African Psychology or Psychology in Africa: Conceptualising Education and African Cultural Imperialism, Implications for Emerging African Psychologists

Tani Emmanuel Lukong[1*]

[1]*Department of Educational Psychology, Faculty of Education, University of Buea, Cameroon.*

Author's contribution

The sole author designed, analysed, interpreted and prepared the manuscript.

Review Article

ABSTRACT

The debates and anguish expressed by emerging Africentric thoughts such as (Tani, 2015), indicates the continuous negligence of culturally relevant curriculum which meets and fits the contextual needs of Africans. The spat in this conceptual yet analytical paper is that the advent of modern type western education has resulted in the drought of the importance of indigenous forms of knowledge in Cameroon in particular and Africa in general. The paper unfolds by highlighting some of the areas in which the modern Eurocentric philosophy of education has alienated and affected some of Africa's indigenous education systems. Using the modernization paradigm as the framework, the paper's contention is that following missionary excursions in Africa and the subsequent colonisation, modern forms of schooling were introduced and expanded phenomenally and with it came notions of cultural imperialism, which tended to denigrate many if not all forms of indigenous knowledge education systems. Some indigenous knowledge systems were regarded as primitive, pagan and heathenish. Some forms of such indigenous knowledge were even de-campaigned as non-knowledge. The research question the paper seeks to address is how can indigenous knowledge education systems be used to foster an Afro centric philosophy of Education? Pursuant to this question, the modernization theory is examined, unpacked and

---

Corresponding author: Email: elukongt@gmail.com;

critiqued for equating modernisation with Westernization culminating in the promotion of cultural imperialist sentiments that had an alienating effect on some African institutions and practices. This article Situates views of European enlightenment and epistemic solipsism, ignite and sustained debates of globalizing African thoughts into mainstream psychological inquiry, negotiate the incompatible murky particularism of some African psychologists, and also disabuse modernist psychology of its false spectra.

Keywords: African psychology; psychology in Africa; Education and African cultural imperialism.

1. INTRODUCTION

This paper sets the case for novelty of culturally oriented life span ponderings. It familiarises the African readers to indigenous knowledge systems, with particular focus to cultural socialisation dynamics. It deliberates on the indigenous socialization strategies within Africentric epistemologies, with a firm distinction amid African Indigenous Systems and Western Knowledge System. It equally highlights the concept of childhood in Africa and brings out essential benefits of using indigenous cultural values in early child care education. Africentric theoretical perspectives that underpin physical, intellectual, social and personality development are discussed further to suggest practical implications for schools and teachers. This indigenous framework is articulated from a mind-set and way of thinking called the eco-cultural model developed by the author. The article stresses on the integration of indigenous knowledge systems into Cameroon formal educational system.

This paper charts the ancestries and development of African psychology. This 'export' commodity is "an indigenous psychology rooted in a specific cultural tradition". The article develops in several foremost leitmotifs: scientific psychology's emergence and growth; factors shaping it; its Africentric indigenisation; current progresses in the science and applications of psychology, and Africa's impending to contribute to the discipline. It terminates with reflective musing on the state of the discipline vis-à-vis human diversity and Africa's marginal status in it. While [1] perceived a cultural unity fundamental Black Africa's huge multiplicity, [2] felt "a certain common quality" emerging from analogous decorations of ecological adaptations and the historical traumas inflicted on African Psychology by slavery and colonization. African thoughts, practices, concerns, and social thought have intermingled into an African worldview which constitutes "a very different psychological frame of orientation from that which informs contemporary Western developmental psychology".

The dilemma of pertinence and the enervation of mainstream psychology in Africa today emanates from the perpetual crisis of the current Eurocentric modernist academic ethnicities. These pervasive scholarly traditions are a corollary of the spurious universalism of the European Enlightenment and epistemic solipsism. This goading reimagines the overriding indigenisation homily of psychology in sub-Saharan Africa, which conceives the process of "decolonising" as equivalent to "Africanising". This article argues that some African psychologists' unflagging insistence on narrow localism and ethno-theorising, is a cowardly defeatism and an accessory to domination. The in toto refusals of Western psychology, are themselves ahistorical and totally ignorant of the historicity and historical anteriority of Africa in science [3]. Western knowledge is neither monolithic, nor the sole property and prerogative of the West. Africa has significantly contributed to its creation and should admissibly make foundational claims on it. This paper makes a different decolonial ethics, grounded on the Dusselian trans modernity, pluriversalism and ethical universalism, to negotiate the incompatible murky particularism of some African psychologists, and also disabuse modernist psychology of its false spectra.

The paper declaims ultra-essentialist responses to modernism as still being intrinsically Eurocentric, in that they have rather ironically continued to reinforce the process of "Othering" and negating through their fixation with identity politics and cultural reductionism. This paper equally attempts to recognize and weigh the nature, range, quality, and utility of research and writing by selected African scholars on African culture and personality and recurring African responses to indigenous social life and Western acculturation. Largely, the paper asks: What are African scholars, commentators and the public, saying about Africa's various ethnicities and Africanness and why is it imperative to them?

The feasibility of applying such understandings to the socioeconomic conditions and practical problems of contemporary African societies is also examined. Finally, the contrast between the slants of social scientists and the African scholars surveyed is discussed in the context of the historical shift in the social sciences from generalisation to particularism; and, more broadly, in the context of the rise and dominance of individualism over communalism in the global community.

Africa has been and relics a major beneficiary of external influences that have been imposed unsolicited [4], Scientific psychology arrived in Africa with colonisation in the context of anthropological research [5] as well as in allied service sectors like health, education and evangelism. Like every colonial import into Africa, it has retained an imperialistic and racist identity in the sense that its theories and methods are still Eurocentric and its primary focus is on topics that reflect this externalized orientation, thereby largely losing "sight of the soil out of which the existing (African) society has grown and the human values it has produced" [6].

Compared with psychology's status in other world regions, the state of scientific psychology in Black Africa is inchoate [4], except in South Africa where legislation and ethical codes in the discipline "are relatively well developed, compared with most European countries" and "second only perhaps to the USA and Canada" [7]. As the discipline stands today, African Psychology occupies an outlier position in the psychology world and, given its limited capacity to generate and share its own psychology; it is a net importer rather than a generator of psychological knowledge. However, it is slowly evolving into a professional discipline, a fledgling science that still occupies only the fringes of academia and society in most African countries [8]. Very few Africans and their governing class know the meaning [9] and potential applications of psychology.

The evolution and development of scientific psychology in sub-Saharan Africa has not been uniform. Variation exists across and within countries, regions, and language blocks in the orienting models, resources, conditions for training, research and applications as well as in the number of psychologists and their integration into research, policy and service programs. Whereas countries like Cameroon, Chad, and Gabon, have been 'struggling' to establish the

discipline, formal psychology institutions and services already exist in Ethiopia, Ghana, Kenya, Liberia, Namibia, Nigeria, Uganda, Zambia and Zimbabwe. Psychology has long been established in South Africa, where it is said to be more similar than it is different from psychology elsewhere in the world. In general psychology seems to be more 'advanced' in English-colonised Africa than French-Portuguese-Spanish-colonised countries, a state of the field that reflects the mind-sets of its Euro-American exporters and their Anglo-driven values.

2. EUROCENTRIC PSYCHOLOGY

Eurocentric Psychology derives from a white middle-class value system. By definition, white culture is the synthesis of ideas, values, norms, beliefs, and behaviours coalesced from descendants of white European ethnic groups. [9,10] identifies three man features of Eurocentric psychology. He states that this psychology is derived, founded, and imbued with the outlook that

- The Euro-American world view is the only or best world
- Positivism or neo-positivism is the only or best approach to the conduct of scientific inquiry; and
- The experience of white middle-class males are the only or most valid experiences in the world.

To study human behaviour, Western psychology has established a normative standard for human cognition, emotion and behaviour. It is significant to state that these elements correspond with that of the White, middle–class personality. This is the standard against which all other psychological development is assessed and measured. Included in this category of people who are assessed and measured using this standard are African people.

3. THE EMERGENCE OF AFRICAN PSYCHOLOGY: CHALLENGING THE HEGIMONY OF EUROCENTRIC PSYCHOLOGY

Many African intellectuals working with African families have noted the inadequacies of Western psychology in understanding the behaviour, actions and social realities of Africans. [11] also argued that accepted discoveries, worldviews and paradigms of Western psychology do not provide an understanding of black people; what they do is 'pathologise' African people. It is

important for professionals working with Africans in Africa and African migrants in the diaspora to know the relevance of thoughtful African peoples' behaviour, actions, social reality and lifestyles based on their worldviews and philosophies. Using this model would ensure the provision of practical and politically potent benefits to African communities.

Finnegan [12] defines African/Black psychology as a system of knowledge relating to the nature of the social universe from the perspectives of African cosmology. Baldwin noted that "Black psychology is nothing more or less than the uncovering, articulation, operationalisation, and application of the principles of the African reality structure relative to psychological phenomena". It is important to note that people have distinct realities in understanding phenomena; the difference between an African reality structure and a Western reality structure suggests that social representations are embedded in the concrete reality of the social life of people.

