
THE APPLICATION OF AFRICAN PSYCHOLOGY TO THE SOUTH AFRICAN CLINICAL CONTEXT: A SCOPING REVIEW

BRANDON GEORGE KAYAT
SUPERVISOR: PROFESSOR
DUNCAN CARTWRIGHT

SEPTEMBER 30, 2021

UNIVERSITY OF KWAZULU-NATAL, HOWARD COLLEGE
DISSERTATION FOR MA CLINICAL
PSYCHOLOGY



UNIVERSITY OF TM
KWAZULU-NATAL

INYUVESI
YAKWAZULU-NATALI

No Plagiarism Declaration

I, Brandon George Kayat, declare that

1. The research reported in this dissertation/thesis, except where otherwise indicated, is my original research.
2. This dissertation/thesis has not been submitted for any degree or examination at any other university.
3. This dissertation/thesis does not contain other persons' data, pictures, graphs or other information, unless specifically acknowledged as being sourced from other persons.
4. This dissertation/thesis does not contain other persons' writing, unless specifically acknowledged as being sourced from other researchers. Where other written sources have been quoted, then:
 - a. their words have been re-written, but the general information attributed to them has been referenced;
 - b. where their exact words have been used, their writing has been placed inside quotation marks, and referenced.
5. Where I have reproduced a publication of which I am author, co-author or editor, I have indicated in detail which part of the publication was actually written by myself alone and have fully referenced such publications.
6. This dissertation/thesis does not contain text, graphics or tables copied and pasted from the Internet, unless specifically acknowledged, and the source being detailed in the dissertation/thesis and in the References sections.

Signed: _____

A black rectangular box redacting the signature of the author.

ACKNOWLEDGEMENTS:

Stemming from the communal African spirit, it would be impossible for me to take full credit for this work. Several invaluable sources of strength, inspiration and guidance have served to be the hidden rudders that steered the vessel through significant storms.

Thank you to the Spirit which guides me and provides for my deepest yearnings for knowledge and growth. You have been at the heart of my instincts and motivation throughout life. I have been blessed to have landed on fertile African soil, taken root and blossomed. I have been created by this incredible country, the abundance of lessons and cultures by which I am inspired daily and welcomed by all my brothers and sisters. Ngiyabonga!

Thank you to my supervisor, Professor Duncan Cartwright, who empowered me and steered my waning focus at times, so to achieve the goal I set out for in 2020. You have been a source of strength and wisdom through my journey and growth in my career which endured the devastation of the COVID-19 pandemic. Your calm presence and abundant intelligence have been invaluable throughout two extremely difficult years, and I am grateful for such an anchor. A special mention to Mr Suntosh Pillay and Dr Thirusha Naidu who especially fanned the flames of my research and passion during my time being supervised by them.

To my beautiful family, you literally and figuratively helped me to walk again: from the grips of death towards my successes. To my parents, you have never stopped believing in me or my ability. You have supported me every step of the way without complaint, patiently waiting for me to reach my potential. My father's words rung out in my head through many difficult challenges along the way: "Do not underestimate the power of your mind - you can be anything you wish to". To those

who believed in me before I could - To the VPs, the James's the Abiets and the Issas, among many others, thank you.

To David James, you have made all this possible with your selflessness and trusting nature. I will never forget the sacrifices you made to help get me, a stranger at the time, to this point. I am forever grateful.

Finally, my dearest Mandy, you have been there every step of the way, even when I was broken from the accident. You put up with the long nights, the high stress and the last-minute cancelled plans with a smile on your face and the warmest heart I have ever known. Your loving and exceptional spirit is beyond all understanding, knowing no limits or boundaries. I am truly grateful every day for your presence in my life. I love you and can never fully express my gratitude for helping me get through these two years.

To all of you, as well as the greater context that helped shape me and my research, this success is ours to share. I hope this small contribution can help empower our beautiful South Africa of which we are all blessed to be in.

“The best way to find out whether you’re on the right path?
Stop looking at the path.”

–Marcus Buckingham

Table of Contents

No Plagiarism Declaration	1
ACKNOWLEDGEMENTS:	2
Abstract	8
Chapter 1: Background and Outlining the Research Problem.....	10
Introduction.....	10
Chapter 2: Literature Review.....	13
Introduction.....	13
Definitions of African Psychology.....	14
Relevance of African Psychology.....	16
Oppression of the Apartheid Government.....	17
Black Psychology.....	18
Multicultural Psychology	18
Indigenous Psychology.....	19
Theoretical Framework: Holism	20
Relevant Concepts for African Psychology.....	21
Current Applications of African Psychology	23
Epistemological Clash or Integration?	26
A Departure from the Tried and Tested	29
Operationalisation and Training	31
Chapter 3: Methodology.....	35
Introduction of the Theory.....	35
Stage 1: Identification of the Research Question.....	35
Stage 2: Identification of the relevant literature.....	35
Stage 3: Study selection.....	36
Stage 4: Charting the data.....	37
Stage 5: Collating, summarising, and reporting the results	40
Stage 6: Conducting a consultation exercise	40
Maintaining the Trustworthiness of the Study.....	41
Chapter 4: Results	44
Introduction.....	44
Literature Search	44

Terms Synonymous with African Psychology	46
Operational Definitions of African Psychology.....	48
Applications of African Psychology to the Clinical Setting.....	49
Specific Areas of Importance for African Psychology Highlighted	53
Chapter 5: Discussion	57
Introduction.....	57
Definition Problems	58
Epistemological Problems	60
Participatory Action Research	63
Existing Applications of African Psychology.....	64
A Uniquely African Psychology	67
Collaboration with Traditional Healers	71
Advocating for Social Policy	76
Identifying Power Imbalances	76
A Need for Development of African Psychology: emerging tensions and obstacles	77
Departing from Mainstream Psychology.....	79
Global Developments of Indigenous Psychology.....	81
The Clinical Application of African Psychology in South Africa	84
Chapter 6: Concluding Remarks.....	88
Introduction.....	88
Conclusion	88
Recommendations for South African Psychology.....	90
Strengths and Limitations of the Study	93
References	95
Appendices	104
Appendix A: Glossary of Terms	104
Appendix B: Coding Table.....	106
Appendix C: References Included and Fully Coded.....	108
Appendix D: Ethical Clearance	114
Appendix E: Turnitin Results	115

Abstract

This scoping review identifies research on the existing applications of African Psychology to the clinical context in South Africa. This scoping review endorsed the methodology of Arksey and O'Malley (2005) in terms of their six stages of conducting a scoping review. These were identified as the identification of the research question, the identification of literature relevant to this question, the selection of studies through a thorough inclusion and exclusion of sources, the charting of the data, the collection, summarising and reporting of the data and the conducting of a consultation exercise; these were applied accordingly, resulting in 76 sources that were analysed to identify the existing applications, relevant concepts and significant challenges facing African Psychology.

Pre-existing applications were observed to include implicit or explicit applications or extensions from African Psychology, adaptations to mainstream models, and the development of unique models endorsing concepts specific to African Psychology (such as *uBuntu therapy* and *Swa Moya*), and the collaboration of psychologists with traditional healers, participatory action research, community psychology as well as initiatives in the training of psychologists were also evident. Concepts such as *uBuntu*, *Badimo*, *uMvelinqanqi*, traditional healers and rituals had the highest prevalence in sources embracing African Psychology. In terms of the challenges, multiple definitions and conceptualisations of African Psychology present problems for the standardisation of any particular African Psychology model or framework. Secondly, there exists several epistemological and ontological differences between African and mainstream psychology. This creates a concern for the empirical testing of proposed African Psychology applications in terms

of their effectiveness as well as their standardisation. The study found that there remain large gaps in the application of African Psychology to the clinical context, despite the growing interest in African Psychology in South Africa.

Chapter 1: Background and Outlining the Research Problem

Introduction

Since the advent of democratic South Africa, many steps have been taken to embrace and liberate the multitude of South African cultural beliefs and worldviews that were oppressed during the Apartheid regime. In many ways, African Psychology represents a psychology that has been part of this liberation. African Psychology, as a concept, has many different connotations associated with it. One connotation involves definitions that adopt a more critical or anti-colonial stance. Some define it as the incorporation of African cultural worldviews and beliefs into the mainstream psychology framework, while others define it as any psychology that is practiced in Africa (Nwoye A. , 2015). Overall, African Psychology is a term rich in meaning across different academic vantage points.

This study aims to investigate how the concept of African Psychology is applied to the South African clinical context in terms practices within all spheres of the healthcare sectors. Pre-existing applications as well as theoretical applications are the topic of interest. The study aims to map out the literature available on practical applications of African Psychology in South Africa since the end of the Apartheid regime in 1994. For this purpose, a scoping review methodology was selected for this study. Gaps in the literature will be identified to better inform and recommend further studies in this field. This is relevant and valuable within contemporary South Africa in the genesis of the many movements calling for equality, compensation and healing from the oppression of the Apartheid. Contemporary South African areas of interest include a call to decolonise the sciences campaign – this appears to be a transdisciplinary call. Overall, there is a call to make the

mainstream Psychology practiced in South Africa more relevant to its diverse population. This involves fostering a spirit of relevance within Psychological assessment, intervention and policy within South Africa.

