



# AFRICAN DIASPORA TRADITIONAL RULERS COUNCIL (African Diaspora Union)



## **Abuja Office:**

No. 13 Manbila Street,  
Off Aso Drive, Maitama,  
Abuja, Nigeria

## **Yenagoa Office:**

Thru: Traditional Rulers Council  
Secretariat, 1 Hospital Road, P.M.B 90,  
Yenagoa, Bayelsa State, Nigeria

**Tel:** +2348086562825, +2348108600113 // **www.afridu.org** // **Email:** traditionalrulerscouncilby@gmail.com



## PSYCHOMORPHOLOGICAL PSYCHOMETRICS

A PANACEA TO THE UNPRECEDENTED POST TRAUMATIC IMPACT OF THE  
AFRICANS IN DIASPORA.(PART ONE)

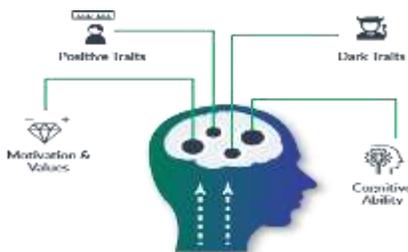
### LEAD PRESENTER

His Excellency, King Dr. Alfred Diète Spiff  
Special Royal Envoy and Chairman Africa Diaspora Traditional Rulers Council,  
African Diaspora Union (AFRITU) and The AU 6<sup>th</sup> Region

### Professor Prosper Ayawei

**Co- presenter:** Director Investment and African Diaspora Integration  
African Diaspora Union (AFRITU)

AT THE AFRICAN DIASPORA INVESTMENT AND INTERGRATION  
STAKEHOLDERS MEETING 30<sup>TH</sup> MAY 2022 ABUJA, NIGERIA



## **Abstract**

It is certain that most African diasporans have experience several types of traumas which has conjured unprecedented psychological disorders needing adequate psychomorphological psychometrics. However, enslavement was a long-term, multidimensional experience involving black victimization as well as effective black coping. In assessing, collection and analyzing the needed data, we first identify a group that has experienced a jolting, unpredictable, and monstrous assault. Second, we assess the depth of the trauma and an unambiguous period that marks the termination of the trauma using the alliterational psychomorphological psychometrics deca perimeter (APPDP). The trauma—transcendence—legacy model was not applied to the black encounter with American enslavement because super Hyper-achrodiassiss DNA.

Key words, enslavement, Diaspora, Africa, Psychomorphology, psychometrics, ancestry, disorder, phobias, trauma

## **1.0 INTRODUCTION**

From the middle of the 15th century, Africa entered into a unique relationship with Europe that led to the devastation and depopulation of Africa, but contributed to the wealth and development of Europe. From then until the end of the 19th century, Europeans began to establish a trade for African captives.

Many of these African captives crossed the Sahara and reached Europe and other destinations from North Africa, or were transported across the Indian Ocean.

The transatlantic enslaved trade began during the 15th century when Portugal, and subsequently other European kingdoms, were finally able to expand overseas and reach Africa. The Portuguese first began to kidnap people from the west coast of Africa and to take those they enslaved back to Europe.

It is estimated that by the early 16th century as much as 10% of Lisbon's population was of African descent. After the European discovery of the American continent, the demand for African labour gradually grew, as other sources of labour - both European and American - were found to be insufficient.

The Spanish took the first African captives to the Americas from Europe as early as 1503,

and by 1518 the first captives were shipped directly from Africa to America. The majority of African captives were exported from the coast of West Africa, some 3,000 miles between what is now Senegal and Angola, and from the modern Benin, Cameroon and Nigeria the most impacted.

The Portuguese first began to painfully kidnap people from the west coast of Africa and to take those they enslaved back to Europe subsequently latter to other part of the world causing the hydra headed Trans generational DNA Victim mentality, Hyper chondriasis and unprecedented bipolar post traumatic precipitation.