An African psychology perspective will build conceptual models that organize, explain, and facilitate understanding of the psychosocial behaviour of Africans based on the primary dimensions of an African worldview. This will enable psychologists and other professionals to come up with interventions which capitalise on the strengths of African people. Recognition of African roots and philosophy is essential to generating a uniquely different understanding of lifestyles and realities of African migrants in the diaspora. According to Nobles (1980) African psychology is based on a culture and assumption of indigenous African philosophy. He states that one's cultural worldviews influences one's reality. The concrete reality of African social life is embedded in their culture which is an array of beliefs, values, attitudes, customs and tradition. They are represented in images that condense manifold meanings, classify circumstances, phenomena and individuals with whom we deal with. This reality is rooted in practices that guide and influence a people's cognitive, affective, and behavioural response to life circumstances. Therefore, the values, customs, tradition and practices of Africans are reflected in their behaviour, attitudes, feelings and values; it provides them with a way of interpreting reality, relating to others, as well as their general lifestyles.

The foundation for the African worldview is centred on the fact that there are individual differences indeed; however there are more commonalities than differences. The African worldview in psychology, and in general, entails living holism; a holism that is based on lived experience in contrast to privacy-oriented Westerners. According to Azibo, "All human life processes including the spiritual, mental, biological, genetic and behavioural, constitute African psychology" [13]. The emphasis of African psychology is linked to the essential goal of human behaviour; which is survival. This paper emphasises African people's cultural assets and strength, such as the ability to cope with stress, implement survival skills, and the use of extended family and community support, all as an alternative to focusing on stereotype or pathological characteristics of Africans. To further understand the significance of culture and psychology, it is critical to understand the concept of personhood in the African culture.

4. THE SCIENCE OF AFRICAN PSYCHOLOGY

Historically, the science of psychology in sub-Saharan Africa has 'advanced' from primary focus on the precocity of physical development of the African child [14] through exploring various aspects of Africa's developmental Eco cultures [4]; Feldman, 2003) to investigating specific domains of psychosocial development and attempting Africentric measures of cognitive abilities or intelligences [15,16,17,18,19]. Indigenisation as a process of deriving theories, concepts, tools, and assessment techniques from a local Eco culture and feeding them back into it has become an acceptable and legitimate ideological and research goal. One version of indigenization and integration involves tailoring global psychological understandings to local conditions, particularly in scholastic domains, interests and attitudes, societal processes, and health practices. In this direction, Sternberg and colleagues (2001) developed a Test for Tacit Knowledge for Natural Herbs with Luo children of a rural Kenyan community. The test sampled from common illnesses in the Luo community and standard herbal treatments for those illnesses in that community. Attempts at developing the psychology of human intelligence in sub-Saharan Africa by integrating relevant Western and local constructs to address local, African needs are exemplified by the studies by [19,20,21], and [22] to cite but few.

A majority of children in rural sub-Saharan Africa are more familiar with clay or other local materials as a medium of expression than they

are with pencil and paper and commercially prepared toys. Furthermore, familiarity with 'intelligent behavior' in sub-Saharan Africa reveals that the indigenous people of that geo-cultural region value intelligence as having social and cognitive components, with a greater valuing of practical rather than mentalistic intelligence. Such informed awareness led [4] to develop the PangaMunthu Test (Make-A-Person Test), which is a language-reduced test suitable for use by children in rural Africa. The test presents children with wet clay and the children are asked to 'make' a person with the clay. The children's figures are then quantitatively scored for accurate representation of human physical characteristics. An interrater reliability of .89 was observed for the PangaMuntu Test with rural Zambian children [23]. Given the significance of schooling and the adoption of European languages for school instruction in much of Africa [8], similar interests have focused on the interfaces of African mother tongues and foreign language learning in Cameroon [24] amongst others.

The significance of these studies is that they represent genuine attempts to recognise and respect indigenous mind-sets and intellectual values by using ecologically valid, local materials and media and focusing on indigenous psychosocial processes [18]. They also demonstrate the appropriate application of psychometric procedures with indigenous materials and for the purpose of supporting local educational activities and practices in other sectors. This is a remarkable departure from the tradition of applying Western tests of intelligence to native Africans for the purpose of making normative comparisons which have characteristically revealed African children as less intelligent than their Western peers. Normative comparisons in cross-cultural research are unjustified in view of the apparent differences in cognitive values and social realities between indigenous African and Western worlds. Although promising beginnings have been made in indigenizing the psychology of human intelligence in sub-Saharan Africa, much remains to be achieved in terms of programmatic research in this and other areas [25].

Although Western psychology first arrived in Africa in the apron strings of service arenas like missionary work, education, industry, health, social work, social communication, the applications of psychology in Africa today is still quite problematic. Two factors are central to the difficulty. First, indigenization and integration, as explained earlier, largely is still at the level of academia; it has not been translated into best practice modalities. Second, the indigenous psychology project is inchoate, non-programmatic and still in its conceptual stage in the sense that the ideological moorings, conceptual models and procedural modalities for developing an indigenous psychology that is truly tuned to Africa and sensitive and useful to African needs are not yet available. Nevertheless, there are positive indicators to forge the relevance of psychology.

5. AFRICAN STANDPOINTS AND PROCESSES

Throughout the late 1950s and 1960s, national character and typical personality studies were broadly fated, respired their last gasp, and were ultimately relegated to the wastebasket of bad social science. Since that time, various African scholars outside the social sciences have nevertheless been nourishing and redirecting group personality inquiry. They are not, however, approaching their subject as did Western social scientists in the first half of this century who used questionnaire instruments to determine if Africans were "traditional" or "modern" This was a predominantly popular approach among Western occupational psychologists working in Africa in the 1950s and 1960s who sought to scientifically assign statistical coefficients of modernization to African populations. They did this, for the most part, to find out which African assemblages were better suited for white or blue collar work in the colonial and post-independence socioeconomic setup.

The mainstream of prior culture and personality researchers focusing on Africa were interested in creating and testing a "traditional/Western measuring device" [26], "assaying psychological modernization", or "measuring individual modernity" [27]. African scholars inscription on these subjects since the early 1960s have taken a humanistic, liberating or empowering approach. They have been specifically interested in identifying and explaining African psychological processes, personality characteristics, and the processes of African cultural adaptation to indigenous social conditions and exotic influences. For example, the work of University of Bamenda (Cameroon) professor Bame. A. Nsamenang, which features prominently in most African and European literature citations, is an effort to define the "African psyche."

From the early sixties to the contemporary, African academics outside the social sciences have unswervingly claimed that there have been, are and will continue to be widespread psychological and cultural leitmotifs and patterns that there are unique to sub-Saharan Africa. They also argue that these broad themes and patterns are undergoing speedy change in a similar routine and most often for the worse throughout most of the continent. The strength of their commitment to these concepts is reflected in the fact that the scholars persist in their efforts despite a historical intellectual context that eschews such inquiry.

This appraisal reveals they have done so to clarify and extol the virtues of what it means to be African in the face of snowballing global Westernisation, and to identify and promote the prominence of "Africanness" in African national and regional development. African scholars also seek to reaffirm Africa's importance in the broader philosophical and cultural evolution of mortality. Although some of the works contain significant procedural shortcomings which will be addressed below, most of the scholars' assertions and arguments are well-reasoned and extremely enthralling. Social methodical approaches to African culture and personality are regarded by many African thinkers to be part of a long-standing and concerted Western effort to suppress and dominate Africans. In divergence, African intellectuals' approaches outside the social sciences have been theoretically and methodologically eclectic and intended to protect and liberate Africans, not dominate or control them.

6. CONTEMPORARY WESTERN PERS-PECTIVES AND APPROACHES

Subsequently the 1960s, the predominant approach to social and cultural enquiry among social scientists has been to scrutinise a clearly defined society, population, sector, geographically defined area, or topic. Such exploration tends to coxswain away from cultural and psychological generalizations at higher levels of social organization such as the ethnic group, society, nation or geographical regions such as sub-Saharan Africa. Culture and personality and broad cultural adaptation revisions became and remain the target of the most severe criticism by social scientists and social advocates. Many, in fact, consider such inquiry to be no more than unscientific

stereotyping, usually with malevolent intent and effect.

Some argue that group personality studies are abhorrence to cultural relativism and the particularistic study of singular populations and topics. Still others go as far as to assert that all culture and personality studies obscure the uniqueness of the individual, and divert consideration and resources from more fruitful lines of inquiry such as the dynamics of class skirmish and the scientific study of particular social constructions and functions. At its worst, critics and social advocates say, group personality studies and inquiry into broad patterns of cultural adaptation on the part of social scientists aggravate racism and bigotry. So, for the sake of not giving legitimacy to broad cultural generalizations, which the disparagers say will most likely be misused to oppress or bully a particular group, all efforts in the social sciences to identify and study core cultural traits and make cross cultural appraisals in search of broad patterns of cultural adaptation are condemned and rejected.

These realistic ponderings do not mean in any way to sneer particularistic sorts of academic and delinquent oriented enquiry. African social scientists, in general, like their Western particularistic foils, have also moved toward greater topical and problematic specificity in their social research to more accurately focus their efforts. However, the work of African scholars outside the social sciences, such as that surveyed here, suggests that it is time to restore culture and personality and cultural adaptation studies of contemporary populations into the social science mainstream.

7. THE AFRICAN WORLD VIEW

Senghor (1966), in likening Africans and Europeans, argues that there is a unique African world view focused on what he describes as "being" and "life forces." He writes (the African has always and ubiquitously presented a concept of the world which is diametrically opposed to the traditional philosophy of Europe. The latter is essentially static, objective and dichotomous. It is, in fact, dualistic, in that it makes an absolute distinction between body and soul, matter and spirit. It is instituted on separation and opposition, on analysis and conflict. The African, on the other hand, conceives the world, beyond the diversity of its forms, as a fundamentally mobile yet unique reality that seeks synthesis.

This reality is being, in the ontological sense of the word, and it is life force. For the African, matter in the sense the Europeans understand it, is only a system of signs which translates the single reality of the universe: being, which is spirit, which is life force.