African Psychology is the extension of such an agenda to the mental healthcare field. This concept has been the topic of discourse for many scholars. Many exceptional academic minds have brought attention and urgency to the development of this concept, such as Professor Noel Chabani Manganyi (1991), Kopano Ratele (2016) and Augustine Nwoye (2015). While such conceptual development is significant, the extensions to African Psychology praxis appear somewhat limited at present. For this reason, it is important to identify the particular ways that the concept has been successfully applied to the South African context in order to interrogate these issues further.

The study addresses this topic by answering several questions. Firstly, what are the main concepts in African Psychology that are applied to the South African clinical setting? The identification, as well as application, of several fundamental concepts from the African worldview are paramount to this study, including elements that are fundamental to practice African Psychology in South Africa. Secondly, what are the current clinical applications of African Psychology in South Africa? Both pre-existing applications as well as theoretical applications are identified and discussed. This includes the way in which the aforementioned concepts are used and applied to the clinical setting. Finally, what are the main challenges encountered in applying African Psychology to the clinical context? These three questions serve to address the main aim of this study.

The study starts by mapping out pertinent literature in order to contextualise and isolate the main issues relevant to the field of African Psychology. Following this, the methodology is discussed in terms of Arksey and O'Malley's (2005) framework for scoping reviews, as well as ensuring the trustworthiness of this methodology. The results of the scoping review are then collated and reported, followed by an in-depth discussion of these findings. For any clarification of terms or other areas of this study, please refer to the Appendix A at the end of this study.

Chapter 2: Literature Review

Introduction

South African culture has always been complicated and dynamic. The diversity of the South African people can be likened to a pallet of culturally rich colours, interacting together to create tones and blends never seen anywhere else. The country, appropriately termed ‘the Rainbow Nation’, is home to all on this cultural spectrum. According to Statistics South Africa (2020), the country comprises 58.78 million people across 11 official languages and several diverse cultural groups: Zulu, Xhosa, Ndebele, Sepedi, Venda, Tswana, Southern Sotho, Siswati, Tsonga, British, European, Afrikaans, Muslim and Hindu, to name but a few of the main ones. According to Statistics South Africa (2020), the isiZulu group is the largest group, comprising 25.3% of the population.

With South Africa being so diverse and complex, then it follows that the infrastructure of South African psychology and mental health care should be catering for this and should not be informed predominantly by Western influences, as it currently stands. One alternative proposed here is the widespread adoption of African Psychology to address the particular needs of the South African people. This research study aims to identify core concepts and to address the extent to which South Africa has progressed in applying ideas associated with African Psychology to the clinical context. This review aims to address the broad question: what volume of knowledge exists on the practical applications of African Psychology within the South African clinical setting? This scoping study attempts to map out the literature, address gaps in knowledge within this topic and propose areas for further research to fully understand how to identify and apply various concepts relevant to African Psychology which have yet to be reviewed in the field of South African psychology.

Definitions of African Psychology

One of the earliest and original definitions of African Psychology is as follows: “African Psychology is defined by a system of knowledge (philosophy, definitions, concepts, models, procedures and practise) concerning the nature of the social universe from the perspective of African Cosmology...the uncovering, articulation, operationalisation and application of the principles of the African reality structure relative to psychological phenomena” (Baldwin, 1986, p. 243). This definition brings to light how the ontology and epistemology of this diverse population affect psychological structures through deeply embedded cultural and spiritual beliefs.

Nwoye (2014, p.57) defines African Psychology from a more critical standpoint, stating that it is “...the systematic and informed study of the complexities of human mental life, culture and experience in the pre- and post-colonial African world”. He furthermore refers to African Psychology stating that it serves to fill “the gaps and absences created by the mainstream psychology’s limited understanding of the human condition and the life of the mind in Africa” (2014, p. 58). This definition highlights the utility that African Psychology holds as a critical lens through which to analyse a country emerging from complex socio-political oppression and the resulting inequality.

Freeman (2018) states:

African psychology encompasses the view that the primary causes of the perceptions, experience, and actions of individuals arise from subjectivity or the internal structures, processes, and operations of individuals, or from their sociocultural or spiritual background. Explanations for behaviour, thought, and experience in the African context are

sought from within and outside the ‘perimeter of the natural self’.

This definition highlights the personal, dynamic and metaphysical element of mental health illuminated by African Psychology. It highlights the subjective nature of reality and how this influences the process of knowing and making sense of the world. It is interesting to note the polarity of this subjective reality with the objective reality proposed by Western Psychology. (p. 324)

Kopano Ratele (2016) expands on the broad nature of African Psychology by suggesting four different understandings that constitute the concept of African Psychology. The first is *Psychology in Africa* which is Western or mainstream psychology practised in the context of Africa. The second is *Cultural African Psychology*, which refers to the use of psychology to organise the worldviews, philosophies, beliefs, cultural and spiritual factors for people, influencing their lives. This use of the term African Psychology is one of the most popular attributions when discussing African or associated psychologies within the literature (Baldwin, 1986; Nwoye, 2015; Jamison, 2018; Beukes, 2012; Baloyi & Ramose, 2016). He further elaborates on the third definition, which is *Critical African Psychology*. This definition involves understanding and emphasising the role of oppressive structures, powers and privileges that manifest in African society and their people (Arumugam, 2001; Stevens, 2017; Nwoye, 2014). Finally, the fourth understanding of African Psychology identified by Ratele is *Psychological African Studies* refers to psychology as a science that studies Africa and its people, contributing to the global wealth of psychological knowledge. These different understandings work together to create a comprehensive basis for engaging with this broad and complex topic. These diverse definitions highlight the difficulty in applying African

Psychology: it is a broad topic which is understood differently by various parties which complicates standardisation in a clinical setting.

Relevance of African Psychology

African Psychology has been gaining interest in South Africa as a field of study since its origin in the Nile Valley (Mkhize, 2021). As a country that experienced not only colonialism, but the oppression of Apartheid, a call is echoed for psychology to improve the relevance for the population it strives to understand and treat. There exists an academic arrogance within the Western or Eurocentric paradigm of psychology which Baloyi and Ramose (2016, p.30) state: "...is based on a defective claim to rationality, objectivity and universality". The result is that African countries are utilising knowledge systems that are not representative of their lived realities (Segalo & Cakata, 2017). Segalo and Cakata refer to the *inferiorisation* of African knowledge systems and cultures by the dominant Western counterpart, stating that there exists a perceived sense of elitism and authority towards alternative knowledge systems as well as what is deemed legitimate knowledge. This is consistent with the colonial era enforcing ideas from the country of origin onto colonised countries. This Western-dominant psychology has been criticised by African scholars for not embodying cross-cultural relevance and being culturally inflexible (Howell & Macleod, 2013). Such a view is referred to as *epistemic disobedience* according to Nwoye (2020). *Epistemic disobedience* refers to the disagreement with Western Psychology's claim that the positivist methodology is the only manner in which to systematically develop psychology as a study. Nwoye claims African Psychology poses a viable solution to counter this cultural rigidity within psychology in South Africa.

A study illuminating the need for the application of African Psychology to the clinical setting is presented by Van Dyk and Nefale (2005). They point out that disjunction in traditional and Western sensibilities has profound effects. The *split-ego experience* is introduced as a concept pertaining to both African psychotherapists as well as African patients. It is defined as being

“characterised by high levels of anxiety and resistance; fear of rejection; intense conflict between ambivalent feelings of loyalty and disloyalty, trust and distrust, group cohesion and separation–individuation need; and diffused versus rigid group borders about psychotherapy and the traditional community” (Van Dyk & Nefale , 2005, p. 49).

Both African therapists and clients experience this when providing and engaging in Western-dominant treatment. Patients may feel anxious and resistant to receiving treatment that is not traditionally recognised, in some way perceiving this to be betraying their culture and spirituality. Similarly, psychologists may feel resistant to provide such treatment to their patients as it is incongruent with their traditional and spiritual practices. In this way, compliance and effectiveness of Western therapy in current South African health care is questioned, calling for a more suitable and culturally flexible alternative such as African Psychology.

Oppression of the Apartheid Government

The pervasive effects of the Apartheid era in terms of the socioeconomic inequality as well as other social problems are also salient factors that call for address. According to Kagee (2014), psychologists in South Africa fulfil a crucial role in addressing problems facing greater society. Such problems can only be fully comprehended and confronted once understood within the diverse contextual conditions in which they exist. African Psychology is one such lens to holistically and

critically comprehend such social phenomena to effectively tackle them. This has become increasingly important in South Africa where psychologists are criticised for not using the scope of their profession to tackle the historical oppression, particularly the effects of Apartheid. Dawes (1998) states: "...the psychological profession was rightly castigated for its apolitical silence, and for not bringing its intellectual resources to bear on the Psychology of oppression in South Africa (p.4)." This has placed a greater expectation on psychologists to address the effects of these injustices that were not sufficiently tackled during or following the Apartheid era.