### **1.1 ENSLAVERY AND AFRICANS IN DIASPORA**

We have seen that the legacy-of-enslavement model that emphasizes victimization and pathology can greatly distort the discourse on the evolution of black culture. This is not to suggest that there were no lasting, negative psychological effects caused by enslavement, although, even here, framing the issue in positive or negative terms is too simplistic. We can say, with some degree of certitude, that at the beginning of enslavement, the captive Africans were, if you will, "African" in their identities and worldview. One African was not a cultural carbon copy of the next, because, though frequently captured from the same geographic region of Africa, the historical record shows that the Africans consisted of a variety of African ethnicities, just as being French, English, Italian, or Spanish represent variability in European ethnicity. Nevertheless, if the Africans, in a plural sense, entered enslavement as Africans, they left enslavement with frames of reference that were decidedly not African. Taking a sledge-hammer approach, one can conclude that enslavement stripped Africans of their true heritage and forced them to become a shallow imitation of white people. From this vantage point, one stresses the fact that the slave owners designed the enslavement system to deracinate the Africans and make them pliable.

The record shows that the ex-slaves did not exit enslavement with one type of identity, be it self-hating or self-accepting. Rather, it appears that they evidenced a broad spectrum of identities, none of which resembled the African identities with which their ancestors entered enslavement. True, below the surface, residual Africanity was embedded in their;

- Language behavior,
- Food preferences,
- Musical aesthetic,

- Naming practices and
- Family and kin ties.

However, at each of these levels and more, one could also detect the presence of Irish, English, Native American, Spanish, and French influences, for enslavement had transformed the Africans into a cultural and psychological mosaic.

If not Africanity, their exit-identities reflected various degrees of; adjustment, coping, assimilation, and acculturation to what it means to be a "black" person in a predominantly "white-controlled" country.

Some identities that continuously appear across black history are;

- ❖ Assimilationist,
- ❖ Ambivalent,
- ❖ Militant,
- ❖ Self-hating and
- ❖ Internalizing or synthesizing.

Persons with the assimilationist frame tend to play down the importance of race in their everyday conception of themselves, and they stress, instead, their sense of connection to the larger, dominant society. Ambivalent blacks seem openly perplexed about whether to stress their blackness or their current identity by association or naturalization in everyday life. Militants display a blind-faith commitment to all things black and a strong aversion to all things white. The self-hating types experience intense self-loathing, which they trace to being black. The internalizes or synthesizers operate with a multidimensional mind-set about blackness that allows them to be functional, proactive, and productive.

Africans are known with the ability to switch in between their known identities depending on the situation they found themselves per time and these are grouped into stages;

**Stage1.** During the renewal process (Cross, 1971, 1991, 1995; Milliones, 1973; Thomas, 1971), some of the identity types (assimilative, ambivalent, militant, and internalizing) become markers or "stages" of identity change. The identity to be changed tends to be assimilationist in nature.

**Stage 2.** The person may conclude that an assimilationist identity is clearly not black enough, and his or her first response may be a profound sense of confusion (ambivalent identity). The thought of having to change may even lead to a sense of loss and depression.

**Stage 3.** When the person recovers enough to continue to move forward, he or she enter a stage of militancy.

**Stage 4.** Given that things progress in a predictable fashion, the person eventually develops greater comfort (synthesis identity), and the new identity becomes internalized.

## **1.2 WHAT DOES IT MEAN TO HAVE AFRICANS IN DIASPORA?**

The linking of the different types of identity frames during the renewal process suggests that having a fully developed Africans In Diaspora involves the development of a multidimensional mindset. In this sense, a fully mature sense of blackness borrows and reticulates aspects from a number of the different identity stances. Across history, blacks have attempted to experiment with a broad range of identities, and the legacy of this trial and error is a contemporary perspective that weaves dimensions from a number of these perspectives. From the assimilationist is borrowed a sense of hope and acceptance; however, from the militant, one notes the need to be careful and skeptical. From the culturally focused person, one heeds the need to know and relish black history and culture, and through internalize, we discovered a way to feel comfortable with an identity that is complex rather than simplistic. Putting this all together, it becomes possible to approach Africans In Diaspora as a complex mind-set that helps a person better function in a variety of situations (Cross, 1991, 1995; Cross, Paarham, & Helms, 1996).

## **1.3 Functions of Africans In Diaspora**

- (1) To defend the person from the stress that results from having to live in a racist society;
- (2) To provide a sense of purpose, meaning and affiliation; and
- (3) To establish mechanisms that make possible productive interactions with people, cultures, and human situations that does not spring from the black experience.

## ***1.4 The Defensive Functioning of Africans In Diaspora***

- i. It provides a psychological buffer during racist encounters.

ii. It is a translucent psychological filter that protects against the harmful effects of racism while letting the person process nonthreatening (race neutral) information and experiences.

