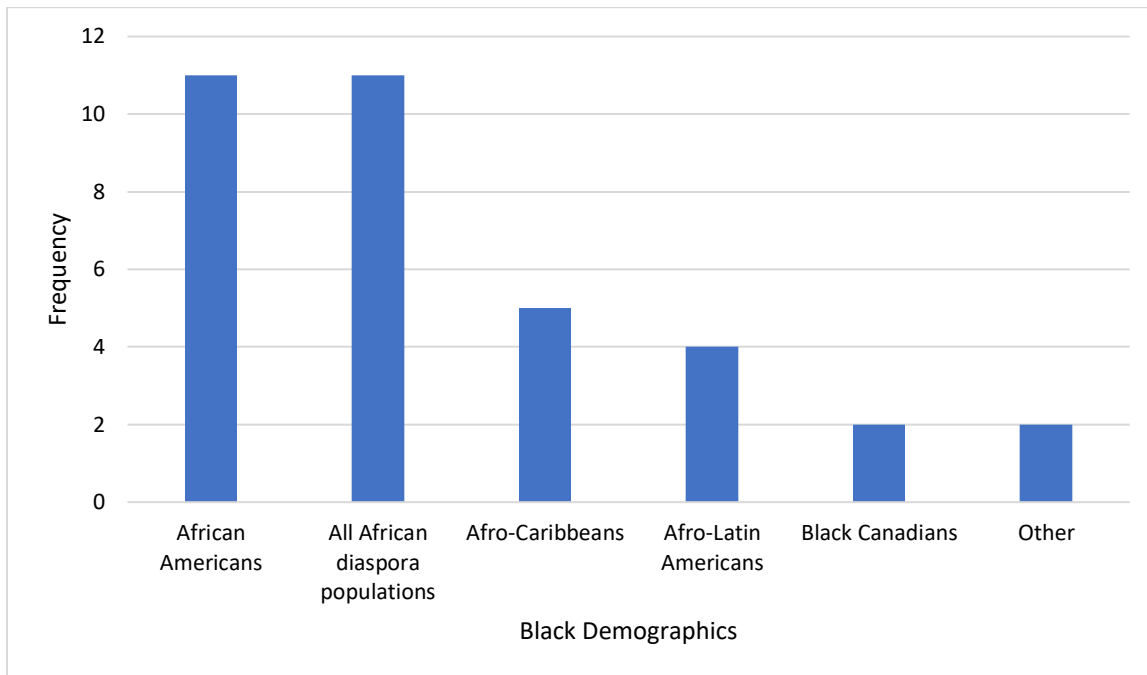


Figure 2

Black Psychology Course Content by Frequency