Black Psychology

A similar movement in proximity with African Psychology is that of Black Psychology. The term Black Psychology was coined in 1970 by Joseph White and was propagated by Wade Nobles and Na'im Akbar (DeFreitas, 2019). As Maulana Karenga (1993, p.21) explains that this is "a discipline which not only studies the behaviour of Black persons but seeks to transform such individuals into 'the self-conscious agents of their own mental and political liberation'". Both African Psychology and Black Psychology share a focus on the impact of particular cultural dynamics upon the human psyche, however Black Psychology does so from the perspective of American society and is not embedded within the African cultures as African Psychology is. While Black Psychology does have some relevance for African Psychology, it would be counterintuitive to borrow too heavily from a discipline that originated in Western society.

Multicultural Psychology

An important movement in global psychology toward the end of the 19th century has been that of Multicultural Psychology or multiculturalism. As Johnston (2015) explains, in response to

globalisation and the resulting cultural diversification within countries, multiculturalism has been a significant remedy for psychology. Pederson (2001, p.18) calls for a global paradigm shift towards multiculturalism as an addition to the theories of psychodynamism, humanism and behaviourism, placing it as the “fourth force” within psychology. Multiculturalism is explained by the American Psychological Association (2021) as a psychology that systematically studies the effects of culture on behavioural, affective and cognitive systems. Furthermore, it considers the individual in terms of intrapsychic and extrapsychic forces that shape their mental processes. It is applicable both to the training and practice of psychologists.

Multicultural Psychology overlaps with African Psychology in its sensitivity to culture-specific factors influencing mental health and mental health services. Ratele’s (2016) definition of Cultural African Psychology and Critical African Psychology aligns with Multicultural Psychology for these reasons. African Psychology, however, also includes other aspects such as Psychological African Studies and Psychology in Africa that are not as congruent with multiculturalism. African Psychology, in other words, is an extension of Multicultural Psychology specific to Africa and presents with further applications beyond the multicultural scope.

Indigenous Psychology

Another prominent global movement that is gaining momentum, is that of Indigenous Psychology. African Psychology can be seen as an Indigenous Psychology from the continent of Africa. According to Allwood and Berry (2006, p.244): “the Indigenous Psychology approach can be characterized as attempts by researchers in mostly non-Western societies and cultures to develop

a psychological science that more closely reflects their own social and cultural premises”. They explain that Indigenous Psychology is unique when compared to Multicultural Psychology, in that efforts include using self-determination and the resources of its population to develop its own psychological discipline. The latter, on the other hand, attempts to tailor Western Psychology approaches to reflect a cultural dimension. In this way, Indigenous Psychology is similar to African Psychology in that it acknowledges the utility of knowledge systems and tools inherent in cultural groups to approach the mental health problems of those groups. As African Psychology still appears to be in its theoretical infancy, the deviations from Indigenous Psychology are not yet clear. At present, it appears that there is a prominent conceptual overlap between Indigenous Psychology and African Psychology. In summary, there have been similar movements in global literature and practice to that of African Psychology.

Theoretical Framework: Holism

All of the above definitions highlight the importance of taking culture and other contextual factors into account in assessment and treatment. Collectively, the different definitions all acknowledge mental health as a cumulative sum of many different influences and not exclusively one specific element. Such a perspective has deep ties to the theory of holism. Holism, according to the American Psychological Association (2021, para. 1), is:

Any approach or theory holding that a system or organism is a coherent, unified whole that cannot be fully explained in terms of individual parts or characteristics. The system or organism may have properties as a complete entity or phenomenon in addition to those of its parts. Thus, an analysis or understanding of the parts does not provide an understanding of the whole.

When applied to the case of psychology, the psychologist or mental health professional should consider all factors in treating the mental health of a patient. Holism posits that a focus merely on an imbalance of neurotransmitters in mental illness, for example, would limit the potential of successful management or treatment for the patient. When juxtaposed with African Psychology, both approaches highlight a profound emphasis on the contextual elements in conceptualising and treating the mental health needs of South African patients. As such, holism is a suitable theory to frame this study.

Relevant Concepts for African Psychology

Other relevant concepts have been linked to African Psychology in the academic field. As indicated above, terms synonymous with, or that overlap with African Psychology are Black Psychology (Jamison, 2018; Baldwin, 1986; Stevens, 2015), Indigenous Psychology (Paredes-Canilao, Babaran-Diaz, Florendo, Salinas-Ramos, & Mendoza, 2015; Beukes, 2012), as well as African-centred or Africentric Psychology (Ratele, 2016; Nwoye, 2015; Carroll, 2010; Carroll, 2014). Furthermore, concepts that embrace similar principles to African Psychology can be found in Critical Psychology (Kagee, Naidoo, & Van Wyk, 2003; Kagee, 2014, Palmary & Barnes, 2015), Liberation Psychology (Adams & Salter, 2007; Burton & Gómez Ordóñez, 2015; Arumugam, 2001), Decolonising Psychology (Baloyi & Ramose, 2016; Stevens, 2017), Community Psychology (Pillay J., 2006; Fryer & Fox, 2015) as well as Emancipatory Psychology (Paredes-Canilao, Babaran-Diaz, Florendo, Salinas-Ramos, & Mendoza, 2015). How these terms will be incorporated and investigated further will be explored in the methodology section.

There are many different concepts, interventions and worldviews linked to African Psychology across the literature. These can be loosely categorised under the terms *Knowledge of Culture*, *Indigenous Knowledge* and *Indigenous Therapeutic Interventions* (Beukes, 2012). These form umbrella terms for concepts related to the practical application of African Psychology in the clinical setting and are pertinent to this study. Beukes identifies these terms as housing specific application-related concepts namely: the oral tradition (stories, folklore, proverbs, metaphors), rituals (visiting graves and slaughtering animals), games in childhood (*masekitlana*), music and the notion of *uBuntu*. These are examples of African Psychology concepts used in treating mental health in youth, several of which are applicable in adulthood. Oral tradition refers to the channels through which knowledge is disseminated in many South African cultures – a manner in which to provide psychoeducation, for instance. The game of *masekitlana* – the knocking of notches into wood while discussing problems – according to Beukes, is invaluable as a cathartic experience in children dealing with their mental distress, finding coping mechanisms and communicating their emotional needs. *uBuntu* as a concept represents the African spirit of oneness, community, the collective in the spirit of co-operation (Van Dyk & Nefale, 2005). These are concepts associated with interventions that embrace African Psychology.

Baloyi (2016) identifies concepts that have deep ontological and epistemological roots in African Psychology, including the concepts of *moya* (the spirits or ‘life forces’ shaping human behaviour), *Ngaka/Nyanga* (those chosen as intermediaries between the ‘positive life forces’ and the community), *uMvelinqangi* (the concept of God that is necessary for understanding mental illness) and *Badimo* (those who have passed away but still influence the behaviours and lives of living

communities). These are concepts pertinent to any study addressing African Psychology and the application of its interventions to clinical settings.

Current Applications of African Psychology

There are a number of applications of African Psychology to clinical settings. A study by Beukes (2012) addresses the role that the above concepts play in the treatment of children who have experienced trauma. She delineates the role that rituals, games and music; for example, play in the treatment of mental illness in such individuals. A more explicit example of the marriage between Western and African Psychology is *uBuntu therapy*. Nefale and Van Dyk (2003) propose a model that incorporates the *uBuntu* concept into pre-existing psychotherapeutic interventions. They suggest that it represents the notion that *one cannot be human without the other*. This spirit of compassion, community, co-operation and sharing determines the lifestyle and identity of most South African communities. In this way, *uBuntu therapy* imbues South African therapy with these principles and values to remedy the aforementioned *split-ego experience*. This is evidence of the progressive steps South African psychology is taking. There still appears to be limited research on the success and critiques of *uBuntu therapy*. A scoping review to explore the available knowledge on such applications as well as the critiques is necessary. These serve as examples of African Psychology therapies as a clinical application.

Another clinical application involves the use of psychometric design and administration. Mkhize (2020) emphasises the importance of developing assessment tools specific to African Psychology to better assess differing worldviews and approaches as is characteristic of the African Psychology

epistemology. Examples such as the World-View Opinionnaire, the Africentric Sentence Completion Test, Africentric Home Environment Inventory, the Belief Systems Analysis Scale the Communalism Scale, the Africultural Coping Systems Inventory and the Africentrism Scale are but a few of the tests available (Jamison, 2018). Such tests are evidence for the concept of psychometrics in Western Psychology assimilating the critical concepts of African Psychology mentioned earlier. Viljoen, Levett, and Tredoux (1994) highlight further the importance of gaining reliable information of normative groups of the *Bender Gestalt* test for South African populations to avoid inaccurate inferences in practice. This is another critical manner in which Western psychometrics need adaptation for the South African setting. In this way, assessment of clients is made culturally sensitive and thus more effective in the clinical setting in South Africa (Jamison, 2018).