### **1.5 This is Split into Five Components:**

- (1) An awareness, that racism is a part of the white society experience;
- (2) An anticipatory mind-set that, regardless of one's station in life, one could as well be the target of racism;
- (3) Keenly developed ego defenses that the person can employ when confronting racism;
- (4) A system blames and personal efficacy perspective in which the person is predisposed to find fault in one's circumstance and not one's self; and
- (5) A religious orientation that prevents the development of a sense of bitterness and the need to stigmatize whites.

The defensive function also helps a person deal with the "hassle" of being black. It operates to minimize the hurt, pain, imposition, and stigma that comes when one is treated with disrespect, rudeness, and insensitivity. Rather than being unduly hurt and caught off the defensive mode allows the person to maintain control and avoid overreacting.

Finally, defensive dysfunctionality occurs when the person is oversensitive or even paranoiac, "seeing" racism where it does not exist. Instead of engaging the larger society and using one's defensive mode to filter out racist from race neutral content, the person simply opposes contact or interaction with anything thought to be linked to the "white" experience. This can be disastrous in school-age black youth, who, in defining academic achievement as "white-behavior," disengage from academic pursuits.

### **1.6 The Group Affiliation Function of Africans In Diaspora**

To function effectively, every human being needs to feel wanted, connected, and affiliated, although the group or groups from which one may derive a sense of well-being need not be the group to which one is socially or publicly ascribed. For example, many blacks derive their sense of affiliation from groups that have little to do with a black-oriented identity. Instead, some may achieve personal fulfillment, status, and happiness

through their religious affiliation, their occupational status, or their sense of White society patriotism. Such people cannot be said to have an Africans in Diaspora mentality, because their sense of personal well-being is anchored to something other than their blackness.

Having an Africans In Diaspora mentality, means that one's group-affiliation needs are met through one's sense of connection to black people and black culture. The individual's feeling of being valued, accepted, appreciated, and affiliated is deeply rooted in black people, black culture, and the general black condition.

### **1.7 Bridging Function of Africans In Diaspora**

When combined, the first two functions form the type of ethnic identity that is fairly typical of people whose lives revolve around a particular culture, religion, or ethnicity. Not only may such persons see the world primarily from the perspective of "their group," they may actually show little interest in learning more about or interacting with persons from other groups. However, the omnipresent paradox of black life is that whether one lives in or out of the black community, it is nearly impossible to avoid intense social and commercial intercourse with ethnic whites, including Jews, Asian Americans, Latinos, Native Americans, etc.

Consequently, a third function that defines the multiple mind-set we call Africans In Diaspora is a bridging function, which, when developed, results in varying degrees of multiracial and multicultural competence. Some blacks are chagrined at the necessity for this third function and may take a minimalist attitude toward its development. Persons who focus on black—white interactions may evidence a biracial salience, and multicultural blacks may be those who bridge to at least three or more cultural dimensions of the White society experience.

Trans racial and, especially, black—white bridging activities can lead to conflicts within the black community. Black nationalists may interpret bridging other than the Pan-African variety as a waste of limited time and resources, while those involved in trans racial connections may counter that black life is inherently bicultural, if not multicultural. Finally, bridging adds a crucial element of flexibility to Africans In Diaspora that allows

one better to assimilate rapid culture and technological innovation. For example, Black Americans, like all Americans, must be able to keep pace with change in white society, and a constricted provincial, identity structure cannot handle innovation.

## **2.0 Behavioral Determination And Modification In the African Diasporans**

Sequel to most recent discoveries that personality studies is the fundamental study of Psychomorphological Psychometrics needed in the Behavioral Determination And Modification in the African Diasporans, because all behaviors hinge on dimensions of personality .

### **2.1 Definition.**

Psychomorphological Psychometrics is the study of the measurement and evaluation of observable human behavior as a result of man's genetic and epigenetic factors. Also called the perfect fit theory, by J.D Anderson.

### **2.2 The Description of Persona Psychomorphological Psychometrics Concept {DPPPC} or Persona Psychomorphological Psychometrics Progression Theory {PPPPT}Psychomorphological Psychometrics:**

This theory states that;

{a} Personality is a product of nature and nurture {Genetic and Epigenetic Factors}{GEF}.