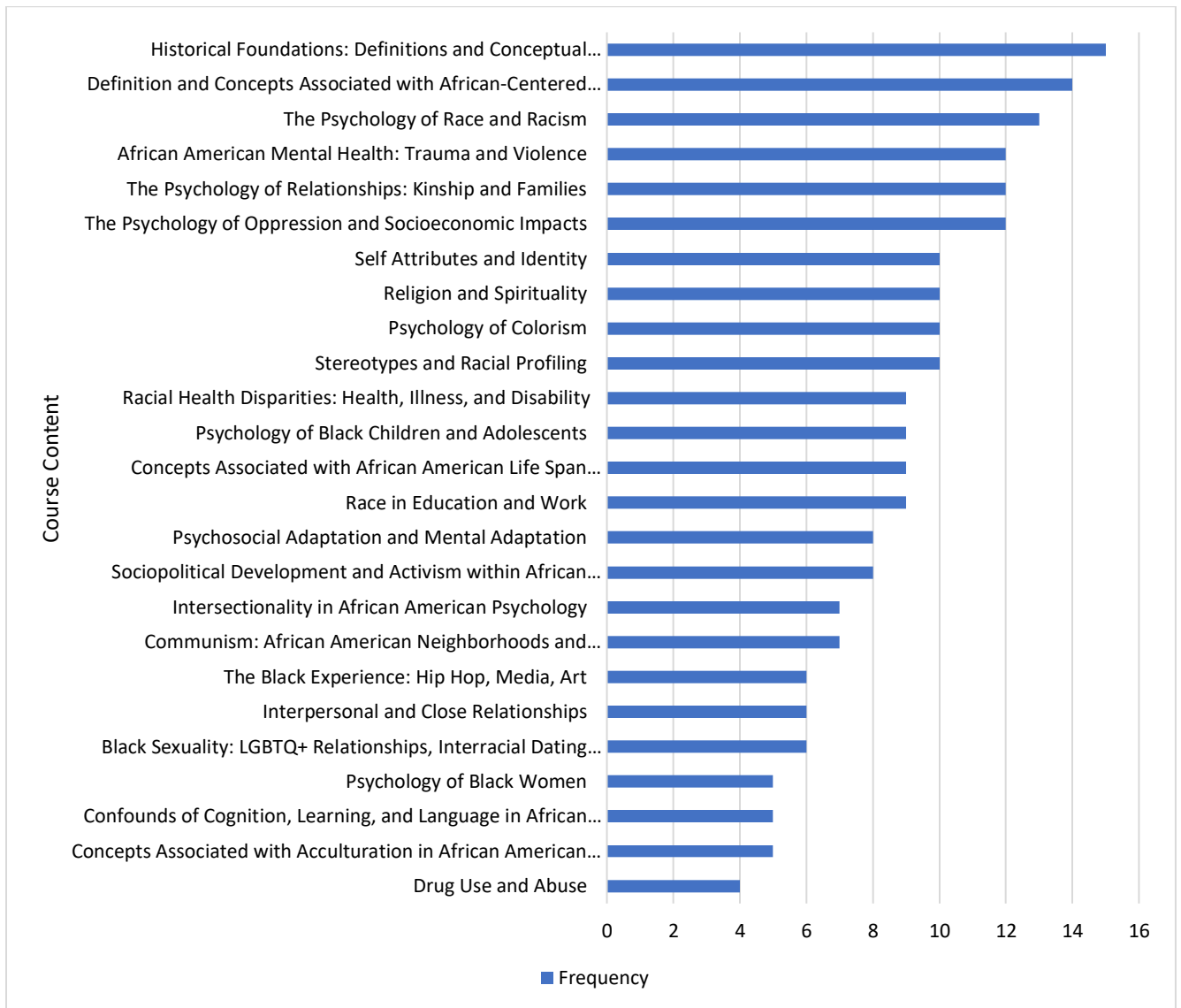


Figure 3

Required Readings in Black Psychology Course by Frequency