Thus, the whole universe appears as an infinitely small and at the same time substantially large, network of life forces" Shutte (1993), like Senghor, argues that the force or energy of life is at the centre of, sustains and permeates the traditional African world view. As such it "is the most ultimate (feature) in traditional African world-views.... It is moreover a dynamic system in that the force of everything, at least all living things, is continuously being either underwired or weakened. Human beings uninterruptedly influence each other, either directly or indirectly by way of sub-human forces or through the ancestors".

From [28] standpoint, the world view of the African under colonialism became one where African cultural traditions, beliefs and behaviors were regarded by Africans to be inferior when compared to non-African ways. This, he says, resulted in self-loathing among Africans. In fact, he asserts, the world view of most contemporary Africans was replaced by and therefore is in many ways indistinguishable from the European world view.

8. DECOLONISATION DEPICTS AFRICA-NIZATION AUTHORSHIP

The overriding decolonial dogma in African psychology gestates the course of "decolonising" as equivalent to "Africanising". This discourse is not new and has also not gone uncontested [29]. This ultra-essentialist theorising, by some African psychologists, is reminiscent of a relativism that reifies culture as the only determinant of behaviour and its psychological variants. Whisking for this movement, [30] asserts that indigenous psychology is intended at promoting the significance of the local culture in the understanding and resolving of psychological problems.

Nonetheless, parochialism and nouveau-pragmatist denials of wider normative claims are, in my interpretation, a cowardly defeatism and an accessory to ascendency. The wholesale refusals of Western psychology are themselves ahistorical and totally ignorant of the historicity and historical anteriority of Africa in science [1]. In any case, Western knowledge is neither monolithic nor the sole property or prerogative of the West. Africa has significantly contributed to its conception and should admissibly make introductory claims on it [1]. A flawless indebtedness of this fact compels one to travel back 5,000 + years to the historical nitty-gritties of psychology as captured in the Egyptian Mystery System's theory of salvation [31]. The Kemite / Black educational system is the first movement of civilisation and was conceived out of the world view of ancient Africans [31]. For instance, Greek philosophers such as Socrates, Plato, Pythagoras, Heraclitus, Parmenides, Democritus and Aristotle are noted to have studied in the Egyptian Mystery System, after the Persian occupation. Aspects of the philosophies and human sciences attributed to them were actually developed and taught by the Egyptians [1].

Accordingly, a true decolonial scheme should actually go further and reassert Africa as the substratum of Western knowledge and not relegate or consign it to the margins. We cannot advocate for decolonisation without recourse to reclaiming the primacy of Africa to the knowledge's of the (Western) world. Preoccupation with the opposite, as some African psychologists tends to do, only betray their ignorance of the current historico-scientific evidence on this fact [32]. Advocacy for this, on my side, is by no means a desire to "embrace and valorize the Western life-world and its values, language, science, philosophy …" or a "yearning for assimilation of and into the spirit of Europe" (Owomoyela, 1996), but a gesture to revenue back what is ours.

Likewise, ethno-theorising, as operationalized by some African psychologists, is still intrinsically Eurocentric, as it has rather ironically reinforced the process of "Othering" through its persistence on alteration and uniqueness politics (Dussel, 2008a). As such, anti-universalist "politics of difference" play into the game plan and master chronicle of euro-modernism and unintentionally admits to a notion of ontological exclusivity, where Africans are seen as being primitive, and only good for misconception, and that conscribe Africans to the periphery of reason and science.

After all, much of this brand of Africanist scholarship's conception of colonialism, in our instance, settler colonialism, seems to be a morass of misrepresentation and betokens a significant misunderstanding, that colonisation did not only encompass the firmness of settler authority over all life-worlds of the African by

importation of alien modes of living and commotion of indigenous ways of being, but also mostly extended to the stealing of much of ancient Africa's critical knowledge archives and structures. So, decolonization-proper should attend to the seizing of imperial properties of conquest (stolen property) as an fundamental part of settlement. Scandalous as this assertion may sound, reclaiming "stolen property" and reiterating Africa's primacy to much of the West's archive and decolonisation are a singular pledge and should therefore reciprocally constitute one another. Making knowledge systems irreducibly local may also result in ahistorical reifications and fetishizing culture and the local.

Dawes objects to this established tendency of conflating folk psychology and philosophy with scientific and academic psychology. He argues that: "A formal psychological theory is not a folk model. Folk concepts involve everyday commonly held conceptions of mentality and causes of behaviour. Psychological theory provides a systematic higher order account of an aspect of mental functioning, formulated, critiqued and researched according to sets of rules which bind the research community. This makes it different from a folk theory, which is not formalised and in most contexts invokes authority or public opinion in order to warrant its claims. All cultures, including modern societies, have folk theories about mentality and behaviour and it is important that these be understood on their own termsformal psychological accounts differ from everyday accounts by virtue of their attempts to go beyond such everyday explanations" [33].

Another case in point is the pervasive reductionism of always been tempted to explain almost all psychological suffering through ancestral calling, wrath and witchcraft [34]. What part of witchcraft can we claim to be solely and wholly African to the extent that it uniquely explains our psychological existence? Do other parts of the world also not have witchcraft or black magic? But 500 years ago, witchcraft was a major cultural singularity in Europe and it still persists in some parts of its society. Why do we view practices that are evidence of the stagnation of Africa due to Western imperialism as being truly characteristic of African life? Likewise, what is the relationship between traditional healing and African psychology? Are African psychologists both traditional healers and psychologists? It would appear that traditional healing has become synecdochic for African psychology in this discourse.

How do we communicate of an African culture as if it is a pure, homogeneous and monolithic phenomenon? Through colonisation and globalisation African "cultures have become diluted; hence, one very rarely encounters a pure, traditional African culture". Communalistic values have already withered in most African societies. Communalism is less pragmatic in urban African communities than in rural African societies [35]. So how do we arrive at it being the cornerstone of our theorising and understanding of the African psyche? One of these brands of African psychology's supposed tour de force, Ubuntu therapy, has thus far not been able to stand on its own. van [36] ungenerously concedes and describes Ubuntu therapy thus: "The Ubuntu model of psychotherapy that we propose embraces these Western theories and techniques and attempts to adapt them to the African clients' unique situation and context, often calling for an integrated approach to psychotherapy". It trusts on most Western theories and therapies to understand its subject and to also meet its ends. Would this not be simple heresy, given that this trend of African psychology's rallying principle is that of the complete rejection of Western psychology? This is a prima facie contradiction.

Does the keynote of this mould of African psychology ground itself in any standpoint? Does any of this movement's proponents critically spell out its foundational views (epistemologically and ontologically)? What theories of human nature do they espouse and whence do they originate from? Do they have a theory that can also explain the dark sides of African personality, and not only see all the good in the past and present Africans? Do they have a theory of personality rooted in the origins of the human species? What is this type of African psychology's view concerning the monogenetic theory of the human species, what value do they attach to such a view and how does it impact their theorisation? These questions still remain. As such, nationalist solutions to the global coloniality of power are, in my view, inherently derisory, if not defeatist. After all, knowledge produced in Africa is inevitably part of a universal knowledge system [37].

This trademark of African psychology will have to doggedness its manifest double confusion, both theoretical and political, for it to be taken seriously and to shore off the attribute of it as a mad invocation that largely survives in its academic redoubts. It is assertions like the subsequent: "Properly constructed, like a mirror,

psychology as a field that deals with diverse people's experiences should reflect these different realities in the curriculum, not universalized reality" [38], that punctuate the ideological disorientation and the absurdity I speak of. Another like-minded ethnographic scholar continues along the same line when describing indigenous African psychology: "It focuses on indigenous African culture as a paradigm for the study of African behaviour. Accordingly the indigenous psychological theories are constructed on the basis of values and concepts of the target culture; they represent the viewpoint of insiders", she goes further: "Indigenous psychology should also be unspoken in the context of the multiethnic realities of South Africa".

The African paradigm serves as a liberating intellectual crusade towards a pluralistic perspective in psychology". Desolately, this has culminated in some antithetical logic of calling for "plurality" in the body politic but in the same vain obsessively and vigorously embracing self-contained particularism. For example, [38] charges Western psychology of advocating for a "Uni-knowledge (uni-psychology) instead of multiple epistemes / pedagogical diversity". But, is this not exactly the same blunders that this type of African psychology is committing? The current social character and ideological impulses of this brand of African psychology betray the same emancipatory fantasies that drive it.

The decolonial sensibility in interrogation in this article, as actualized by nearly all the above cited authors, with very few exemptions, represents a contradictory space within which a quasi-hegemonic dialogue (identitarian and cultural reductionism) and a counter-hegemonic one (pluriversality) coalesce and are somehow distorted into one. It is conventional to find authors within this ethnographic tradition claiming to be championing pluriversalism in their calls for ethnoscience, provincialism and anti-universalism. This heartless disregard for theoretical rigour leads to at least two problematic and has far reaching consequences that this manuscript can only ephemerally indicate here: a) calls for the Africanisation of psychology, appropriate for a status of a totem rather than a persuasive model of practical reason, and b) the problem of identity politics of a militant identitarian nature, that Dussel's theory of pluriversality / transmodernity offers much skewering against.

This type of identity politics is complicit with the ethnic hierarchies of Euro-modernity-capitalism multifaceted and leaves the state of affairs undamaged. It leads in one's prominences of their own racial group, complacent self-absorption and, consequently, the regarding of one self as being in constant competition with other groups that are similarly segregated against, thereby advancing the proliferation of a system of divide and rule, and relatedly ethnic/racial hierarchies. It is apparent that, although the idea of pluriversality is flirted with and peddled about by the said scholars, there is much in this concept that is misunderstood, especially the key tenets of the theory of pluriversality (i.e., aspirations for true universalism) as fathomed by Dussel.