A further clinical application involves the training and supervision surrounding African Psychology interventions aimed at the grassroot level using indigenous resources. The Zululand Mental Health Community Psychology Program has remained a crucial example of the fusion of mainstream and African Psychology since 1993 (Edwards, 1999). Edwards describes this initiative as a collaboration between the University of Zululand and other Zululand community centres. The University provided the 6-month accredited training and supervision of the internship of clinical psychologists and was financed by the Zululand Mental Health Society. This programme birthed the specific therapeutic services embracing African Psychology as well as contributed to the community. It also served the curriculum development of Community Psychology at the University – a pioneer Doctoral degree in South Africa in this field. This embraces the pre-existing

healthcare structures and integrates them with African Psychology to provide a more South African-relevant healthcare service.

While there is evidence of applications of African Psychology, many professionals find it insufficient. Suntosh Pillay (2017) echoes this sentiment in suggesting that South African psychology is not adequately progressive yet in the marrying of current health care structures with an African approach. The challenge, he proposes, is for South African psychology to be made into a critical psychology that analyses more accurately these aforementioned socio-political factors and engages them within the clinical context. Pillay advocates for the Africanisation and decolonisation of current South African psychology. He suggests that this would aim to fill the void in terms of getting African people to thoroughly think about their mental health and comply with current mental health services. Such a view emphasises another challenge for the clinical application of African Psychology worth investigating through a scoping review: the adoption of such a critical and introspective stance when working with clients from an African setting or cultural worldview (Stevens, 2015; Knight, 2013; Kagee, 2014).

This challenge, if answered, has the potential to transform current dominant Western models into something that matches the African context more suitably. This is necessary, as Wilson (1993) illuminates that diagnosing or labelling patients within an unequal and unjust society risks perpetuating the historical repression of Afrocentric views instead of actually helping the client. This is the case in South Africa where colonial oppression has marginalised indigenous ideologies, needs and ways of being linked to the essence of what it means to be African (Pillay, 2017). These

complexities occur in the clinical setting where, transference and counter-transference between a white therapist treating a Zulu patient, for example, may be at play (Knight, 2013). These complexities are as a result of a hostile socio-political context and history and must be handled professionally. He suggests that this is a factor that impairs work in the clinical field. In this way, during personal communications, Professor Stevens (2020) emphasised the need for African Psychology to enter into and be omnipresent within the therapeutic setting: not necessarily in overt techniques and interventions, but more implicitly in the approach of the therapist in the clinical setting. This subtle, more implicit application of African Psychology, will be investigated further across the literature (Myers, 1981; Hickson & Christie, 1989; Carroll, 2014).

Epistemological Clash or Integration?

There has been a call for a more context-sensitive and holistic African Psychology in South Africa, as the epistemology of African Psychology is remarkably contrasted to Western Psychology (Nwoye, 2015). Nwoye illuminates the role that myths, observations, narratives, proverbs, oral tradition between generations, revelations, dialogues and metaphors play in the knowledge-seeking and formation of knowledge in African Psychology. These are not as tangible, 'factual' or manifest as in Western Psychology. Nwoye explains that while African Psychology also relies on rational logic like Western Psychology, it depends on *Ti'bi-t'ire* logic in contrast to Aristotelian binary logic. Binary logic is either-or logic: a fact can only be one of two things with no middle ground. The *Ti'bi-t'ire* logic, according to Nwoye (2015), emphasises contextual information which can be a matter of degree, enunciating the middle ground distinctly. A similar notion is posited by Mkhize (2020) in referring to a *di-unital* logic. This logic deduces that the concepts coexist with their opposites in that one cannot exist without the polarised concept. This logic is

characteristic of an inclusive epistemology that accepts more than one way of knowing and more than one 'truth'. This is one of the most prominent disparities between African Psychology and Western Psychology.

A study by Carroll (2014) reinforces this epistemological distinction between the two schools of psychology. African epistemology acknowledges knowledge that can be acquired beyond what the five senses can detect, whereas the scientific and empirical mainstream paradigm above is a contrast to this. This presents another crucial challenge for the application and study of African Psychology which aims to be scientifically comprehensive much like Western Psychology, but it does not abide by the same binary logic of this predecessor. The departure from Western epistemology appears to present a challenge for the empirical verification and standardisation of African Psychology interventions and techniques. A suitable alternative for the scientific rigour of Western epistemology is as yet undetermined in attempting to validate, legitimise and operationalise African Psychology applications.

This challenge is observed throughout the academic community in appreciating African Psychology as an equal to modern psychology when the epistemological backbone is polarised to that of the sciences. Some scholars maintain that African Psychology, as a novel and epistemologically unique psychology, should exist as a separate entity from its Western counterpart. Baloyi (2016) and Nsamenang (1995) suggest that African Psychology should develop the methodologies, frameworks, tools, theories, concepts and principles that are unique and novel to African Psychology. In doing so, African Psychologists would abandon all Western

or Euro-centric mainstream psychology theoretical grounding and start with a proverbial ‘clean slate’.

Moll (2007) cautions against such an explicit and callous differentiation from Western Psychology arguing that in trying to define the ‘African mind’ as a distinct and unique subject from the global observations, it is in danger of reversing the ethnocentrism of Western Psychology that it aims to rectify. In other words, it may become ethnocentric itself towards the position of the African mind and cause *otherness*. This suggests that a focus on the unique African mind may be seen as different to the norm or limited to mere folk law, exempt from the laws of biology and physiology. He cautions against this polarised movement, stating that it may do more harm to African Psychology than benefit. A parallel perspective by Nwoye (2017) elucidates the value of postcolonial and critical analysis for African Psychology. He states that not only is it necessary to critically analyse Western Psychology, but maladaptive practices and beliefs within the African Psychology field similarly need to be analysed. Furthermore, he states that a balance of both Western and African Psychologies are needed within our academic and clinical applications. Nwoye (2015), in another source, states that African Psychology should not aim to displace Western Psychology in this regard. Instead, the challenge is to improve and adapt the Western-dominant South African psychology structures to honour the rich diversity of the African people. The successful weaving of Euro-American with African Psychology is a further challenge that requires exploration (Adams & Salter, 2007; Stevens, 2015). Both Nwoye and Moll caution against an over-zealous idealisation of African Psychology devoid of critical appraisal.

Other scholars maintain that African Psychology can and should exist as an application and extension of Western Psychology. Astrid Berg (2003), for example, elucidates the similarities between Jungian Psychology and African Psychology with specific reference to the role of the ancestors in mental well-being. Rather than alienate the pre-existing academic psychological foundations developed, such scholars argue that African Psychology should use the commonalities with Western Psychology approaches to integrate the two polarities and improve the relevance of psychology practiced in the clinical context. Berg explains such commonalities in terms of the conceptual intersection of Jung's *collective unconscious* and African Psychology's role of the ancestors in mental health. Both highlight the importance of the collective psyche in understanding the mental health of the individual. Similarly, Vogel (2009) suggests that the two epistemological approaches can work in tandem despite the differences. He identifies conceptual overlaps between the modalities of Western Psychology and African Psychology. Such integrative approaches reject African Psychology as merely a unilateral movement or an isolated field of study and seek rather to use their nodes of similarity to develop and enrich psychology as a discipline.

A Departure from the Tried and Tested

This 'epistemological middle-ground' is echoed by Jamison (2018) in suggesting that these difficulties are attributed to trying to contribute to the global psychology information database without the empirical lens of Western Psychology. He posits that the challenge for African Psychology is around developing valid and reliable tools to implement within the therapeutic setting. Western Psychology exhibits a history of using empirical science to analyse the efficacy and success of tests and interventions. The Western system, as a historical entity in Africa, has been criticised as being primarily irrelevant for the African people, as explained above. The fatal

error, as illustrated by Kagee (2014), is when this critique is extended to the empirical tradition of mainstream social sciences. He explains that psychology has a need to fulfil for the country: researching and informing social policy and interventions such as generating Africentric psychometric tests. Empirical data is required in this role to prove hypotheses or the effectiveness of interventions in order to secure government funding. Government funding requires evidence-based effectiveness to ensure the highest chance of success before procuring the necessary resources for implementation. African Psychology, however, as Kagee argues, has come to group the empirical epistemological tradition under mainstream psychology or a 'Western umbrella'. Kagee explains that scientific and empirical studies have been regarded as traditional, conservative and maintaining the oppressive status quo of a faulty Western system imposed upon an African backdrop. For this reason, the need for quantitative and qualitative studies, among others, are crucial in the social sciences, especially for enacting the social and health policy changes that South Africa needs to address the diversity of problems it faces. Similarly, if African Psychology wishes to be legitimised, recognised and respected globally, it requires a backing of evidence and results which is characteristic of the Western framework it is simultaneously trying to escape. For this reason, Kagee suggests maintaining empirical science within the framework of African Psychology without regressing into the mainstream framework. Semaj (1996) calls for all those in the African social sciences "to integrate knowledge gained by the interplay of reason and experimentation with knowledge gained by experience, inspiration, and revelation" (p. 200). He sums this up in suggesting the challenge of African-centred scientists is the marrying of the intuitive and scientific models. This is another of the main tensions within the discussion of African Psychology: a need to investigate the available empirical studies regarding the interventions, effectiveness, efficacy, reliability and validity of proposed and existing interventions and

assessments (Biesheuvel, 1958; Kagee, 2014; Jamison 2018; Nwoye 2015).