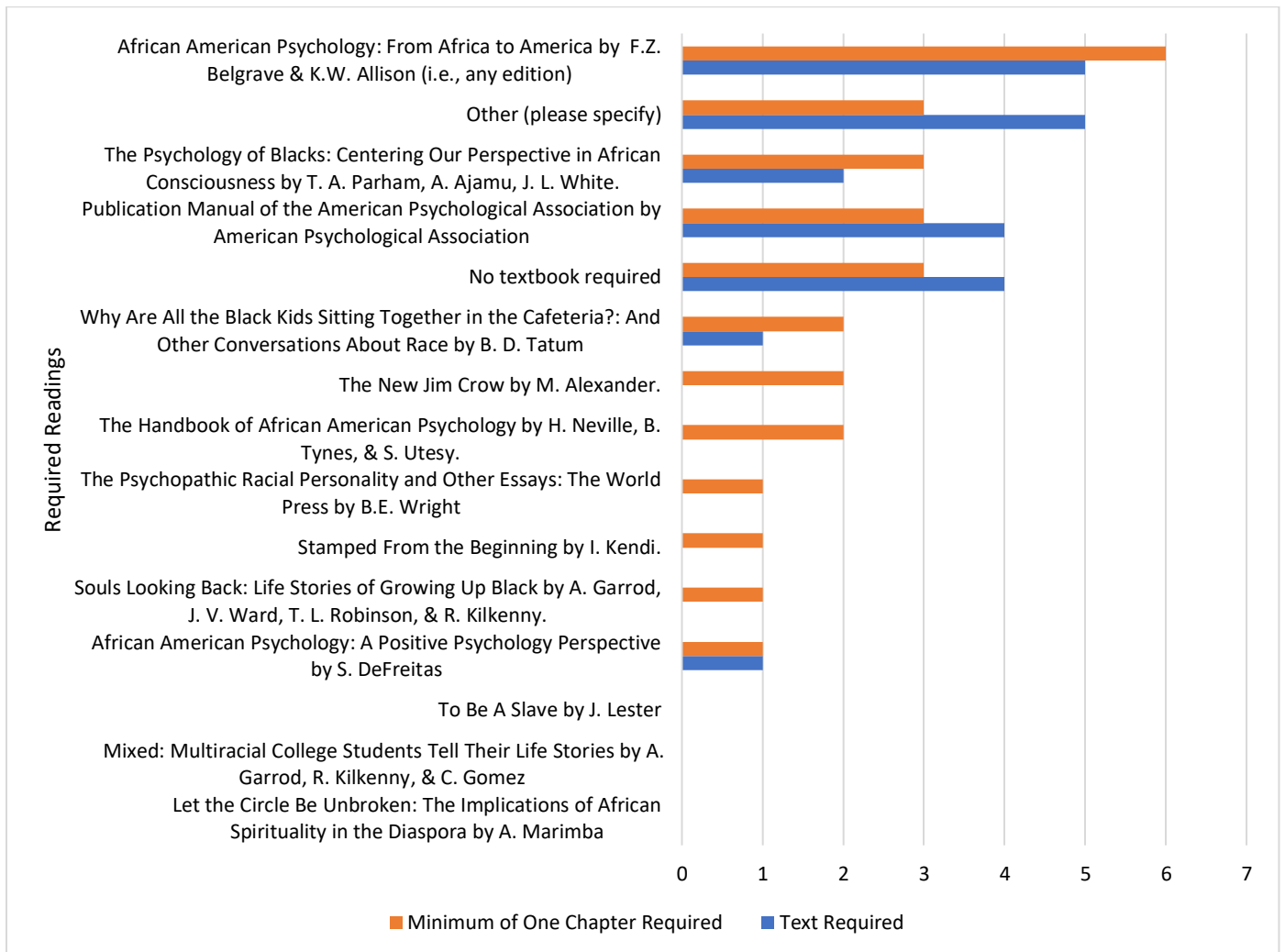
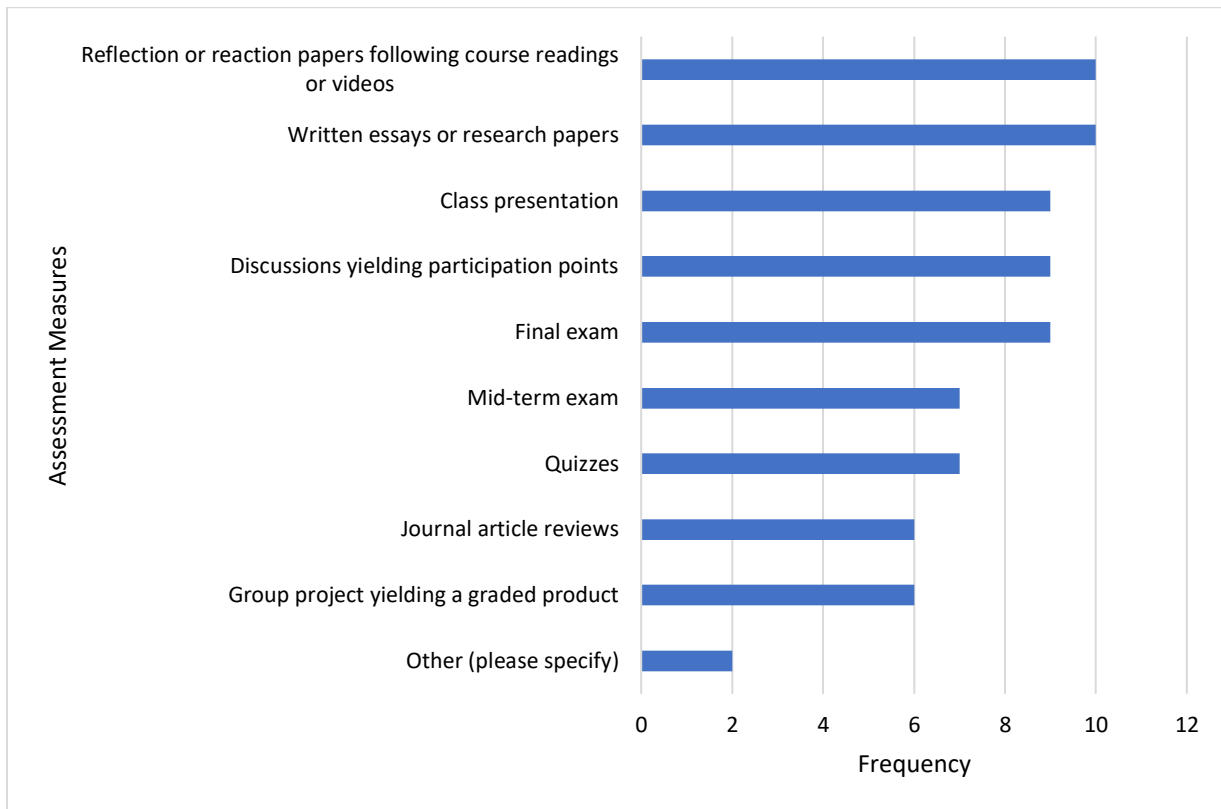