9. SMEARING THE "NEW AFRICAN ETHNOLOGY"

Cameroonian [39] trusts that Africa should chart its future from its indigenous cultural traditions and espouse and adapt only those aspects of non-African cultures that are compatible with Africa's needs, goals and circumstances-- namely, a scientific perspective and Western educational practices. Taking a broader perspective. He argues for a future of greater regional integration through educational and cultural exchanges within and between African nations. This, he says, will bring into the open pan African cultural similarities, endorse more prevalent understanding and tolerance on the continent, and contribute to greater overall African unity.

One of the most unusual efforts among contemporary African scholars to apply traditional African concepts to national development is that of South African LovemoreMbigi of the Ubuntu Institute. [40], freely using expressions such as "ancient African wisdom," argues that the traditional African concept ubuntu ("I am because we are. I can only be a person through others.") Is useful for African corporate and organisational executives, managers and others pursuing organisational or national transformation. Mbigi argues that "birthing rituals are important in African societies. Leaders must carry out the birthing rituals of creativity and innovation in organisations. They must have a sense of legacy and selflessness if they are going to define the ultimate mystery and meaning of human existence to their followers".

The emphasis on Africa's traditional past as found in the writings of Nyasani and the other African scholars reviewed in this article, however, is not without its African detractors. Kenyan philosopher [41], for example, in his discussion of "ethno philosophy" (formal efforts to systematically describe traditional African beliefs and practices) finds little in Africa's past that can be applied to the present and future of the continent. He believes that "philosophers who are seeking to revive and reinstate the traditional African philosophy as the appropriate philosophy for Africa today are doing disservice to Africa in trying to pretend that that philosophy is still sufficient or useful or applicable to Africa's needs, i.e., it is able to cope with the new and modern problems and issues facing Africa today as brought in with encroaching modernisation. And because this encroachment requires new methods of investigation and analysis, which must be diversified due to the complexity of the situation, ethno philosophy just has no place in it".

Similarly, [42] abhors the fact that ancestors continue to be of paramount importance in modern and traditional African life. He also recommends that for Africa to progress scientifically and technologically, "science should be rescued from the morass of (traditional) African religious and mystical beliefs". Nevertheless, Gyekye insists there are many "cultural values and practices of traditional Africa (that) can be considered positive features of the culture and can be accommodated in the scheme of African modernity, even if they must undergo some refinement and pruning to become fully harmonious with the spirit of modern culture and to function satisfactorily within that culture" (ibid.). He discusses these traditional African values at length under the following article headings: humanity and brotherhood, communalism and individualism, morality, the family, economic system, chiefship and politics, human rights, knowledge and wisdom, and aesthetics.

Numerous core values, cultural themes and patterns of cultural variation unique to Africa have been obtainable in this article, as identified in the writings of selected African scholars. Most of the writers effectively argue that there is a widespread pattern of social and cultural maladaptation within African societies evidenced by continuing national development under-achievement and less than optimal regional socioeconomic integration. This is regarded by the majority of the writers to be a post-colonial

legacy, the result of ongoing external interference, and a now endemic and intense African admiration of Western culture over African culture. The African scholars' prescriptions for Africa's future focus on economic independence through educational processes that combine Western techno-economic theory and practice with the best of African sociocultural traditions. Overall, the efforts of the African scholars scrutinized in this article are noteworthy and confrontational contributions to understanding Africa and its peoples.

10. AFRICOLOGY IN PSYCHOLOGY: INDIGENIZATION OF SCIENTIFIC PSYCHOLOGY

Restraints to discipline development in Africa south of the Sahara coexist with facilitators, a state of the field which accounts for the sluggish but steady growth of indigenous psychological science in the sub-continent. Azuma's (1984) five stages in the development of indigenous psychologies in non-Western contexts, namely, pioneer, translation and modelling, indigenisation, and integration, are apparent in varying degrees across Africa. This section explores some elements indicative of ongoing indigenization and integration processes and a slow evolution of an Africentric perspective to psychological science.

10.1 Some Facilitating Dynamics

Even in their unreceptive environments, some African researchers have produced quality research with little or no technological support [8]. This feat compares with the paradox of outstanding achievement with minimal resources. This also establishes evidence of often forgotten pliability in Africa's chaotic situation. A similar paradox operates when African youth from poor home backgrounds enter first-rate American and European universities, confront the most modern technological gadgets for the first time, and still excel in academic achievement and sports [8]. Can their success cast a liberatory light on "different sets of standards" other than the Euro-American for assessing Africans? In this regard, [43] has reported that experienced sub-Saharan African mothers understand infant care and development in ways that contrast "sharply with expert knowledge in the child development field" (p. 149) to provide "alternative patterns of care based on different moral and practical considerationsthat had not been imagined in developmental theories". [44] considers such

paradoxical accomplishments as the impetus to look at Africa's realities in psychology, health, and education, from a different frame of reference.

The smuggled psychology cannot successfully be indigenized and flourish to serve Africa's multiple needs without anchor in the local reality and context. As increasing numbers of African psychologists capture and bring indigenous phenomena and processes to the field, they are slowing injecting emic African precepts and praxes into the literature. This is an essential first step if an Africentric contribution to scientific psychology would reach a critical mass. A key constraint in these efforts however is incapacity to capture authentic indigenous phenomena and tacit knowledge by native-language illiteracy. Indeed, a strand of African expertise was broken when African "educators abandoned their variegated mother tongues to unwittingly adopt 'neutral' imperial languages for school instruction, therein permanently stunting indigenous language development and their speakers' proficiency to articulate and expose indigenous perspectives" [8](p. 284).

10.2 Indigenization: Platform for an Africentric Psychological Science

The Western scientific psychology that was transplanted into Africa now lives together in the same communities and individuals with the centuries-old folk psychologies of African peoples. African psychologists are trained not in the theories, methods and languages of their indigenous psychologies but in the perspectives of nations exporting scientific psychology to them, which are essentially Anglo-America and touted as universal. African psychologists are thus largely ignorant of the principles and procedures that drive their own mind-sets and psychological functioning. Unfortunately, most African psychologists have acquiesced to contemporary Western psychology as a universal psychology. Some are only recently awakening to the disparity in the scientific knowledge traditions evolved in Western cultural contexts that have been moved unadapted to their African cultural communities.

An African desire to develop their own indigenous psychology can be seen as a proactive post-colonial wish and search for empowerment through outgrowing the received psychology to generating their own knowledge and expertise. In this sense, the indigenous

psychologies movement represents attempts by researchers to develop psychologies that make sense in their own cultures and by which they can gain understanding of their subjectivity, experiences and socio-emotional functioning. Africa's path into contributing to psychological knowledge was truncated when imperialists condemned African versions of knowledge [45]. The systematic, long-drawn disempowerment of Africa through rejection of its knowledge systems compels a more forceful call to Eco culturally relevant knowledge generation. The call is more urgent given that psychological research on the continent has largely focused on issues that are more germane to Western realities and interests than to those of Africa's appalling condition [46]. Mpofu (2002) and Serpell (1993) are more specific in indicating that psychology training programmes on the African continent have generally remained ossified in the past in that they still aim to faithfully reproduce the content and research questions of interest to Western rather than African communities. This implies that, at this point of Africa's history, training in psychology that genuinely mirrors African precepts and accurately reflects a native-born African psychologist's own theory of the universe and cultural knowledge is at best in its nascent stage. Thus, the domestication or indigenisation of psychology can be considered part of a liberatory struggle to restore Africa's generative capacity that was shattered by a brazen colonization and now worsened by a raging social engineering.

The existing status of indigenous psychology in any African country begins with or can be gauged from the reactive transformation processes to render the received scientific psychology more suitable to indigenous psychological functioning and service needs. In this light, the history of developing an Africentric psychology is in large measure specific to each country or region, depending on the felt need and in reaction against the interests and motives of different imperial powers and the psychology perspective they introduced or 'hijacked' to serve, say apartheid in South Africa, preventive justice in French-speaking Africa or schooling in English-speaking countries. The flourishing of applied psychology in South Africa during the apartheid era is a telling example of how a scientific discipline was trapped within the service of apartheid to sustain racial oppression of the Black majority [47]. The differential British and French approaches to the discipline can be detected in the psychologists trained in each of

these traditions and now serving in the regions of Cameroon which were colonised by Britain and France.

11. ADVANCES IN THE SCIENCE AND APPLICATIONS OF PSYCHOLOGY

In Afrique Noire, circa 2006 there is lack of clarity across countries and regions regarding the science, practice and public interest domains of psychology. The confusion makes it difficult to visualise the big picture of psychology and where and how it fits into the larger world of Africa's mindsets, modes of functioning and service needs. However, our review has revealed psychology as an inchoate science and fledgling professional discipline with timid applications and virtually absent public interest, except in South Africa, where it actively served apartheid interests and is now deployed in service of post-apartheid 'truth' and reconciliation processes.

11.1 Rudiments of Africentrism that Could Extend Psychological Science

Yovsi et al. [48] coined the concepts ethno psychology and ethnopedagogy to explain that every culture evolves a worldview within which it organises children's learning. Holism is intrinsic to the African theory of the universe. It fuses together apparently disparate facets of the universe into a coherent frame of reference that highlights the fate of the human being, not in his or her sovereignty but in personal integration into a community of other humans. It is a worldview that primes meaning of life, individuation and self-understanding primarily from socio-affective premises. The developmental processes of self-definition connect personal identity to sense of community. Accordingly, the African child individuates by being interconnected to others and 'transforms' en route to adulthood through responsible participation in real family tasks and interstimulation within the peer culture. That is, Africans individuate through connectedness but retain their individuality, which has not been researched. So far, collectivism research has focused mainly on communitarian values therein bypassing the individuality of Africans.