Operationalisation and Training

In order to apply African Psychology professionally and consistently to the clinical context, some sense of effectiveness testing, research and operationalisation of techniques and methodologies is required. One of the most prominent tensions, however, is in the operationalising of African Psychology as it may contradict its dynamic and dialogical epistemology. It could be argued that, in the face of this dynamic epistemology, the imposition of a static and fixed definition and application of African Psychology would undermine the very nature of African Psychology, however to avoid any consistency and operationalised practice would see African Psychology succumb to disorganisation and chaos within the clinical context, as alluded to by Bojuwoye and Sodi (2010). The dissemination of knowledge that is not tested according to scientific rigour, operationalised or regulated, remains a primary challenge within the field of African Psychology.

If this knowledge and practice can become manifest, the teaching of such principles and practices become the next point of focus. Training is a crucial aspect to consider when considering epistemological and methodological shifts. How the next generations of psychologists will be equipped to propagate and deal with such theoretical conundrums poses a fruitful challenge. Mkhize (2020) highlights the importance of building uniquely African theories of prominent psychological areas of interest, such as abnormal development and intellectual functioning, so that they may be developed and taught to trainee psychologists. He furthermore highlights the importance of language for teaching and research within the African paradigm in universities and

other educational institutions. This represents another tension and challenge for the field of African Psychology, calling for the need of a scoping review to map out the available research in the training of African Psychology trainees (Hickson & Christie, 1989; Beukes, 2012; Stevens, 2015; Long, Eagle, & Stevens, 2015; Edwards, 1999; Pillay J., 2006; Baloyi & Ramose, 2016).

In scanning the literature available on African Psychology, it was observed that there is no scoping review conducted to map out this field. A scoping review is an ideal methodology for mapping out the existing literature on a niche and underdeveloped field. Through a review of the relevant literature, already there is noted contention between many different professionals' standpoints toward African Psychology. It would be of benefit to map out all of these different perspectives and available research for a field which has been shown to be of paramount importance to a country still rife with artefacts and wounds from the colonial era. Only one scoping review by Macleod and Howell (2013) was observed in the literature search. This mapped out the available published research within the *South African Journal of Psychology* in terms of its relevance for South Africa and its specific social issues from 2007 until mid-2012. This was a follow-up study stemming from the 2004 situational analysis by Macleod (2004). Both papers suggest that while South Africa has progressed in terms of the relevance of its psychology in terms of published works, it still is far from where it can be to meet the demands of the country. Macleod (2004) proposes that published works need to address adequate theoretical development of South African psychology from a critical vantage point; an adaptation of research approaches and topics to the unique South African issues; an inclusion of all South African people in studies especially the neglected, poverty-stricken groups; as well as research collaboration with countries facing similar challenges (such as

South and Central America). African Psychology (as it is conceptualised thus far), might offer a tailor-made solution for such recommendations, especially with regard to the manner in which research is understood and undertaken. Macleod and Howell (2013) identify several important findings from their research. Firstly, they stress that both traditional topics and unique social issues need equal attention within published works within South Africa. Secondly, they suggest that there is a bias that exists in prestigious South African journals, favouring research and publications from developed countries within the northern hemisphere. These findings highlight the importance of developing research practices in South Africa that can hold the same authority and esteem by the global audience, as this would greatly improve the funding and international collaboration for South African research. Overall, these studies also reinforce the need for a more relevant psychology for South African published works and research. In terms of clinical application particularly, the present dissertation was motivated by the observation that no research was found that clearly maps the development of an African Psychology praxis within South Africa.

In summary, African Psychology is a complex area, the definition of which is diverse in meaning and consensus. While it is a solution to a desperate cry for epistemological freedom and independence in a post-colonial South African context, there are many obstacles impeding the manifestation of this reality, especially in that arena of applied psychology. There are many different and conflicting voices within the field of African Psychology, with several different approaches towards the development of African Psychology praxis. There is division and poor consensus on the concepts, definitions and similar fields linked to African Psychology which need to be explored and mapped out to fully comprehend the field. The applications of African

Psychology to the South African clinical context are not easily identified nor well explored. Both conceptual and concrete applications need to be explored to assess the wealth of knowledge and practices that exist. Finally, the training, research and epistemological transformation of African Psychology remains challenging and progress of these applications requires further interrogation.

Chapter 3: Methodology

Introduction of the Theory

The 6-stage methodological framework by Arksey and O'Malley (2005) was selected for this scoping review due to its effectiveness and relevance to the nature of this study. These steps include: the identification of the research question; the identification of literature relevant to this question; the selection of studies through a thorough inclusion and exclusion of sources; the charting of the data, the collection, summarising and reporting of the data; and the optional step of conducting a consultation exercise (Arksey & O'Malley, 2005).

Stage 1: Identification of the Research Question

For the purpose of this study, the research question formulated is: "What is known from the existing literature about the applications and interventions of African Psychology to the clinical setting within South Africa?" This research question was informed by and included three main sub-questions identified from the literature review. These are:

1. What are the main concepts in African Psychology that are applied to the South African clinical setting?
2. What are the main challenges encountered or identified in applying African Psychology to the clinical context?
3. What are the current clinical applications of African Psychology that exist in South African Psychology?

Stage 2: Identification of the relevant literature

All research, studies and other referenced sources regarding African Psychology within the South African clinical setting were included in the search. The author designed an online search strategy

as this was efficient in scanning literature across the databases. The *SABINET* and *Google Scholar* databases were the first channels that were used. *Ebscohost*, *World CAT* and *Mendeley* supplemented this research. Furthermore, *Mendeley* was used to store and categorise the sources, which prevented duplicate resources as well as efficiently organised the list of references.

The search included the following key terms: *African Psychology*, *Afri-centric Psychology*, *Afro-Centric Psychology*, *African-Centred Psychology* and *African Indigenous Psychology*. Terms such as *Black Psychology*, *Community Psychology in South Africa*, *Critical Psychology in South Africa*, *Liberatory Psychology in South Africa* as well as *Decolonising Psychology in South Africa* were used to supplement this search.

Informal and private communications with professionals in the field revealed information which aided in the selection of these search terms. These discussions also revealed valuable information regarding experts in the field of African Psychology and their respective works. Through scanning the reference lists within these as well as the online sources, additional sources were identified and were included in the study if relevant.

Stage 3: Study selection

The author assessed each source through an overview of the abstracts to determine whether each source met the inclusion criteria. These inclusion criteria included the following characteristics.

1. The literature focussed on psychology in Africa.

2. The study involved sources dating after 1994 when the Apartheid regime ended in South Africa – the reason for this, was that research pre-1994 tended to espouse a nationalist Apartheid agenda which had a distorted view on the field of African Psychology and as such, these sources are not relevant to the nature of this study in contemporary South African society.
3. Journals and dissertations dealing with African Psychology practice or conceptualisation within the South African clinical setting formed the final inclusion criterion for the primary sources.

While secondary sources such as those addressing Black Psychology in other countries as well as speeches, forums, webinars or public addresses were found, they were not included as sufficient primary sources were identified. For this reason, sources that did not provide geographical or other important data were omitted from this study. It was not necessary to include these secondary sources as sufficient primary sources were found for the study.

Stage 4: Charting the data

The data was charted according to the coding table below. Textual information was captured for the details of the source. A numerical value of '1' was assigned to each field where it was discussed or evidenced in the source. At the bottom of each column, a numerical value of '1' or '2' was applied to indicate whether the source was a primary or secondary source, respectively. Secondary sources were omitted from the analysis. Finally, any other essential themes not mentioned in the coding sheet were captured below this numeral. The total occurrence of each term across the sources was tallied. This tally was important for observing the frequency of topics discussed so to

comprehend the important themes that are being engaged within the field of African Psychology.

All themes were explored and described qualitatively following this as per the purpose of the scoping review.