Figure 4

Black Psychology Course Assessment Measures by Frequency



Appendix A

Black Psychology Survey

Before you complete the survey, please complete the captcha below.

Informed Consent

- 1. Purpose of the Project:** This survey aims to gain information about Black Psychology coursework offered by undergraduate psychology training programs.
- 2. Explanation of Procedures:** Upon your consent, you will be asked to complete a survey that can be accessed by clicking the “I Agree” button below. You will be asked questions regarding your demographic information, your role as the instructor, program information, and course content-related information.
- 3. Discomfort and Risks:** There are no known risks associated with participation. However, the survey could cause some psychological discomfort.
- 4. Benefits:** The results of this study will provide information about the coursework in Black Psychology offered by undergraduate psychology programs. As there is limited published research on this topic, this information is for understanding the current coursework related to African American/Black studies in psychology.
- 5. Anonymity and Confidentiality:** All responses to this survey will be kept in a database that is blind to your name and any email or internet information. No IP addresses are collected with your survey responses. All data will be aggregated, and no individuals or departments will be identified by name. In order to determine participation rate, colleges’ and universities’ names will be collected separately and will not be linked to survey responses. The results of this study may be made public and information quoted in professional journals and meetings. However, information from this study will only be reported as a group, not individually, to protect your confidentiality.
- 6. Refusal/Withdrawal:** Refusal to participate in this study will have no effect on any future services you may be entitled to from the University. Anyone who agrees to participate in this study is free to withdraw from the study at any time with no penalty. You also understand that it is not possible to identify all potential risks in an experimental procedure, and you believe that reasonable safeguards have been taken to minimize both the known and potential but unknown risks.

The survey will take approximately 15-30 minutes to complete.

Electronic Consent: Clicking the “agree” button below indicates that:

- a. You have read the above information
- b. You are at least 18 years of age
- c. You voluntarily agree to participate

If you do not wish to participate in the research study, please decline participation by clicking the “disagree” bottom.

Agree
 Disagree

Introduction: Black Psychology, also known as African American Psychology and African/Black Psychology, is a distinct study of psychology that focuses on the psychological experiences of African Americans and people of African descent around the world. This could include courses that focus on specific aspects of Black identity, life-span development, race and racism, systems and structures, etc. **Please complete this survey based on undergraduate Black Psychology-related courses that you have taught or taken within the past two years. Prepare to complete this survey by referencing the course syllabus for Black Psychology, which can be uploaded at the end of the survey. This survey will take approximately 15 to 30 minutes to complete, but you can save your responses and return later if you do not finish.**

Do you routinely teach (this semester or during the past two years) an undergraduate psychology course solely focused on Black Psychology?

yes
 no

Do you routinely supervise someone (or have you supervised someone in the past two years) teaching an undergraduate psychology course solely focused Black Psychology?

yes
 no

Individual & Department Characteristics

Please answer the following questions about yourself, the department in which you teach, and the college or university that employs you.