An African theory of the universe acknowledges everyone's humanity and imputes a divine element and revere on the spirituality of every human being. Its vision of human ontogenesis transcends that of developmental science which invokes an unarticulated human lifecycle. The

African worldview posits three phases of the human lifecycle, namely, social selfhood or the existential self and the metaphysical phases of spiritual selfhood and ancestral selfhood. Even a cursory glimpse at the intentions and significance of funeral rites and the memorabilia people in all cultures hold of "their loving dead" [8] decades, even centuries, after their death substantiates the universality of the metaphysical phases of human personhood, which scientific psychology excludes from its focal content.

Within the experiential or social selfhood, the forte of scientific psychology, African social ontogeny charts seven ontogenetic stages. Adding the two metaphysical phases to them gives a total of nine distinctive periods of the human lifecycle. The seminal concept of Africentric developmental thinking is 'sociogenesis,' which does not discount biology but incorporates it by tacitly implicating genotype as underwriting social ontogenesis. African ethno theories represent development in garden metaphors of seed and plant to underscore an innate potential for self-generated learning, which can be enhanced through processes of 'cultivation', nurturing, socialisation and education.

Human development does not occur in a void but in a sociological garden in which members of mixed abilities and demographic cohorts share roles in "tending" children and performing family duties. The functional principle is active participation not instruction. Children's developmental learning is woven into the fabric of family routines, cultural institutions and practices, language and social interactions, instead of into instructed or didactic processes. Core learning's are achieved without "the usual sense of classrooms and schools" [49]. Of course, participatory learning is liable to abuse. In its indigenous version it is not exploitative child labor but an African mode of social integration and responsibility training that fits into Piaget's (1952) theory of interactional-extractive learning. It deserves enhancement and incorporation into the school curriculum rather than replacement, such that more competent African children, like the Maya children, can mentor and 'tutor' their peers. We feel the urge to juxtapose Africa's sense of responsibility training to the concern "whether in Britain too little is expected of children, their activities being restricted almost entirely to play" [50].

By virtue of their Eurocentric education, lifestyles and intensifying acculturation, most African

children and psychologists are exposed to a multiculturalism, which confers on them broader views on and tolerance of human diversity. In addition, sibling caretaking, paradoxical academic achievement and "cognitive tolerance" of otherwise contradictory values and role demands are phenomena which are rarely reported in Western cultures. But Africans are at peace with the principles and values of Christian and indigenous religions as well as the practices of ethnomedicine and biomedicine. These and other phenomena confer multicultural cognitive repertoires on Africans, which could extend the frontiers of the discipline if properly exploited.

Contemporary Africa is heir to a triple inheritance of Eastern and Western legacies living together, like strands in a braid, with deep-seated African social thought and battered but undying traditions. This existential hybridism can edify innovative theorizing and creative scholarship, but they instead tend to be vilified as simple and bypassed as absurd and primitive. In fact, Western psychology has devalued indigenous cultures and traditions so much that they are now regarded as being anti-progressive and somewhat outdated. As such, the overlay of indigenous and imported images in the African psyche has been little contemplated or theorized about. No existing theory fittingly explains it.

12. THEORETICAL FRAMEWORK

12.1 Theory of Indigenous Emotion Regulation Adjustment by Tani and Shey 2018

This theory is developed on the premise that, Cultures are not homogenous entities, and socialisation and developmental outcomes can comprise distinctive and relational facets depending on situational conditions (Tani and Shey, 2018), The development of the proposed theory of emotion regulation adjustment reveals and presents yet another paradigm shift in conceptualizing socialisation processes in a naturally and cosmic dimension. This model was developed mainly based on the findings revealed by the socialisation strategies exhibited by Nso people of the North West Region of Cameroon. The theory thus is consistence in explaining the link between major concepts of African Epistemology such as indigenous strategies of socialization and emotion regulation adjustment within a cultural setting. The indigenous theory of emotion regulation adjustment was consistently tested through the following hypotheses

alongside intensive ethnographic study among the Nso people. The hypotheses include:

1) Children's emotional competence can be represented as a cultural function consisting of children's emotional expressiveness, emotion regulation, and emotion understanding of indigenous values and norms.
2) Elders and Parents' socialization behaviours through communal apprenticeship process significantly is related to children's acquisition social competence and contextually approved behaviours. Specifically, parents' supportive socialization behaviours will be positively related to children's social competence, negatively related to children's internalizing problems and externalizing problems within cultural settings.
3) Culturally supportive emotion socialisation behaviors will be positively related to children's emotional competence.
4) Children's emotional competence will be positively related to children's social competence, negatively related to children's internalising and externalizing unapproved cultural behaviours.
5) Children's emotional competence will mediate relationships between indigenous socialization strategies and emotion regulation adjustment

The theory posits that, cultural values and norms that enhance culturally acceptable behaviours are the first context in which children learn about emotions and serve as a rehearsal stage for children's developing emotional skills. These relationships are enhanced through contextual processes such as guided participation, role modelling, direct instruction etc. This Africentrc theory is supported by an abundance of empirical work which has linked children's social, emotional, and behavioural adjustment both in terms of competencies and maladjustment with the quality of cultural parenting values received during the early childhood that promotes children's emotional, social, and even cognitive development during adolescence (Landry, Smith, Miller-Loncar, & Swank, 1998; Landry, Smith, Swank, Assel, & Vellet, 2001).

The major functions of culture are to maintain social order, cultures create rules, guidelines, and norms concerning emotion regulation because emotions serve as primary motivators of behaviour and have important social functions.

The indigenous theory of emotion regulation adjustment posits that, early adolescence like any life span developmental stage, relies tremendously on emotional competence, a key skill set embedded within the cultural milieu which helps in supporting children's ability to regulate their emotions through indigenous socialization strategies such as proverbs, traditional games, folktales, storytelling, legends etc.

These culturally sensitive strategies of socialisation were observed among Nso people as accelerators and enhancers of social competence skills, problem solving skills and affecting their potentials for cultural adaptation and integration. Based on the study, emotional competence in early adolescence consisted of children's ability to express and regulate emotion consistent with parental/societal expectations and children's ability to understand the causes and consequences of their own and others' emotions.

Social competence and problem-solving skills in early adolescence was best understood as children's ability to engage in social interaction, attain social goals, make and maintain friendships, and achieve peer acceptance through their constant engagement in the playing of indigenous games. Emotional competence underpins early adolescence social competence in that, successful social interaction with elders, parents and friendship formation requires that children express and regulate their emotions appropriately while applying their knowledge of emotions to respond properly to peers' emotions and behaviours (Tani and Shey, 2018). Conversely, delays or disruptions in children's development of emotional competencies have serious, negative implications for early adolescence transition to peer contexts during indigenous games, storytelling, folktales, legends (Tani and Shey, 2018).

Early adolescence with poor emotional competence and who lack social competence in areas of sensitivity to others' needs, humility, respect for elders, sense of appreciation, self-awareness, self-control, role modelling, collaborative spirit, sense of collectivity, sense of unity, tolerance, and care for elders have more difficulty forming peer relationships and benefit less from the educational environment of elders which is abundantly rich in cultural norms, values and enhance culturally acceptable behaviours than do children with stronger emotional and

social competence and problem solving skills. (Tani and Shey, 2018).

Indigenous socialisation strategies among Nso people (oral tradition) are key constituent of children's everyday life and the means through which they participate in the process of knowledge production and transmission. Through interpretation of oral tradition, children produce knowledge and are able to regulate their emotions effectively in the process of socialisation, during interaction, children transmit knowledge in adherence to their specific cultural values that promote not only emotion regulation adjustment, but also contribute to their holistic development within the ecological setting. In this process, children make oral tradition part of their everyday life and understand their social world through it. It was also revealed that, rural children are embedded in intricate cultural practices, social orders and practices of generation-based division of labour and social responsibility (Tani and Shey, 2018). At the heart of the theory is the emerging concept of "Interdependent Reciprocal Determinism". This concept is an integral part of the emotion regulation adjustment theory which described the stage of emotion regulation adjustment alongside mechanisms that aid in procuring the optimal stage of "cultural selfhood".