Coding Sheet

Variable	Value	Value Description
1. Bibliographic Information	a. Publication type	Journal article, book section, book, interview, study, dissertation etc.
	b. Author	The name of the author(s) writing the article or conducting the study
	c. Year of publication	The year the article or study was first published
	d. Title of the publication	The name of the article or study
	e. Topic of publication	The content which the article or study deals with
	f. Country of Origin	The country where the article or study originated
	g. Publication appears in	The name of the journal, periodical or book
2. How does the study define AP	a. Psychology in Africa	Mainstream psychology practiced in Africa
	b. Cultural African Psychology	Use of psychology to organise African cultural factors and belief systems
	c. Critical African Psychology	The role of oppressive factors, powers and structures in African society
	d. Psychological African Studies	Psychology that studies people in Africa
	e. Other	Any other definitions of African Psychology
3. Concepts that are dealt with in AP	a. uBuntu	The notion of oneness, community and <i>humanness</i>
	b. Games	Traditional recreational activities played for enjoyment
	c. Oral tradition	Learning and transmission of knowledge through the spoken or written word
	d. Rituals	Culturally traditional ceremonies
	e. Music	The use of traditional song and dance
	f. Moya	Life forces or spirits shaping human behaviour

	g. Traditional Healer	Intermediaries between positive life forces and the community
	h. uMvelinqanqi	The concept of <i>God</i>
	i. Badimo	Members of the community who have died that influence current community members
	j. Black Psychology	Studies of experience and behaviour of individuals that are of African descent.
	k. Indigenous Psychology	Studies of human experiences and behaviour of individuals native to a particular area
	l. African-centred or Afri-centric Psychology	Studies of African psychological experiences via African perspectives
	m. Critical Psychology	Studies of human behaviour and experiences that progress from and challenge mainstream psychology
	n. Liberation Psychology	Studies of the mental health of those historically oppressed by addressing the oppressive sociopolitical structure in which they exist
	o. Community Psychology	Studies focusing on mental health care unique to specific groupings of individuals and the social factors influencing this
	p. Other	Any other residual concepts
4. Applications to the clinical setting	a. Existing application to clinical setting	Interventions embracing African Psychology that are currently applied to the clinical setting
	b. Theoretical application to clinical setting	Conceptual interventions proposed but not yet implemented in the clinical setting
	c. Application to research epistemology, methodology, axiology or ontology	Manners of understanding knowledge and studies of knowledge within a research capacity
	d. Applications to psychology training	Literature surrounding the training, supervision or education of trainee psychologists
	e. Challenges with clinical application	Difficulties and obstacles preventing or limiting the application to clinical settings
	f. Studies of application effectiveness	Literature assessing the efficiency and effectiveness of interventions which have been applied to the clinical setting
	g. Other	Any other residual applications

Stage 5: Collating, summarising, and reporting the results

The data was collated, summarised and reported in terms of the frequency that each particular term appeared across the sources. Extra themes found relevant to this study that were not initially included in the coding table were identified, defined and discussed briefly. The most frequent themes across the literature were noted as well as gaps identified for future research. The purpose of this tally was to understand the themes and terms that were the most frequent and thus most discussed in the literature dealing with African Psychology. Conversely, those with the least frequency count would be a significant indicator of gaps in the literature or areas not of significant interest in the field of African Psychology. These themes and gaps were discussed qualitatively in terms of the various themes from the different authors' positions. Finally, the countries of origin across the studies were noted so to identify the significant geographical sources for research on the topic of African Psychology.

Stage 6: Conducting a consultation exercise

This research was conducted to contribute to and guide research in South Africa within the clinical setting for all psychologists. Given that literature and research in this area still remains in its infancy, consultation with several individuals esteemed as experts in the field of African Psychology was sought. Those who responded were asked several questions via an informal telephonic interview regarding the concept of African Psychology, its place in South African psychology, the benefits and challenges it presents for South African psychology, the concepts within African Psychology as well as any other information they perceived as important for the field of African Psychology. This informed several important aspects of the coding sheet that were

initially omitted from the scanning of literature surrounding African Psychology. As this study constituted part of the researcher's curriculum, the study was overseen by the University of KwaZulu-Natal (UKZN). Consultation with Professor Duncan Cartwright was maintained through regular meetings and online correspondence; this aimed to maintain the trustworthiness and empirical nature of the study, and guided the researcher in terms of scope, veracity of information, ethical demands and evaluation of the literature and findings.

Maintaining the Trustworthiness of the Study

Trustworthiness was broken down into the following areas for analysis of the study: credibility, dependability, confirmability and transferability(Connelly, 2016). Connelly (2016) describes *credibility* as how close to the truth the research findings are perceived to be by the researcher. The data collection method was informed by the methodological framework of Arksey and O'Malley (2005) and was assessed and guided by Professor Duncan Cartwright and Ryan Du Toit. These individuals formed the academic mentorship of the author of the research. In this capacity, they aided in the assessment of gaps in the study and ensured that the research findings represented the topic of African Psychology. Furthermore, the author acknowledged his own cultural identity and sought out the guidance of professionals in the field of African Psychology to better inform the trajectory of the data collection beyond their cultural identity and possible bias. This self-awareness is a crucial component of credibility, according to Koch (1994).

Dependability refers to the extent to which the study could be replicated and the consistency of the results from one study to the next (Connelly, 2016). This study demonstrated high dependability as the frequency of the terms or topics mentioned are noted for each study. This is an objective

appraisal in which the salient topic was either present or absent within the source. The methodology was carefully formed for this purpose. Minimal leeway for subjective interpretation or bias to enter into the data collection phase was maintained – resulting in high dependability. Similar results would be obtained, and the methodology was simple enough for other researchers to follow consistently.

In a similar manner to this, the study demonstrated a high *confirmability*. *Confirmability*, according to Connelly (2016), refers to the extent that the research findings evidence neutrality. As explained above, the presence of a code within the source was recorded or omitted. This was an either/or assessment that minimised researcher bias. The samples included written text that contained the topics and themes. The author purposefully selected these as the focus of the study as opposed to interviews which would be subject to subjective bias. This increased the neutrality of the findings.

Finally, *transferability*, according to Connelly (2016), makes reference to the applicability of the study to other contexts. For the purpose of the study, the other contexts are recognised as different healthcare facilities, institutions or practices within South Africa that embrace African Psychology. Transferability was maximised through the careful selection of relevant criteria for the primary sources. These included sources that were unique to contemporary South African society and the healthcare sector. This study would not have transferability if applied to settings other than South Africa, however, the scope is sufficient for the nature and goal of this study.

Overall, the study is high in transferability, confirmability, credibility and dependability. According to Connelly (2016), these four factors indicate that the study will maintain high trustworthiness for the topic of investigation.

Chapter 4: Results

Introduction

As per the methodology, the study was conducted by reviewing articles meeting the inclusion criteria. This chapter discusses the outcome of the study and the results of the scoping review. The outcome of the literature search will first be discussed. The four main sections will follow from this in terms of analysing the following from the literature: terms that are synonymous with African Psychology, the definitions of African Psychology alluded to or endorsed, different applications to the clinical context and the different concepts discussed that embrace African Psychology. The frequency of each term is noted to address popular topics in this niche field of African Psychology, as well any gaps in the literature and then examples provided to qualitatively elaborate on these findings.

Literature Search

The literature search initially resulted in 537 sources. Of these 537, 58 duplicates were discovered in this sample and removed, and 15 sources were inaccessible and were unable to be included, despite being salient, due to organisation restrictions. Publications were excluded if they did not meet the inclusion criteria discussed in the previous chapter.