{b} Personality is divided into two types: Extrovert and Introvert factors{EIF}.

{c} Personality is divided into three types: Extrovert. Ambivert and introvert{EAI}.

{d} Personality is divided into four types: Exomorph, Mesomorph, Ambimorph and Indomorph {EMAI }.

Psychomorphological Psychometrics has two major divisions. They are: nature and nurture theory, Genetic and Epigenetic concept.

**Genetic Psychomorphological Psychometrics** states that our behavior { actions and reactions come by heredities, inborn traits { **Nature Theory**}while **Epigenetic Psychomorphological Psychometrics** argues that man's actions, reaction, responses to innovations, adjustment to and management of life's challenges is predicated on background, training, environment, peer group, education, life experiences, rule of law etc. { **Nurture Theory** }

## **3.0. Types of African Diasporans**

According to Psychomorphological Psychometrics , there are mainly two types of African Diasporans, they are the Extroverts and the Introverts, The EXTROVERT AND INTROVERT are further subdivided into four; Under the EXTROVERT we have the EXOMORPH and the MESOMORPH and under the INTROVERT, we have the AMBIMORPH and lastly the INDOMORPH African Diasporans.

Please note: every personality is viewed by its strengths and weaknesses.

**Under the Extroverts, we have:**

**THE EXOMORPH:** welcoming, jovial, approachable, responsive, pleasant, social African Diasporan.

**Strengths;** friendly, jovial, social.

**Weaknesses;** talkative, fragile and feeble willed, careless, less disciplined and may have more accidental discharges,

**THE MESOMORPH:** optimistic, aggressive, autocratic, and adventurous attitude.

**Strengths;** hard working, goal getter.

**Weaknesses;** strong willed, wicked and cruel, more of the crime related offences are traceable to this type of African Diasporan personalities, they are naturally crime prone.

**Under the Introverts, we have:**

**THE AMBIMORPH:** is given to variety of moods, has an analytic, investigative, diagnostic, systematic, critical, argumentative, methodical, suspicious, questioning and artistic attitude.

**Strengths;** perfectionist. Analytical. Creative and artistic, deep thinker, they are very good in crime investigation.

**Weaknesses;** critical, self persecution prone, easily depressed and withdrawn. More of the stroke, cardiac arrest and even suicide cases are from this personality trait.

**THE INDOMORPH:** has an easy-going, enduring, stable, durable, persistent, loyal personality.

**Strengths;** Easy going, pliable, cool-headed, reflective, neat and always in control of self, They are also peaceful, thoughtful, humorous, secretive, careful, reliable and competent personality. They are the most reliable African Diasporan personalities.

**Weaknesses;** He is Stingy. Stubborn, one way thinker, not giving to change and innovations. By their loyal nature they climb to the top easily but they drag the

African Diasporans backward because in the management decision making process they will never give in to innovative changes, by their routine nature.

#### 4.0 Objectives

The main objectives are:

- a. To develop an understanding of the fundamentals of vocational African Diasporan Psychomorphological Psychometrics.
- b. To have the know-how, to set up African Diasporan Psychomorphological Psychometrics tests (aptitude, personality and performance appraisal tests).
- c. To develop selected skills important in dealing with others both in social and professional contexts of African Diasporan Psychomorphological Psychometrics.
- d. To enhance self-assessment measures on attitude towards proficiency and productivity.

#### 5.0 The Multiplier Effect of African Diasporan Psychomorphological Psychometrics.

The adoption and subsequent training of African Diasporan will certainly impact participants in several ways.

- Opening their eyes to the need for standard and scientific methods of evaluating one's capabilities and interactive styles, ensuring adequate behavioural determination and modification.
- Undertaking personal and proxy **African Diasporan Psychomorphological Psychometrics** measurement, focusing on skills, aptitudes and personality traits in workers, family members and friends.

#### 6.0 Expected outcomes

As a result of the adoption and subsequent test and training, participants will be able to

- a. Understand their personality traits in relation to their jobs roles.
- b. Measure their abilities to quickly and accurately analyze job proclivity.
- c. Measure adequately their natural and nurtured integration susceptibility and propensity.

#### 7.0 The Arguments and recommendations.

**1. King Alfred Diète Argued thus. I His Excellency, King, Dr. Alfred Diète Spiff who is the special envoy to AFRIDU and Chairman African Diaspora Traditional Rulers Council do hereby states that** it is a waste of time for continues rhetoric academic presentation therefore it is time to implement the Adoption of the African Union African Diaspora Declaration with immediate effect.