Tani and Shey, 2018, through the concept of Interdependent Reciprocal Determinism, recognizes the prominence of communal relationships that occur amid social competence, emotional competence and emotion socialisation. The discrete (cognitive), and the eco-cultural dynamics stimuli in understanding how individuals learn to adhere to cultural norms, and values. To him, emotional competence in childhood consists of children's symbiotic/interdependent ability to express and regulate emotions consistent with cultural/parental/societal expectations and children's ability to understand the traditional sources and significances of their own and others' emotions (Tani and Shey, 2018).Thus, Social competence in childhood is best understood as children's ability to engross in social interaction, attain cultural goals, make and maintain friendships, and achieve communal and peer acceptance. Emotional competence which underpins children's social competence is based on successful cultural interaction and friendship formation through indigenous socialisation dynamics which requires children to express and
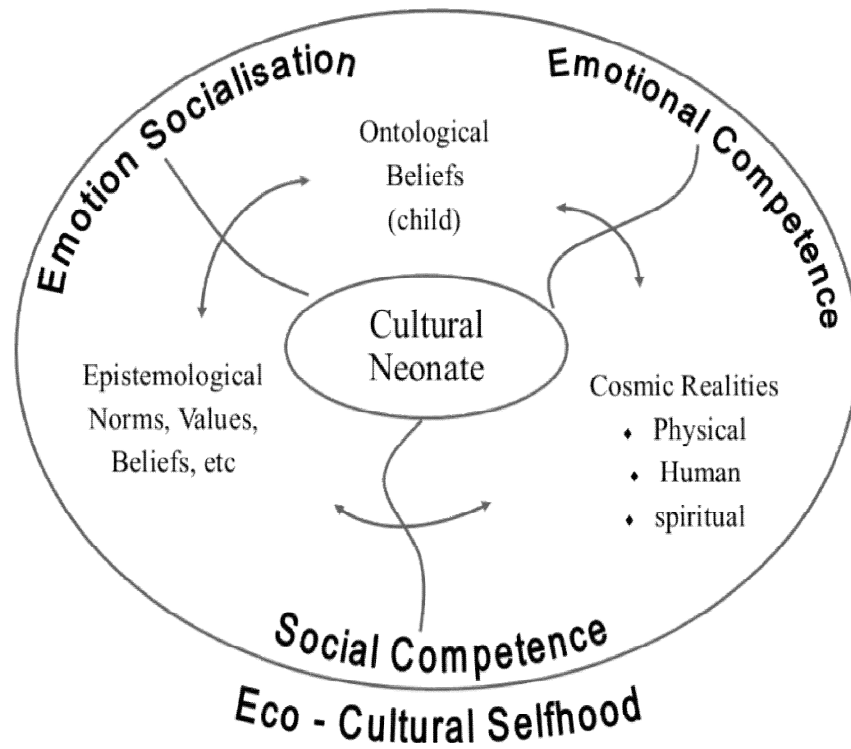
Fig. 1. Interdependent Reciprocal Determinism
(Tani and Shey, 2018)

regulate their emotions properly while applying their mastery of indigenous knowledge on emotions to respond properly to emic realities (Tani and Shey, 2018).

Conversely, delays or disruptions in children's development of emotional competencies have serious, negative implications for children's transition to eco-cultural selfhood and peer contexts like the exhibition of knowledge acquisition in traditional routines, norms and values that shape the Nso people understanding of the cosmos metaphysical (ontology) and the cultural cosmology which emanates from the physical, human/social and spiritual situations of indigenous Nso societies. We must however note that these three indigenous contents do not exist in isolation. Children with poor emotional competence who by extension lack the true acquisition of indigenous socialization skills have more difficulty forming not only peer relationships but communal dynamics of cultural integration and thus cannot perform certain traditional rite and rituals. Those are called cultural neonates (Tani, 2018).

According to the theory, Parents, compound heads, cultural diviners, chiefs etcsocialise children's emotions through their responses to children's emotions, their discussion and understanding of emotion, and by providing models of how to express and regulate emotions based on contextual priming and initiation to ontological beliefs (Tani and Shey, 2018). Quite possibly, Nso communities that specifically teaches children cherished ontologies about cosmic dimension deemed relevant for the acquisition of eco-cultural selfhood both promotes emotional socialisation, social competence, emotional competence and reduces children's risk of becoming cultural neonates for the rest of their lives. It is imperative to note that the concept of cultural neonate is not developmentally restricted to a particular age. Adults like children could be considered cultural neonates. This stage is characterized of poor emotion regulation adjustment, which is vivid in lack of symbiotic/interdependent priming. Therefore, teaching children how to understand and adaptively manage/express emotions in a variety of eco-cultural situations is imperative for eco-cultural selfhood. Consecutively, indigenous communities who fail to foster children's emotional competence are likely to have children who are cultural neonates (Tani and Shey, 2018).

Therefore, the theory of Emotion Regulation Adjustment addresses how, throughout an eco-cultural milieu, children are co-participants in social and cultural life. The theory anchors human aptitude to regulate contextual emotions as partly determined by the social ecology in which the development occurs and by how the human being learns and develops through the understanding and adherence to the world around them. A major concept of Emotion Regulation Adjustment theory is Interdependent Reciprocal Determinism, defined as the ability to emotionally regulate culturally satisfactory behaviours which largely depend on symbiotic/ interdependent contextual understanding (Attentation) of the ancestral forces emanating from the physical, human/social and spiritual situations. The interaction between emotion socialisation, social competence and emotional competence are culturally interdependent (Tani and Shey, 2018). The process depicts individual development as a function of more social and with less biological tenets. The non-exclusion of nature assumes that biology to a lesser degree underpins Interdependent Reciprocal Determinism.

The biological camaraderie that the human species share in the genetic code plays out into a mystifying diversity of specific individuality across eco-cultures. Thus, contextualist theorists stress how different emic pathways and intelligences are situated in the socio-ecological contexts and cultural systems in which children are nurtured. The empirical grounding of this theory is based on data from the Nso people of Cameroon, with supportive evidence in other parts of Africa. For example, the universality of social ontogenesis offers an innovative impetus to conceptualize and generate developmental knowledge that empowers. It is a learning paradigm that permits the study of human development in the context of children's engagement of cognition when they are participants in cultural communities. This can expand visions and databases beyond restrictive Eurocentric grids (Nsamenang, 2005). The embedded knowledge, skills, and values children learn from these curricula are not compartmentalized into this or that activity, knowledge, or skill domain, but are massed together as integral to social interaction, cultural life, economic activities, and daily routines (Nsamenang, in 2005).

According to Tani and Shey, 2018, the theory of indigenous Emotion Regulation Adjustment is based on five emic stages. These stages are

interrelated and interwoven. The usage of developmental ages to connote various stages is simply for comprehention purposes. Indigenous stages of emotion regulation adjustment are not static. A child or an adult at any stage could demonstrate tenets of other stages. Spiritual-transitional ceremonies are evident in all the five stages. These are:

1) Spiritual initiationhood
2) Communal apprentiship
3) Symbiotic/interdependent attentation
4) Cosmic authentication and
5) Eco-cultural selfhood

Stage one: (Birth to approximately 7 years) Spiritual initiationhood

According to the emotion regulation adjustment theory, there are symbolic routines and repetitive activities and actions through which Nso People make connections with what they consider to be the most valuable dimension of life (cosmic realities e.g. ancestral interventions). They are associated with significant events or places in individual and communal lives. Spiritual initiations/rituals set aside specific times and places and provide us opportunity to ponder their meaning and to connect emotionally. Such spiritual meaningfulness includes: birth/ namingrites, adulthoodrites, marriage rites, eldership rites and ancestorship rites. Through such initiations, Nso children are accepted and dedicated to the ancestral world using the new born name to connote blessings, cohesion, love, peace, etc. According to this theory, the process of spiritual intuition is a lifelong one which is interwoven in the other processes.

Stage two: (8 to approximately 20years) Communal apprenticeship

This is a stage in which neophytes advance their skills and understanding through participation with more skilled partners in culturally organized activities. The extended value of the apprenticeship prototypical is that it includes more people than a single expert and a single novice: the apprenticeship system often involves a group of novices (peers) or elders who serve as resources for one another in exploring the new domain and aiding and challenging one another. the existence of the traditional Nso children's indigenous games and songs, folktales, myths, stories and proverbs have greatly contributed in a holistic development of children through the Apprenticeship process,

which is the understanding, modeling and reproduction of contextually relevant knowledge system.

Stage three: (21 to a pproximately 45 years) Symbiotic/Interdependent attentation

According to this theory, this stage refers to the indispensable Social interactions and channels of message transmission about acceptable behaviours amid the Nso clan. Members of Nso ethnic group speak the same language (Lamnso), which is usually adopted in the transmission of cultural practices, norms and values. In this case the value of knowing (attentation) not only how children grow up thinking, but also feeling and acting in a given society cannot be overemphasised. Children must be able through this process to pay attention, understand and target developmental phenomena in context.

Stage four: (46 to approximately 50years) Reproduction authentication

In stage four, individuals show cultural capabilities in order to reproduce the appropriate or contextually approved behaviours. Indigenous socialisation abilities are able to transform a cultural neonate into a cultural selfhood. Despite the fact that the individuals have maintained a mental picture of the learned cultural knowledge, ontologies and cosmic realities, approved behaviours are performed correctly. Lastly, by observing and deliberately doing exercises against certain behaviors, individuals can facilitate the learning process, at least can start the necessary cultural enhancement through the rites of adulthood, marriage and eldership in the community.

Stage five: (51 years -death) Eco-cultural selfhood

This is the most advanced stage of Emotion Regulation adjustment that relies on cultural adaptation. Eco-cultural selfhood the optimal stage of peer emotion regulation contexts. It is a stage with a totality of maximal understanding or harmonious social competence, emotional competence and emotional socialisation. It is an exhibition stage of knowledge acquisition in traditional routines, norms and values that shape the Nso people understanding of metaphysical realities (ontology) and the cultural cosmic beliefs which emanates from the physical, human/social and spiritual situations of indigenous Nso societies.