1. Which of the following positions apply to you?
 - a. Full-time, non-tenure-track faculty member (e.g., instructor or teaching professor)
 - b. Full-time tenured or tenure-track faculty member
 - c. Part-time faculty member
 - d. Other (please specify)

2. What is your highest degree?
 - a. Doctoral degree (e.g., Ph.D., Ed.D., Psy.D.)
 - b. Educational specialist degree
 - c. Master’s degree
 - d. Other (please specify)

3. What's the discipline of your highest degree (e.g., Psychology, African/African American Studies, Sociology)?
-

4. What is your gender?
 - a. Woman
 - b. Man
 - c. Non-binary
 - d. Prefer to describe:
 - e. Prefer not to say

In the United States, people come from a lot of different cultures, and there are many different words to describe the different backgrounds or *ethnic groups* that people come from. Every person is born into an ethnic group, or sometimes two groups, but people differ on how important their *ethnicity* is to them, how they feel about it, and how much their behavior is affected by it. You will be asked to identify the ethnic group you most closely identify with.

5. Which ethnic group do you most identify with?
 - a. Asian or Asian American
 - b. Biracial or Multiracial
 - c. Black or African American
 - d. Hispanic or Latinx
 - e. Native American or American Indian
 - f. Native Hawaiian or Pacific Islander
 - g. White or European American
 - h. Other (please specify):
 - i. Prefer not to say
 - j. I don't know
 6. In which academic department do you primarily teach?
-

7. At what type of institution do you teach?
 - a. Historically Black College/University
 - b. Predominantly White Institution
 - c. Other (please specify)

Course Description

Directions:

Please answer the following questions that are applicable to your course in Black Psychology.

1. What is the title of the course in Black Psychology?
-

2. Which Black demographic is studied in the course? Select all that apply.
 - a. African Americans
 - b. Afro-Caribbean
 - c. Afro-Latin Americans
 - d. Black Canadians
 - e. All African diaspora populations
 - f. Other

3. On what schedule is this course taught?
 - a. Multiple times a year
 - b. Once a year
 - c. Every two academic years
 - d. Sporadically (e.g., as a special course offering when an instructor is available)
 - e. Other (please specify)

If the course is taught multiple times a year,

How many sections are taught per year, including summer?

- a. One
- b. Two
- c. Three
- d. More than three

How many different instructors of record teach the course per year?

- a. One
- b. Two
- c. Three
- d. More than three

4. Is the course typically offered in-person via synchronous delivery (with the exception of recent COVID-19 related restrictions)?
 - a. Yes
 - b. No

5. Is the course typically offered online via asynchronous delivery?
 - a. Yes
 - b. No

6. What is the typical number of students enrolled in each section of this course?

7. Are there prerequisites for this course?
 - a. Yes
 - b. No

If yes, mark all the prerequisites that apply.

- c. General psychology
 - d. Introductory statistics
 - e. Research methods
 - f. Other (please specify)
 - g. None
8. In addition to the course you have described so far, are there any other undergraduate courses (e.g., Psychology of the African American Child) offered in your department that primarily focus on the psychology of African Americans/Black people?
- a. Yes
 - b. No

If the answer is Yes,

How many courses primarily focus on this topic?

Course Content

Directions: Answer the following questions as they relate to the Black Psychology course that you have primarily addressed in this survey. If you have taught this course (or it has otherwise been offered) more than once during this timeframe (fall 2020 to fall 2022), please reference the most recent course offering.

1. What content is covered in the Black Psychology-related course? Select all that apply.

Introduction to Black Psychology

- Definition and Concepts Associated with African-Centered Psychology
- Historical Foundations: Definitions and Conceptual Frameworks
- The Psychology of Race and Racism

Social Systems and Structures

- Communism: African American Neighborhoods and Communities
- Race in Education and Work
- Sociopolitical Development and Activism within African American Psychology
- Stereotypes and Racial Profiling
- The Psychology of Oppression and Socioeconomic Impacts
- The Psychology of Relationships: Kinship and Families

Individual and Development Process

- Black Sexuality: LGBTQ+ Relationships, Interracial Dating and Marriage
- Concepts Associated with African American Life Span Development
- Concepts Associated with Acculturation in African American Psychology

- Confounds of Cognition, Learning, and Language in African American Psychology
- Interpersonal and Close Relationships
- Intersectionality in African American Psychology
- Psychology of Black Children and Adolescents
- Psychology of Black Women
- Psychology of Colorism
- Religion and Spirituality
- Self Attributes and Identity
- The Black Experience: Hip Hop, Media, Art

Adjustment and Adaptation

- African American Mental Health: Trauma and Violence
- Drug Use and Abuse
- Psychosocial Adaptation and Mental Adaptation
- Racial Health Disparities: Health, Illness, and Disability