The king further stated, With obvious appreciation to the work of the Ministerial meeting which took place in Midrand, South Africa from 16<sup>th</sup> -18th November 2007, the Technical Experts meeting held in Pretoria in February 2011 and the second Ministerial Conference held in New York, USA on 24 September 2011 that culminated at the unanimous concession of the Adoption of the African Union African Diaspora

Declaration, with deliberate attention to the Global Pan African Roots synergy Roundtable On The 10th Anniversary Of The Adoption Of The African Union African Diaspora Declaration Set The Tone Written Statement At The Closing Ceremony on May 27<sup>th</sup> 2022, in Addis Ababa Ethiopia, It is my prayer therefore that the Adoption of the African Union African Diaspora Declaration be implemented which certainly will:

1. Enhance an unspeakable symbiosis with our Brothers and Sisters within and outside Africa.
2. Take necessary measures to promote and create effective synergies between national and continental Diaspora programmes.
3. Create platforms for closer interaction, solidarity and effective collaboration between and amongst governments and civil society of Africa and its Diaspora including continuation of Regional and International Consultative Conferences, Consolidation of Regional Networking and Partnership.
4. Encourage and intensify the participation of the African Diaspora in conflict prevention, management and resolution as well as post-conflict reconstruction, reconciliation and disaster mitigation in Africa and the Diaspora regions;
5. Strengthen the participation of the Diaspora population in the affairs of the African Union so as to enhance its contributions towards the development and integration agenda of the continent.
6. Encourage and support the development of an African Union Diaspora Volunteer programme as a framework for associating the Diaspora directly with the development of the continent.
7. Support efforts by the AU to accelerate the process of issuing the African Union passport, in order to facilitate the development of a transnational and transcontinental identity and many more.

Prayers I am grateful to be honoured to stand before you all in this auspicious event but more than this is to see the actual realization of the declaration and calling on the West Indies, Caribbean, Latin America, South America, and various representatives from the African Diaspora to the southern part of Nigeria their ancestral Home where their journey began over 500 years ago. In my capacity as a royal king and a former Governor we will welcome them with an open arms.

Nevertheless **Prof. Andrew Murrey** proposed

**1. Professional course on psychomorphological Psychometrics a panacea to the unprecedented post traumatic impact on the African diasporans.**

**2. He also Recommended special tests and strategic trainings for African Diasporans**

**8.0 Recommendation of Professional course on psychomorphological Psychometrics a panacea to the unprecedented post traumatic impact on the African diasporans.**

a) Security and African Diasporan Psychomorphological Psychometrics

b) Process Compliance and African Diasporan Psychomorphological Psychometrics

- c) Competency Evaluation and African Diasporan Psychomorphological Psychometrics
- d) Management Decision Making process and African Diasporan Psychomorphological Psychometrics
- e) Corporate Social Responsibility and African Diasporan Psychomorphological Psychometrics
- f) Stress Management and African Diasporan Psychomorphological Psychometrics
- g) Law Enforcement and African Diasporan Psychomorphological Psychometrics
- h) Family Life Of African Diasporan Psychomorphological Psychometrics
- i) The Boss and Subject Relationship and African Diasporan Psychomorphological Psychometrics
- j) Evaluating the level of Inclusion and integration Behaviour and African Diasporan Psychomorphological Psychometrics
- k) Employee Motivation and African Diasporan Psychomorphological Psychometrics
- l) Employee Performance Appraisal and African Diasporan Psychomorphological Psychometrics
- m) Recruitment Processes and African Diasporan Psychomorphological Psychometrics
- n) Obligation and Commitment Assessment and African Diasporan Psychomorphological Psychometrics
- o) African Diasporan Organizational Culture/ Behavior and African Diasporan Psychomorphological Psychometrics
- p) Job Definition and Role Conflict Management and African Diasporan Psychomorphological Psychometrics
- q) Crime Investigation/ Detection Processes and African Diasporan Psychomorphological Psychometrics
- r) Phrenological Crime Detection and African Diasporan Psychomorphological Psychometrics
- s) 360-Degree Feedback and African Diasporan Psychomorphological Psychometrics

- t) Reward Management System and African Diasporan Psychomorphological Psychometrics
- u) The Role Of Efficient and Proficient Communications and African Diasporan Psychomorphological Psychometrics
- v) Community Policing and African Diasporan Psychomorphological Psychometrics
- w) Misplaced aggression appraisal and African Diasporan Psychomorphological Psychometrics

## **9.0 Types African Diasporans phobias**

Psychologists have identified several phobias {fears} and disorders in African diasporans. They are

Agliophobia or Algophobia - Fear of penalty, suffering more pains in coming back to motherland(integration)

Allodoxaphobia - Fear of public opinions.