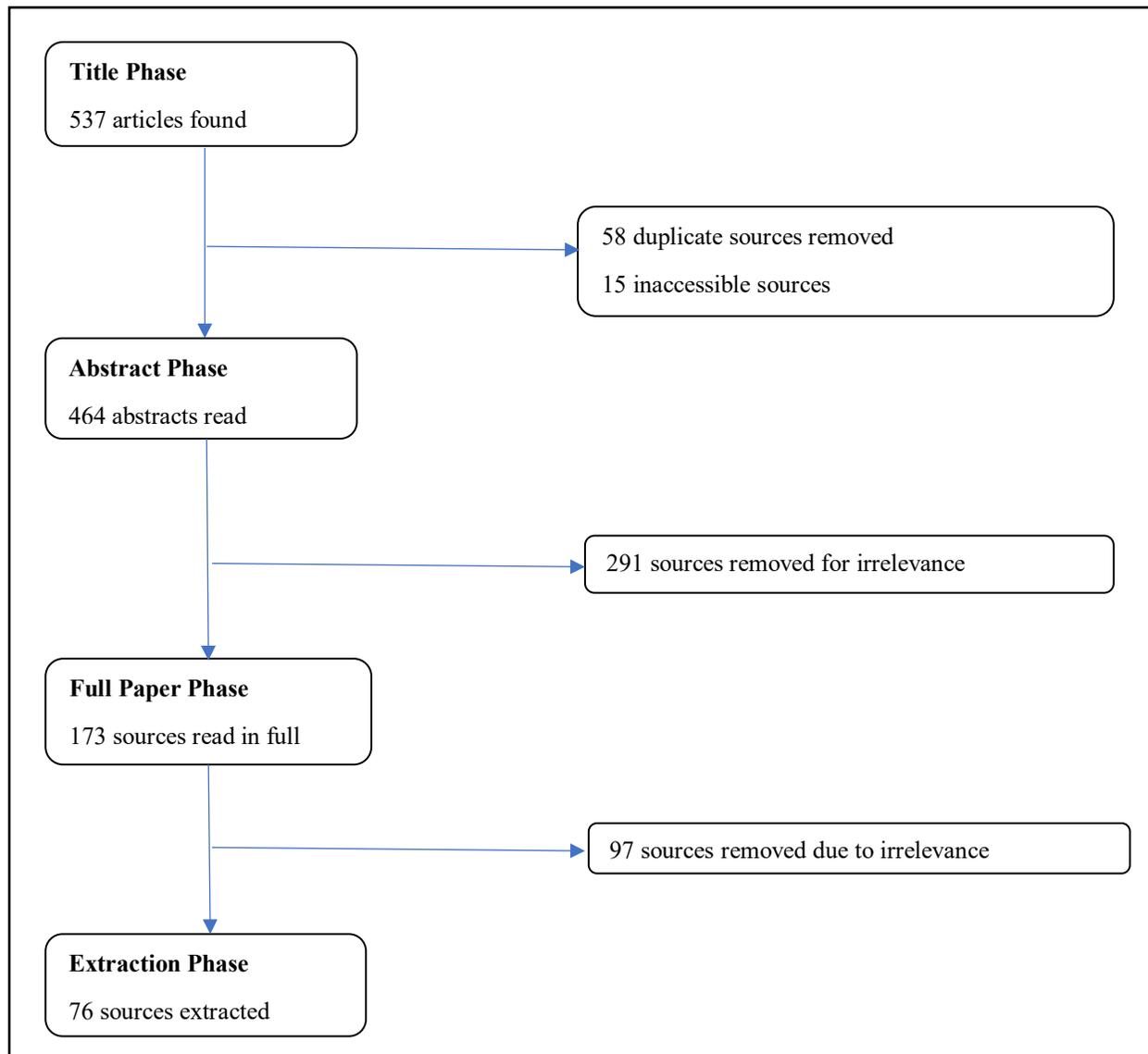


FIGURE 1: STUDY FLOW. DETAILS THE FLOW OF INFORMATION THROUGH THE DIFFERENT PHASES OF THE REVIEW, MAPPING OUT THE NUMBER OF RECORDS IDENTIFIED, INCLUDED AND EXCLUDED.

If a source did not discuss African Psychology conceptually or practically within the South African clinical context, it was removed. Similarly, if a source pre-dated 1994, it was removed. Only peer-reviewed or referenced sources were used which resulted in the exclusion of books, editorials, conference proceedings or commentaries on the topic. Sources were excluded if they did not originate in South Africa in order to restrict literature to sources that were relevant and informed

by South African research. Similarly, if a publication did not have information regarding the geographical origin, it was excluded. Finally, sources navigating the topics of Black Psychology or Community Psychology were excluded unless they dealt with these terms within the context of African Psychology. Despite the similarity of this to African Psychology, they were observed to have different connotations.

Following a thorough screening of the abstracts of the remaining 464 sources, 291 sources were removed for irrelevance according to these inclusion and exclusion principles. The remaining 173 sources were read in full, resulting in 97 being removed for not meeting the full inclusion criteria. From this process, a total of 76 papers were extracted. Of these publications, 25 discussed existing applications to the clinical setting, 12 studied the effectiveness of existing applications and 60 spoke to the theoretical application of African Psychology in South Africa. As can be observed in these results, some sources met more than one criterion in the coding table.

Terms Synonymous with African Psychology

There are several terms that are synonymous with African Psychology. This study held an interest in which terms were endorsed the most when discussing African Psychology. Studies on these topics which did not specifically have relevance or explore African Psychology, were excluded as these were beyond the scope of this review.

TABLE 1: SUMMARY OF FINDINGS OF THE TERMS SYNONYMOUS WITH AFRICAN PSYCHOLOGY ACROSS THE LITERATURE.

Synonymous Term	Count (% of total extracted sources)
Black Psychology	6 (7.9%)
Indigenous Psychology	46 (60.5%)
African-centred or Afri-centric Psychology	45 (59.2%)
Critical Psychology	52 (68.4%)
Liberation Psychology/Decolonising Psychology	41 (53.9%)
Community Psychology	5 (6.5%)

Terms that had the highest correlation with African Psychology throughout the literature were Critical Psychology (68.4%), Indigenous Psychology (60.5%), African-centred or Afri-centric Psychology (59.2%) and Liberation Psychology or Decolonising Psychology (53.9%). For more information on these terms please refer to *Appendix A: Glossary of Terms*. Although there is a large volume of literature available on Black Psychology and Community Psychology, only articles within the scope of this review were included. These were articles that dealt with these terms specifically in exploring African Psychology within South Africa. The result were few articles dealing with Community Psychology (6.5%) and Black Psychology (7.9%) which had relevance for this study. Black Psychology was associated with the Psychology of the African American population which was out of the geographic scope of this review. Community Psychology holds a much wider scope than African Psychology although several perspectives overlap. Terms such as Indigenous, African-centred, Afri-centric and Black Psychology were often used interchangeably with African Psychology across the literature. Terms such as Community Psychology, Critical Psychology, Liberation Psychology and Decolonising Psychology often indicated overlapping approaches, principles, premises and perspectives with African Psychology.

Operational Definitions of African Psychology

As mentioned in the literature review, African Psychology has different connotations among different interest groups. This was observed in the literature. Of the four definitions outlined by Ratele (2016), most of the literature surveyed evidenced the definition of Psychological African Studies (94.7%). According to Ratele (2016), this definition of African Psychology investigates African Studies as a field from the vantage point of psychology or psychoanalysis. In other words, Africa becomes the object of study and psychological methods and theories become the tools to accomplish this. Literature that was found to endorse this definition, addressed how the new insights of psychology originating in Africa (particularly South Africa) were contributing and challenging the global canon of psychology and the ways in which it did so. Several sources analysed the transformation of South Africa since the Apartheid regime from a psychological perspective. There was observed to be a marked overlap of this definition with the other three definitions of African Psychology as delineated by Ratele. The second highest frequency observed was that of Psychology in Africa (92.1%) which comprises Western Psychology practiced within the continent of Africa, specifically South Africa. Discussions alluding to the definition of Critical African Psychology were observed in 67.1% of the literature. These sources described the field of psychology historically within the socio-political context of South Africa. They further criticised the ineffectiveness of mainstream psychology practised in Africa as being a colonial artefact enforced upon a colonised population. They criticise it for being negligent of the complexities of the idiosyncratic structures, experiences and phenomena of the 'indigenous psyche'. There is a calling by these articles to transform psychology through a thorough and scrutinous analysis of mainstream psychology and its deficits in treating the South African population in order to move towards a psychology that is more relevant and inclusive of the diversity found within the South

African population it seeks to treat. This was closely associated with the second definition of African Psychology by Ratele (2016), namely Cultural African Psychology, which was observed in 73.7% of the sources. These sources called for psychology practised in South Africa to become inclusive of all the beliefs, rituals and other cultural frameworks of all African people. They challenged the current mainstream psychology which, as they emphasised, is not effective in treating individuals from more cultural African worldviews.

TABLE 2: SUMMARY OF THE FINDINGS OF THE DIFFERENT DEFINITIONS OF AFRICAN PSYCHOLOGY ENDORSED ACROSS THE LITERATURE.

Definition Endorsed	Count
Psychology in Africa	70 (92.1%)
Cultural African Psychology	56 (73.7%)
Critical African Psychology	51 (67.1%)
Psychological African Studies	72 (94.7%)

Applications of African Psychology to the Clinical Setting

The applications of African Psychology tenets, concepts, principles and interventions were observed to be clinically relevant to South African Psychology in diverse ways. Only a few sources investigated and explored pre-existing applications to the South African clinical context (32.9%). Similarly, a limited number of studies were found that studied the significance and effectiveness of pre-existing applications of African Psychology to the clinical South African setting (15.8%).

The majority of the sources engaged conceptually with the topic, posing theoretical applications or explanations that did not yet particularly exist (78.9%). Nwoye (2006), for example proposes

an adaptation of narrative therapy as being more relevant for the South African context. He proposes that the narrative of the patient must be situated within the African value and family system. He posits a particular framework to accomplish this. Similarly, Vogel (2009) highlights conceptual overlaps that African knowledge systems have with narrative therapy. He further highlights conceptual overlaps with other Western modalities – specifically the psychoanalytic approach, the person-oriented approaches and Positive Psychology. He illuminates a theoretical similarity in general between systems theory, family therapy and African knowledge system's emphasis on communalism. Both Nwoye (2006) and Vogel (2009) highlight the value of including African Psychology within Western Psychology practices in South Africa. These are examples of integrative approaches to African Psychology.

In line with this, many sources also explored how African Psychology provided a new lens to the field of psychology and psychological research in terms of shifting epistemology and ontology with an indirect effect on axiology and methodology (53.9%). Puleng and Cakata (2017) characterise the epistemology of African Psychology that rejects the exclusion of other ontologies and epistemologies, and emphasises the role that context plays in how we come to understand existence. In suggesting this, they state that rather than a complete departure from Western epistemology, a need to develop mutual respect for other epistemologies arises in South Africa. In a similar vein, a clear argument for the value that African Psychology can bring to epistemological diversity is provided by Makhubela (2016), who highlights the need to shift from false 'one observable truth' of Western epistemology towards an African Psychology that is dynamic and located within the individuals themselves within South Africa. Similarly, Vermeulen (2011) calls

for African Psychology to dialogically engage and redefine Western epistemology in order to meet the needs of the multicultural South African society. He calls for psychologists to facilitate an “epistemological curiosity” (p.46) in their work in South Africa – not tending too rigidly to either polarity of African or Western Psychology. Both Makhubela (2016) and Vermeulen (2011) speak to the value of working within the spectrum of both epistemologies in research and practice to best suit the context in which they find themselves. In doing so, African Psychology can improve the relevance of Western Psychology.