The idea of the Indigenous Emotion Regulation Adjustment Theory combines the three elements of Africanhood (epistemology, ontology and cosmology) into a framework for thinking about children and adult regulation of emotion in cultural context (Tani and Shey, 2018). It can be used to organise information about children's social, cognitive and personality development and to focus investigations for improving the lives of children and families. Although it is not a theory of development per say in the formal sense, the Indigenous Emotion Regulation Adjustment Theory provides a framework for understanding how cultures guide the process of emotion development. By using this structure, it is possible to see how the cultural environments of particular children are organised-to see how the culture is presented to the child at any particular time. This theory adds to the many Africentric reflections in explaining development from an eco-cultural perspective. Zukow (1989) laments "It is unclear if developmental psychology that is ordained for universal applicability has matured beyond excluding "95% of the world's children". It is apparently clear that Eurocentrism of the discipline pulls Africans "away from their roots, away from their own knowledge, and away from their own knowledge holders, into a crevasse of dependency on others whose values and understandings have been shaped in very different cultures, histories and environments". Indigenous psychologies have a task to stand to enrich the discipline if developmental researchers could perceive their role first and always as a learner. Accordingly, we have proposed a theory of indigenous emotion regulation adjustment as a learning posture (Lukong, 2018) "to stir up interest and systematic exploration of distinctly indigenous patterns of development so that developmental research in Third World contexts may fertilise and expand the visions, methods, and knowledge of psychology beyond current (Western) moulds" (Nsamenang, 1992).

13. IMPLICATION FOR AFRICAN PSYCHOLOGY

The aim of this article is to establish the frameworks that are used in this article for studying the normative standard, human cognition, emotion and behaviour of African people. Added to this, is the need to explore the model, ensuring it fits the definition of psychology as the science of human behaviour; and the importance to determine if African cultural beliefs, values, attitudes, customs, tradition, and

practices had an influence on African women's cognitive, affective, and behavioural response to life's circumstances, such as adjusting to the process of immigration in Africa. Other features which are important to the adaptation of African people are the four levels of journey features, namely: the spatial (traversing space), the temporal (travelling through time), the intellectual (receiving new knowledge-experience), and the psychological (emotional reaction to new knowledge or experience gained). This is because a person is considered a moral person when he is emotionally autonomous and has been sufficiently shaped and equipped by the norms, attitudes, structures and realities of his community. This person appreciates communal interest and reality; and also internalises the requisite attitudes and values of the community. The psychological adjustment of Africans could then be understood in terms of optimal function, well-being and capacity to adapt to life in Africa based on their worldviews, science and culture.

The place of foreign sojourn, an element of the journey motif, is relevant to understanding the African model of psychology. It is a village where the 'hero/heroine' has the opportunity to identify and interpret the signs of victories that would enable him/her to overcome challenges. It is also a place where the 'hero/heroine' has been given the opportunity to sharpen or acquire the skills needed to overcome the challenges of the 'journey'. Other elements considered significant in the victory of the hero/heroine are: the village and its people, their reaction and attitude either friendly or hostile, helpful or threatening, accepting, showing kindness, giving the hero the opportunity to sharpen 'his' weapons to develop war strategies, or make use of values and ethics from their cultures. These elements are considered crucial in helping the hero/heroine discover his/her identity and integrate in the place of foreign sojourn. Using these features of the African epic is appropriate because "the true objective of the epic lies in consciousness of its distinct identity, unity, and cohesion through interiorized communion" ([51], p. 16). It is important to know whether African women were able to use these elements of African epic in the process of adjusting to life in Africa. The place of foreign sojourn is the point where the sign (of victory) manifests itself. The women told stories of how they identified and interpreted the sign which signified the end of the "sufferings" or trials – loss of home, unemployment and racism; this assured them that they had survived the challenges that they had experienced. Not only

did they recognise the signs of victory, they were able to utilise the skills that they acquired during the rites-of passage at this place.

The most significant coping strategy the women used would be communalism. As identified by [52], an important element of the African epic is the village people and their attitude to the heroine. The women told stories that demonstrated that they were able to form both formal and informal relationships with their community in Africa. By forming such relationships with the village people, they had the opportunity to sharpen or acquire professional and social skills as well as the knowledge needed to overcome the challenges of migration. They also told stories about the support of the village people in the various social spaces they had traversed. Not only have these villagers accommodated them, the reaction and attitude of the village people have been more friendly than hostile; although in some instances, the women reported experiencing cruelty or hostility but there was more of a positive and balanced attitude towards them.

The Africans demonstrates the basic tenets of communalism which involves a commitment to inter-dependence, the ability to be socially involved, willingness to assume social duties, cooperativeness, mutual support, collective sharing, respect for others, and not neglecting the importance of their extended families. In as much as they were able to build and nurture relationships by making use of the resources available to them within the community, they also continued to be part of the villages of their various countries. They demonstrated that building human relations was their primary concern. Perhaps, this confirms [53] assertion that Africans gravitate towards people, because people give them real pleasure.

Another important aspect of African ethics that has helped the women cope with the challenges of migration, was coming to terms with their collective consciousness. To have a fuller understanding of the women's stories, I explored the supernatural characteristics of the African epic and its significance among the African societies' spiritual and religious practices. [54] noted that "the essential mark of the heroic personality in many African folk epics is in its reliance on supernatural resources". Relying on the supernatural to "cope with man's original weakness" is a belief held in many African societies and it is a symbol of humans'

consciousness of their weaknesses and limitations, as well as the desire to overcome such weaknesses and limitations. Deme (2010) concluded that it is the "reliance of the hero on supernatural aid that defines and determines true heroism in African oral epics". To demonstrate that the three African oral tradition principles are interrelated, African spirituality has served as a potential buffer from insufficient affection for the women. And because they were able to be part of their religious communities, they were able to build and sustain their interpersonal relationships with other live forces in the community. The benefit of this for the women is receiving comfort, strength and bonding through the emotional/spiritual village they have built.

14. CONCLUSION

The disagreement for epistemic multiplicity, ventured in this theme, should not be misguided for that of an "epistemic liberal multiculturalism", where every subalternized epistemic character is epitomized, leaving intact the epistemic racist privilege of Western theorising so permeating and palpable in African psychology. Nor is it the uncritical call for the asymmetrical internationalising of psychological knowledge, as championed by the International Union of Psychological Science that has retooled and repackaged the false spectrums of the modernist Illumination- through the summary and indiscriminate transferal and globalization of Western psychologies, without any reciprocal exchange of knowledge from other genealogies. Instead, this suggestion aims to defeat the parochialism of Western epistemology and the invisibility it produces on the social-historical experience of the African subject. This is also not a yearning for a relativism of everything is permissible, nor an epistemic populism where all things said by the subalternized subject are readily taken to be authentic knowledge.

For example, the continued equating of African psychology to traditional healing and the use of folklorism and ill-defined polluted and vulgarised African concepts like Ubuntu as grand theories in some African psychologists' work require critical engagement. The advancement of communalism and the so called "African world-view" in psychological theorising in Africa should therefore be critically appraised, especially given the missionary history whence the notion originates from (Tempels). While the connotation of communality to traditional African life cannot be denied, I am not sure if we could extend it to

explain all facets of African psychological life and personality. A different politics of psychology that will involve more than just substituting Western individualisms with philosophies of persons and self in cultural contexts is indispensable. As such, the current instigations by some, for a shift in the body politic from "psychology in Africa to African psychology" are, in my view, lamentably a call for a move from nothing to nothing else.

Germane to the issues surrounding African psychology is the differentiation between Western and African science. Indigenous African people do have a science of their own; traditional science was replaced with a belief system based on Western thoughts and science which is assumed to be the universal truth. However, all things believed to be true are culturally/socially constructed; science is only one world view and the incontrovertibility of science proves it's a fallacy (Cohen, Manion, & Morrison, 2011). Native science is based on knowledge that is spiritual and sacred. It exists in our visions, dreams, ceremonies, songs, dance and prayers. It is knowledge lived and experiential. It is cyclical and circular, and occupies itself with the past, present and future; the past guides our present, our future and that of the next generation. It then means that if traditional science is the worldview of Western people, then African science represents African people's worldviews. Viewing African psychology through a social representations framework can serve to challenge the hegemonic social representations that invade our realities; highlight the reification and legitimisation of knowledge systems and consequent exclusion of African people from psychological theorising. It is important to promote an African psychology framework that will enable us to re-act, reject or re-form a re-presentation of the world that is in conflict with our stake, position, and self-identity. In conclusion, I affirm that employing an African psychology framework to understand the psychological wellbeing of Indigenous Africans at 'home' and in the diaspora will serve the purpose of defending and sustaining the construction of our reality and as a tool of resisting another version of reality, that of the dominant Western psychology framework.

Africa's marginality in psychology is palpable although its potential to enrich and extend the discipline is great. The limited capacity is not only in resources and supportive environment, but more so in a lack of a critical mass of culturally informed and sensitive scholars to adroitly move

forward an Africentric psychology project. [55] substantiates that despite a huge and growing number of Africans with impressive academic and research credentials, "indigenous scholarship of a kind to be considered truly original remains sporadic, in relative short supply, and essentially imitative of, or largely patterned after, contributions by Western scholars". The difficulty to evolve an appropriate psychology and contribute to disciplinary development is exacerbated by a contemporary hybrid cultural character, which does not exactly fit Africa into any antecedent evolutionary template.

The complexity betrays the simple-minded models and solutions that are applied to it, hence the misunderstanding and unrequited development in Afrique Noire. Faced with a science that is not sufficiently sensitive to their stark realities, dissatisfied but voiceless Africans have had to cope with their exasperation. Humanity deserves a unified science to which Africa's contribution could be a sociogenic lifecycle theory and the social ethos and cognition repertoire it exudes. The laudable efforts on evolving international psychology can learn from the humanistic psychology which the "political importance and humanity" of an iconic Nelson Mandela inspires. Questions lurk whether the endeavors in international psychology are geared towards a psychology that is inclusive of human diversity. To what extent are the efforts transcending proclivities to subordinate non-Western psychologies to Western scientific psychology? Western indigenous psychologies exist but why are they muted? Is there a postmodern project to evolve human psychology, inclusively conceived and taught?