2. What other content is included in the Black Psychology course that is not addressed in our list?

3. What course materials are students required to reference independent of course meetings? Select all that apply.
- a. Textbook or other books
 - b. Assigned isolated readings (e.g., research articles, news articles, course reading packet constructed by the instructor) not included in a required textbook or other book
 - c. Content-related videos (e.g., Documentaries, YouTube, Netflix, PBS)
 - d. Other (please specific)
4. Which of the following texts is required reading for the course? Select all that apply.
- a. No textbook required
 - b. *African American Psychology: A Positive Psychology Perspective* by S. DeFreitas
 - c. *African American Psychology: From Africa to America* by F.Z. Belgrave & K.W. Allison (i.e., any edition)
 - d. *Let the Circle Be Unbroken: The Implications of African Spirituality in the Diaspora* by A. Marimba
 - e. *Mixed: Multiracial College Students Tell Their Life Stories* by A. Garrod, R. Kilkenny, & C. Gomez.
 - f. *Publication Manual of the American Psychological Association* by American Psychological Association
 - g. *Souls Looking Back: Life Stories of Growing Up Black* by A. Garrod, J. V. Ward, T.L. Robinson, R. Kilkenny.
 - h. *Stamped From the Beginning* by I. Kendi.

- i. *The Handbook of African American Psychology* by H. Neville, B. Tynes, & S. Utesy.
 - j. *The New Jim Crow* by M. Alexander.
 - k. *The Psychology of Blacks: Centering Our Perspective in African Consciousness* by T. A. Parham, A. Ajamu, & J.L. White.
 - l. *The Psychopathic Racial Personality and Other Essays: The World Press* by B.E., Wright.
 - m. *To Be A Slave* by J. Lester.
 - n. *Why Are All the Black Kids Sitting Together in the Cafeteria?: And Other Conversations About Race* by B.D. Tatum.
 - o. Other (please specify)
5. Which of the following texts are students required to read at least one chapter? Select all that apply.
- a. No textbook required
 - b. *African American Psychology: A Positive Psychology Perspective* by S. DeFreitas
 - c. *African American Psychology: From Africa to America* by F.Z. Belgrave & K.W. Allison (i.e., any edition)
 - d. *Let the Circle Be Unbroken: The Implications of African Spirituality in the Diaspora* by A. Marimba
 - e. *Mixed: Multiracial College Students Tell Their Life Stories* by A. Garrod, R. Kilkenny, & C. Gomez.
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 - j. *The New Jim Crow* by M. Alexander.
 - k. *The Psychology of Blacks: Centering Our Perspective in African Consciousness* by T. A. Parham, A. Ajamu, & J.L. White.
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 - m. *To Be A Slave* by J. Lester.
 - n. *Why Are All the Black Kids Sitting Together in the Cafeteria?: And Other Conversations About Race* by B.D. Tatum.
 - o. Other (please specify)
6. How are students assessed in the course? Select all that apply.
- a. Quizzes
 - b. Mid-term exam
 - c. Final exam
 - d. Discussions yielding participation points
 - e. Group project yielding a graded product
 - f. Class presentation

- g. Written essays or research papers
- h. Journal article reviews
- i. Reflection or reaction papers following course readings or videos
- j. Other (please specify)

7. How did you hear about this study?

- a. Other faculty member
- b. Department chair/head
- c. Other (please specify)

Thank you for completing this survey as part of my dissertation project on course content in Black Psychology. I sincerely appreciate your support!

In order to keep track of what colleges and universities have participated in this study while protecting your identity, please follow this link and report your affiliation. These results will be kept in a separate database and will not be associated with your responses about the Black Psychology course you provided.

Please complete the one-question survey below.

https://memphis.co1.qualtrics.com/jfe/form/SV_ekREIXYz4pRnT9Q

A handwritten signature in black ink that reads "Keny Jones". The signature is written in a cursive style with a large, looping initial 'K'.

Appendix B

Affiliation Reporting Survey

Before you complete the survey, please complete the captcha below.

1. What is the name of your college or university?

Thank you for completing this survey as part of my dissertation project on course content in Black Psychology. I sincerely appreciate your support!

Sincerely,

Kerry Jones