Ambulophobia - Fear of walking alone or being abandoned.

Angrophobia - Fear of becoming angry again.

Anuptaphobia - Fear of being single for life or left alone

Aphenphosmophobia - Fear of being touched.

Atelophobia - Fear of imperfection, guilt consciousness.

Atephobia - Fear of being ruined.

Athazagoraphobia - Fear of being forgotten or ignored or forgetting.

Basiphobia – fear of inability to stand on his or her own after expiration of programs such as amnesty , and having possible relapse

Bibliophobia - Fear of books, education, some of them are afraid to ready so become bad eggs in the University system, wrongly influencing the sober ones.

Cacophobia - Fear of being painted ugly.

Cainophobia - Fear of beginning a new life, newness, novelty.

Cancerophobia - Fear of cancerous life style, that is being infected or wrongly influenced by bad friends and there by going back to the old vomit .

Catoptrophobia - Fear of being on the mirrors of authorities, unnecessarily being monitored and supervised.

Cenophobia - Fear of doing a new things or ideas, re-orientations or rehabilitation.

Chiraptophobia - Fear of being touched or armed.

Cholerophobia - Fear of acquiring anger from regulating authorities.

Claustrophobia or Cleisiophobia- Fear of being enclosed or arrested, or even imprisoned

Cibophobia - Fear of being poisoned through food.

Decidophobia - Fear of making decisions.

Dementophobia - Fear of insanity.

Demonophobia - Fear of demons or revenge from dead people or ancestors.

Didaskaleinophobia - Fear of going to school.

Ecclesiophobia - Fear of attending religious gathering like church or mosque etc.

Eisoptrophobia - Fear of being on the mirror of Government or seeing ones mistakes so live in self denial.

Eleutherophobia - Fear of freedom or giving amnesty.

Enissophobia or Enosiophobia - Fear of having committed an unpardonable sin or of criticism.

Epistemphobia - Fear of knowledge.

Eremophobia - Fear of being abandoned or being lonely.

Ergophobia - Fear of work, prefer quick money than working to make money.

Gnosiophobia - Fear of knowledge.

Graphophobia - Fear of writing or hand writing.

Hamartophobia - Fear of sinning again.

Heresyphobia - Fear of challenges to official statute or radical deviation.

Homilophobia - Fear of sermons.

Kakorrhaphiophobia - Fear of failure or defeat.

Katagelophobia - Fear of being ridiculed.

Logophobia - Fear of words.

Mastigophobia - Fear of punishment.

Nostophobia - Fear of returning home.

Pharmacophobia - Fear of drug addictions.

Sophophobia - Fear of formal learning.

Soteriophobia - Fear of dependence on others or government for survival.

## **10.0 Conceptualization**

In as much we talk of the behavioral determination and modification African in Diaspora ,it is needful to appreciation the work of the African Union having the Ministerial meeting which took place in Midrand, South Africa from 16-18 November 2007,the Technical Experts meeting held in Pretoria in February 2011 and the second Ministerial Conference held in New York, USA on 24 September 2011 that culminated at the unanimous concession of the Adoption of the African Union African Diaspora Declaration, It is our prayers therefore that the Adoption of the African Union African Diaspora Declaration be implemented which certainly will:

1. Enhance an unspeakable symbiosis with our Brothers and Sisters within and outside Africa.
2. Take necessary measures to promote and create effective synergies between national and continental Diaspora programmes.
- 3.Create platforms for closer interaction, solidarity and effective collaboration between and amongst governments and civil society of Africa and its Diaspora including continuation of Regional and International Consultative Conferences, Consolidation of Regional Networking and Partnership.
4. Encourage and intensify the participation of the African Diaspora in conflict prevention, management and resolution as well as post-conflict reconstruction, reconciliation and disaster mitigation in Africa and the Diaspora regions;
5. Strengthen the participation of the Diaspora population in the affairs of the African Union so as to enhance its contributions towards the development and integration agenda of the continent.