COMPETING INTERESTS

Author has declared that no competing interests exist.

REFERENCES

1. Argenti N. Things that don't come by the road: Folktales, fosterage and memories of slavery in the Cameroon grassfields. Comparative Studies in Society and History. 2010;52(2):224-254.
2. Baloyi L. From teaching psychology in Africa to teaching African psychology: Challenges, myths and insights. Paper Presented at the 6th International Congress on Psychology Education (ICOPE 6), 1-5 August 2014, Northern Arizona University, Arizona, Flagstaff, USA; 2014.
3. Cohen L, Manion L, Morrison K. Research methods in education 7th Edtion, Routledge; 2011.
4. Dawes A. Africanisation of psychology: Identities and continents. Psychology in Society. 1998;23:3-16.
5. Dawson JLM. Traditional values and work efficiency in a West African mine labour force. Occupational Psychology. 1964;37: 209-218.
6. Dei GS. Rethinking the role of indigenous knowledges in the Academy The research network for new approaches to lifelong learning. NALL Working Paper. 2011;58.
7. Diop CA. Civilization or barbarism: An authentic anthropology (Translated by Y M Ngemi.) New York: Lawrence Hill; 1991.
8. Dussel E. Posmodernidad y transmodernidad: Diálogos con la filosofía de Gianni Vattimo. Puebla, México. Universidad Iberoamericana / Instituto de EstudiosSuperiores de Occidente; 2002.
9. Erny P. The child and his environment in Black Africa: An essay on traditional education. Oxford University Press: Nairobi, Hunt, P. An Introduction to Children's Literature, Oxford University Press: Oxford; 1981.
10. Fabes RA, Poulin RE, Eisenberg N, Madden-Derdich DA. The Coping with Children's Negative Emotions Scale (CCNES): Psychometric properties and relations with children's emotional competence. Marriage & Family Review. 2002;34(3-4):285-310.
11. Feldman RS. Development across the life span. (3rd Ed) Upper Saddle River, New Jersey; 2003.
12. Finnegan R. Oral poetry: Its nature, significance and social context. Bloomington and Indianapolis, IN: Indiana University Press; 1992.
13. Fortes M. The web of Kinship among the Tallensi. The second part of an analysis of the social structure of a Trans-Volta Tribe. Oxford University Press; 1957.
14. Harkness S, Super CM. The uses of cross-cultural research in child development. In G. J. Whitehurst & R Vasta (Eds.), Annals of Child Development. Greenwich, Connecticut: JAI Press.1987;4:209-244.
15. Harris JR. Where is the child's environment? A group socialization theory of development. Psychological Review. 1995;102:458–489.

16. Heckman JJ, Masterov DV. The productivity argument for investing in young children. Working Paper 5, Invest in Kids Working Groups, Committee for Economic Development; 2004.

17. Léopold Sédar Senghor. Léopold Sédar Senghoretl' Unionsoviétique: la Confrontation; Annexes; 1966.

18. Long W. On the Africanization of psychology. South African Journal of Psychology. 2016;46(4):429-431. DOI: 10.1177/0081246316650853

19. Mapara J. Indigenous knowledge systems in Zimbabwe: Juxtaposing postcolonial theory. The Journal of Pan African Studies. 2001;3(1).

20. Mapara J. Indigenous knowledge systems in Zimbabwe: Juxtaposing Postcolonial Theory. The Journal of Pan African Studies. 2001;3(1).

21. Matoane M. Why a psychology that is indigenous to Africa? From context, to meaning, to identity. Paper Presented at the 1st International Congress of Forum of African Psychology, 27-29 March 2014, Polokwane, Limpopo Province; 2014.

22. Mbiti John S. Introduction to African religion, second edition. Nairobi: East African Educational Publishers, Ltd; 1992.

23. Moll I. The paradox of African psychology. Paper Presented at the Wits School of Education Research Seminar, 18 September, Johannesburg; 2007.

24. Myers LJ. An Afrocentric worldview: Introduction to an optimal psychology. Dubuque, IA: Kendall-Hunt; 1988.

25. Nsamenang AB, Dawes A. Developmental psychology as political psychology in Sub-Saharan Africa: The challenges of Africanisation. Applied Psychology: An International Review. 1998;47(1):73-87.

26. Nsamenang AB. Human development in cultural context: A third world perspective. Newbury Park, C.A. Sage; 1992.

27. Nsamenang AB. An African social ontogeny: Review of A. Bame (Nsamenang 1992): Human development in cultural context. Cross-Cultural Psychology Bulletin. 1994;28(1):17-21.

28. Nsamenang AB. Human ontogenesis: An indigenous African view on development and intelligence. International Journal of Psychology. 2006;41:293-297.

29. Nsamenang AB. Cultures of early childhood care and education. In Fleer M, Hedegaard M, Tudge J, (Eds.). World Yearbook of Education 2009: Childhood studies and the impact of globalization: Policies and practices at global and local levels. New York: Routledge. www.Routledge.com/education. 2009;23-45.

30. Nsamenang AB. On Researching the Agency of Africa's Young Citizens: Issues, challenges and prospects for identity development. In D.T. Slaughter-Defoe (Ed.), Racial Stereotyping and child development. Contributions to Human Development. Basel: Switzerland: Karger. 2012;25:90-104.

31. Nsamenang AB, Tchombe MS. A hand book of African educational theories and practices. A generative teacher education curriculum; 2011.

32. Nsamenang AB. Educational development and knowledge flow: Local and global forces in human development in Africa. Higher Education Policy. 2005;18:275–288.

33. Nsamenang AB, Lamb ME. Socialization of Nso children in the Bamenda Grassfields of Northwest Cameroon. In P.M. Greenmailed and RR Cocking (Eds.), Cross-Cultural roots of minority child development. Hillsdale, NJ: Erlbaum; 1994.

34. Nyasani JM. The African psyche. Nairobi: University of Nairobi and Theological Printing Press Ltd; 1997.

35. Nyota S, Mapara J. Shona Traditional Children's Games and Play: Songs as Indigenous Ways of Knowing: Great Zimbabwe University; 2008.

36. Ogunmodede F. On the historical evolution of schools in African philosophy. Journal of Philosophy and Culture. 2006;1(2):80-106.

37. Owomoyela O. The African difference: Discourse on Africanity and the relativity of cultures. Johannesburg & New York: Witwatersrand University Press & Peter Lang; 1996.

38. Serpell R. An African social selfhood: Review of A. BameNsamenang (1992): Human development in cultural context. Cross-Cultural Psychology Bulletin. 1994;28:17–21.

39. Serpell R. An African social selfhood: Review of A. BameNsamenang (1992): Human development in cultural context. Cross-Cultural Psychology Bulletin. 1994;28:17–21.

40. Serpell R, Jere-Folotiya J. Developmental assessment, cultural context, gender and

schooling in Zambia. International Journal of Psychology. 2008;2:88–96.

41. Smith DH, Inkeles A. The om scale: A comparative socio-psychological measure of individual modernity. Sociometry. 1966;XXIX(4):353-377.

42. Tani ELukong. Integrating indigenous knowledge in Cameroon's formal education system: It's potential for contextual quality education. Published in the African Journal of Social Sciences. 2015;6(1). ISSN: 2410-3756 (Print)

43. Tani E. Lukong. Redefining Education 'the Need for sustainable development through innovative and creative learning'. International Journal of Trend in Scientific Research and Development (IJTSRD). 2017;1(6). ISSN: 2456-6470.
Retrieved from @ www.ijtsrd.com

44. Tani and Shey. African Psychology: An Endogenous Lifespan Development (African Epistemology, Cosmology and Ontology) ISBN: 978-3-659-81160-9 Benti Printer.

45. vanDyk GAJ, Nefale MC. The split-ego experience of Africans: Ubuntu therapy as a healing alternative. Journal of Psychotherapy Integration. 2005;15(1):48-66.

46. Woodhead M. Legal identity is conferred by birth registration. In L. Brooker and M. Woodhead (Eds.), Developing positive identities: Diversity and young children. Early Childhood in Focus. 2008;3:1-2.

47. Yovsi RD. An investigation of breastfeeding and mother-infant interactions in the face of cultural taboos and belief systems. The case of Nso and Fulani mothers and their infants of 3-5 months of age in Mbvem, Sub-division of the North-west province of Cameroon. Munster: Lit; 2003.

48. Yovsi R, Kartner J, Keller H, Lohaus A. Maternal interactional quality in two cultural environments: German middle-class and Cameroonian rural mothers. Journal of Cross-Cultural Psychology. 2009;40(4): 701-707.

49. Nsamenang AB. Origins and development of scientific psychology in Afrique Noire. Psychology: IUPsyS Global Resource. 2007;1-45.

50. Boreham C, Riddoch C. The physical activity, fitness and health of children. Journal of Sports Sciences. 2001;19(12): 915-929.

51. Flood G. The truth within: A history of inwardness in Christianity, Hinduism and Buddhism. OUP Oxford; 2013.

52. Adelowo A. African psychology: The psychological adjustment of African women living in New Zealand. Papers on Social Representations. 2015;24(1):6-10.

53. Bruner EM, Kirshenblatt-Gimblett B. Maasai on the lawn: Tourist realism in East Africa. Cultural Anthropology. 1994;9(4): 435-470.

54. Deme MK. Heroism and the supernatural in the African Epic: Toward a critical analysis. Journal of Black Studies. 2009;39(3):402-419.

55. Mihesuah DA, Wilson AC, (Eds.). Indigenizing the academy: Transforming scholarship and empowering communities. U of Nebraska Press; 2004.