6. Encourage and support the development of an African Union Diaspora Volunteer programme as a framework for associating the Diaspora directly with the development of the continent.

7. Support efforts by the AU to accelerate the process of issuing the African Union passport, in order to facilitate the development of a transnational and transcontinental identity and many more.

### **11.0 Conclusion: My profound appreciation and recommendation**

I greatly applaud the organizers and several African Diasporan organizations in trying to upgrade and adopt Psychomorphological Psychometrics counseling and psychotherapeutic measures to African Diasporans identified with any deviant and abnormal attributes.

I am grateful to be honoured to stand before you all in this auspicious event but more than this is to see the actual realization of the declaration and calling on the West Indies, Caribbean, Latin America, South America, and various representatives from the African Diaspora to the southern part of Nigeria their ancestral Home where their journey began over 500 years ago.

### **My Profound Appreciation**

*My heart felt appreciation goes to Arch Bishop Dr. Chidiebere Anelechi Ogbu, President African Diaspora Union( Professor AFRIDU), Dr. David Horne from Sixth Region Diaspora Caucus, Dr. Barryl A. Biekman, initiator of the Roundtable and all others who participated in the round table conference in the Pan African Roots synergy Roundtable on the 10th anniversary of the African Union African Diaspora 6th Region Declaration in Addis Ababa Ethiopia. From May 23<sup>rd</sup> - 28<sup>th</sup> May 2022 and all the initiators and organizers of this grand reception to honour me at my appointment as king and envoy (VOICE AND ADVOCATE) of the blacks in the world with an unapparelled stake holders meeting to ensure our brothers and sisters in diaspora come back in honour and dignity.*

In my capacity as the **Special Royal Envoy and Chairman Africa Diaspora Traditional Rulers Council to African Diaspora Union (AFRIDU) and the AU 6<sup>th</sup> Region, a current Traditional Ruler and a former Governor,** I am committed to the return of our brothers and Sisters in diaspora and encourage all stakeholders in Africa to welcome the timely move of African diaspora integration with open arms.

Long live Africa

Long live our Brothers and Sisters in the Diaspora.

Thanks for the privilege

**His Excellency, King Dr Alfred Diète Spiff**

**Special Royal Envoy and Chairman Africa Diaspora Traditional Rulers Council to African Diaspora Union (AFRIDU) and the AU 6<sup>th</sup> Region**

**Former Chairman Traditional Rulers Council of Bayelsa State,**

**The King of Twon Brass Kingdom**

**and International President,**

**Community Centre International ( CCI)**

**[www.cci-africa.com](http://www.cci-africa.com), [www.afridu.org](http://www.afridu.org)**

**Sign on behalf of co presenter Prof. Prosper Ayawei**

## **REFERENCES**

Alfred P and Ayawei P (2022 )psychomorphological psychometrics  
a panacea to the unprecedented post traumatic impact of the Africans in diaspora.(Vol 1)

1834—135. CCI press: Community Centre International.

Allen, R. (1974). *Reluctant reformers: Racism and social reform movements in the United States*. Washington, DC: Howard University Press.

Anderson, J. D. (1988). *The education d blacks in the south, 1860—1935*. Chapel Hill: University of North Carolina Press.

Archer, C., Jr. (1992). *Growing up black in rural Mississippi*. New York: Walker.

Asante, M. (1993). Racism, consciousness and Afrocentricity. In G. Early (Ed.), *Lure and loathing: Essays on race, identity, and the ambivalence assimilation* (pp. 127—144). New York: Allen Ltne/Penguin Press.

Baker, H. A., Jr. (1980). *The journey back: Issues in black literature and criticism*. Chicago: University of Chicago Press.

Blassingame, J. (1972). *The slave community*. New York: Oxford Press.

- Brown, E. (1992). *A taste of power: A black woman's journey*. New York: Pantheon Press.
- Bullock, H. A. (1967). *A history of Negro education in the South*. Cambridge: Harvard University Press.
- Butchart, R. E. (1980). *Northern schools, Southern blacks, and reconstruction*. Westport, CT: Greenwood Press.
- Clark, K. B. (1955). *Prejudice and your child*. Boston: Beacon Press.
- Comer, J. P. (1988). *Maggie's Dream: The life and times of a black family*. New York: Plume.
- Coontz, S. (1992). *The way we never were*. New York: Basic Books/HarperCollins.
- Cross, W. E., Jr. (1971). The Negro-to-black conversion experience. *Black World*, 20, 13—27.
- Cross, W. E., Jr. (1991). *Shades black*. Philadelphia: Temple University Press.
- Cross, W. E., Jr. (1995). The psychology of Nigrescence: Revising the cross model. In J. Ponterotto, J. Casa, L. Suzuki, & C. Alexander (Eds.), *Handbook of Multicultural Counseling*. Thousand Oaks, CA: Sage.
- Cross, W. E., Jr., Parham, T. A., & Helms, J. E. (1996). Nigrescence revisited: Theory and research. In R. L. Jones (Ed.), *Advances in black psychology* (pp. 1—69). Los Angeles: Cobb & Henry.
- Dickerson, D. (1986). *Out of the crucible: Black steel workers in western Pennsylvania, 1875—1980*. Albany, NY: State University of New York Press.
- Drake, S., & Cayton, H. (1945). *Black metropolis: A study of Negro life in a Northern city*. New York: Harcourt, Brace.
- Du Bois, W. E. B. (1936). *Black reconstruction*. New York: S. A. Russell.
- Early, G. (1993). *Lure and loathing: Essays on race, identity, and the ambivalence of assimilation*. New York: Allen Lane/Penguin Press.
- Edwards, A., & Polite, C. (199?). *Children of the dream: The psychology of black success*. New York: Doubleday.
- Frazier, E. F. (1939). *The Negro family in the United States*. Chicago: University of Chicago Press.
- Fogel, R., & Engelman, S. (1974). *Time on the cross*. Boston: Little, Brown.
- Gutman, H. (1976). *The black family in enslavement and freedom, 1750—1925*. New York: Pantheon.
- Gutman, H. (1987). *Power and culture*. New York: Pantheon.
- Jaynes, J. (1986). *Branches without roots: Genesis of the black working class in the American South, 1862—1882*. New York: Oxford University Press.
- Kardiner, A., & Ovesey, L. (1951) *The mark of oppression*. New York: Norton.
- Kolchin, P. (1993). *American enslavement: 1619—1877*. New York: Hill & Wang.
- Lewis, D. (1993). *W. E. B. Du Bois*. New York: Holt.
- Locke, A. (1925). *The new Negro*. New York: Albert & Charles Boni.
- Malcolm X, & Haley, A. (1964). *The Autobiography of Malcolm X*. New York: Grove Press.

- McCord, W., Howard, J., Friedberg, B., & Harwood, E. (1969). *Life styles in the Black ghetto*. New York: W. W. Norton.
- Millions, J. (1973). *Construction of the developmental inventory of black consciousness*. Doctoral dissertation, University of Pittsburgh, Pittsburgh, PA.
- Morgan, K. L. (1980). *Children strangers*. Philadelphia: Temple University Press.
- New York Times (1992, July 5—10). *Rethinking welfare* (six-part series).
- Oliver, W. (1994). *The violent social world of black men*. New York: Lexington Books.
- Russell, K., Wilson, M., & Hall, R. (1992). *The color complex: The politics skin color among African Americans*. New York: Harcourt, Brace, Jovanovich.
- Steinberg, S. (1992). *The ethnic myth: Race, ethnicity, and class in America* (2nd ed.). Boston: Beacon Press.
- Taulbert, C. L. (1989). *Once upon a time when we were colored*. Tulsa, OK: Council Oak Books.
- Thomas, C. W. (1971). *Boys no more*. Beverly Hills, CA: Glencoe Press.
- Thomas, L. (1993). *Vessels of evil: American enslavement and the Holocaust*. Philadelphia: Temple University Press.
- Trotter, J., Jr. (1985). *Black Milwaukee: The making dan industrial proletariat, 1915—1945*. Urbana: University of Illinois Press.
- Stone, A. (1992). *The recession's ripple effect*. USA Today, February 28, 1992, p. 6A.
- Van Deburg, W. L. (1992). *New day in Babylon: The Black Power movement and American culture, 1965—1975*. Chicago: University of Chicago Press.
- Webber, T. L. (1978). *Deep like the rivers*. New York: Norton.