Just less than half of the sources (43.4%) highlighted challenges for the clinical application of African Psychology in South Africa. These were primarily centred around problems of distinctive and seemingly incompatible epistemologies of Western and African Psychology. A shift towards a more universal and all-inclusive epistemology underlying African Psychology, presents concerns for validity and legitimacy when placed upon the backdrop of the tried-and-tested empirical and universal epistemology of Western Psychology. Furthermore, implications of such an epistemological digression from mainstream psychology in terms of psychological testing, research, intervention and theory development were challenges identified by many of the sources (Viljoen, Levett, & Tredoux, 1994; Vermeulen, 2011; Pillay, 2017). Other challenges which were noted were a bias towards developed countries in terms of research funding and publishing (Mkhize, 2020) as well as the psychology training curricula not shifting towards a more African-centred focus in training new African psychologists in South Africa (Mkhize & Bomoyi, 2016; Baloyi L. , 2020). Finally, power dynamics within the country as an artefact of Apartheid still remain a prominent obstacle in the integration and acknowledgement of African indigenous

knowledge by other professionals in South Africa (Edwards, 2021; Sorsdahl, Flisher, Wilson, & Stein, 2010).

Several sources identified the way this lens of African Psychology could be taught to psychology trainees in tertiary institutions (31.6%). They highlight the importance of congruence between proposed training methods with the unique aforementioned epistemological and ontological shifts. Other factors that are suggested by such articles include training multicultural, pluralistic or otherwise culturally sensitive psychologists. Eagle (2005) provides a discourse on the relevance of outdated training models of Western Psychology within tertiary institutions for psychology training. She proposes a shift towards a more culture-focussed curriculum to train culturally competent psychologists better suited to the South African clinical context. She emphasises how such topics can be broached within the context of a complex socio-political context with many residual power dynamics. She proposes the model of Carter and Qureshi (in Ponterotto et al., 1995) for such a purpose. In a similar fashion, Puleng and Cakato (2017) call for a more African epistemology to be incorporated into South African psychology tertiary institutions' curricula, as well as the way research by such institutions is undertaken and approached. They propose that through such training, African Psychology holds the potential to supersede the limitations of Western Psychology in the South African clinical context. These sources highlight the value of African Psychology within South African training institutions.

TABLE 3: SUMMARY OF THE FINDINGS OF THE DIFFERENT APPLICATIONS OF AFRICAN PSYCHOLOGY TO THE SOUTH AFRICAN CLINICAL CONTEXT ACROSS THE LITERATURE.

Application of African Psychology	Count (% of total extracted sources)
Existing application to clinical setting	25 (32.9%)
Theoretical application to clinical setting	60 (78.9%)
Application to research epistemology, methodology, axiology or ontology	41 (53.9%)
Applications to psychology training	24 (31.5%)
Challenges with clinical application	33 (43.4%)
Studies of application effectiveness	12 (15.8%)
Other	1 (1.3%)

In terms of the ‘other’ category, one source countered the need for African Psychology (Moll, 2007). This article explored the paradox of African Psychology in originating from Euro-American or mainstream psychology while simultaneously rejecting it. It posed several questions as to how to develop the concept of African Psychology without the use of the tools offered by science and mainstream psychology.

Specific Areas of Importance for African Psychology Highlighted

Several terms and concepts were observed as being of particular relevance and importance in sources discussing African Psychology. For more information on these terms please refer to *Appendix A: Glossary of Terms*. These concepts were cultural in nature and applied most frequently to studies endorsing the Cultural African Psychology definition. The concept of traditional cultural rituals was the most prominent throughout the literature (47.4%). These sources suggested that many culturally significant ceremonies and rituals helped improve mental health. A significant example illustrating this is the manner in which funeral rituals aided patients grieving

(Makgahlela, 2016). For the most part, they posit that understanding the role of the presence or absence of such rituals in a patient’s life within the context of psychotherapy would provide information crucial to the therapeutic process. The treatment of bereavement is suggested to transform in effectiveness when situated within this cultural context.

TABLE 4: SUMMARY OF THE FINDINGS OF THE CONCEPTS SALIENT TO THE CLINICAL APPLICATION OF AFRICAN PSYCHOLOGY ACROSS THE LITERATURE.

Concepts	Count (% of total extracted sources)
uBuntu	27 (35.5%)
Games	6 (7.9%)
Oral Tradition	20 (26.3%)
Rituals	36 (47.4%)
Music	8 (10.5%)
Moya	15 (19.7%)
Traditional Healer	36 (47.4%)
uMvelinqangi	26 (34.2%)
Badimo	30 (39.5%)

The concept of *uBuntu* was also a prominent concept observed throughout the literature (35.5%). These sources spoke to the spirit of ‘humanness’ across indigenous South African cultures. They identified ways in which patients’ mental health was influenced by their communities and the spirit of ‘togetherness’ evident in the concept of *uBuntu*. One specific source by Van Dyk and Nefale (2005) addressed a particular type of therapy based on this concept, termed *uBuntu therapy* in which there is a focus on community and communalism in healing the individual. Mkabela (2015) explains the use of *uBuntu* as a paradigm focussing on collectivism to guide holistic psychological research in South Africa. In this manner, she proposes that research may improve its relevance and accuracy for the South African population.

The concept of traditional healers was equally prominent across the literature (47.4%). Sources spoke to the impact of including traditional healers as consultants or even as informal members of the multi-disciplinary team involved in the management of the client or patient (Campbell-Hall, et al., 2010). Some sources also studied this ‘shamanic knowledge’ in informing psychology sessions with a patient, with or without the patient’s direct consultation with the traditional healer (Marovic & Machinga, 2017). This appears to be an area of current interest in South Africa.

Badimo as a concept, referring to the ancestors or the community members within the spiritual plane, was equally as frequent across the literature (39.4%). Such sources addressed the psychological impact that the beliefs and traditions involving *Badimo* had on patients’ mental health and wellbeing. This was closely associated with rituals, as observed in many articles, in that the rituals used to appease the ancestors were identified as a prominent factor in patients’ resolution of symptoms when it was attributed to the disapproval of the ancestors. Within this macrocosm (in the cultural African worldview), the concept of *uMvelinqangi* (referring to the spiritual concept of God) was observed in over a third (34.2%) of the literature. In a similar manner to the ancestors, the concept of *uMvelinqangi* was directly linked to patients’ mental wellbeing or, alternatively, symptoms of mental disorder. Rituals also play a salient role in maintaining the favour of *uMvelinqangi*, much like with the concept of *Badimo* (Eagle, 2004).

An understanding of the significance of the oral tradition within African cultures was also identified in the literature (26.3%) as having importance within the therapeutic frame. Sources emphasised that a comprehension of how knowledge is transferred and understood through stories,

folklore, proverbs and metaphors and is seen as fundamental to the communication and understanding between psychologists and their patients (Segalo & Cakata, 2017).

The concept of *moya* or a person's spirit similarly had connotations with patients' mental health, as observed in the literature (19.7%). A distinctive theme within the literature was that the health of the spirit was invaluable to the health of the mind and, as such, was crucial to the psychotherapy context (Baloyi, 2020).

Finally, the two least prominent concepts throughout the literature were music (10.5%) and games (7.9%). Culturally significant games, dancing and musical performance were identified as impacting patients' mental health and even helping to reduce the severity of symptoms. For example, the playing of the game *masekitlana* helped in the resolution of PTSD in children (Beukes, 2012). Overall, an increased emphasis was placed on the potential that the concepts of *uBuntu*, *uMveliqangi*, *Badimo*, *Moya*, traditional healers and the shamanic knowledge systems as well as rituals, have for the psychotherapeutic process as clinical applications of African Psychology.

Chapter 5: Discussion

Introduction

Common themes and certain gaps within the field of African Psychology and its clinical application were found following the results of the scoping review. These will be explored from the most fundamental to more specific tensions or gaps. Issues with the definition of African Psychology are the first of these to be dealt with as they are the most fundamental point of departure in understanding what African Psychology is before it can be applied. Leading from this, epistemological differences between current psychology practised in South Africa and African Psychology are identified and explored to assess the manner in which this can be managed to apply African Psychology in South Africa through mechanisms such as participatory action research.

Following from this, other pre-existing examples of how African Psychology is applied clinically in contemporary South Africa are then be identified and unpacked – both adaptations of mainstream psychology and those endorsing a more uniquely African Psychology approach. Many of these applications were found by the scoping review to endorse or centre around concepts that embrace an African Psychology. The role that traditional healers play in assessing and treating these concepts and elements are then addressed in terms of their contributions to a more African Psychology. Roles that the psychologist fulfil outside of the psychotherapeutic framework in propagating a truly African Psychology in South Africa then follows, particularly around advocating in social policy as well as identifying and redressing power imbalances within South African society.

The emerging tensions in trying to apply African Psychology to the clinical context are then explored, followed by possible solutions and pitfalls identified by the scoping review in departing from the mainstream psychology. Finally, an in-depth analysis of the clinical application of African Psychology in South Africa summarises the overall state of African Psychology within South African literature.

Definition Problems

The scoping review found that only 30.3% of the literature identified pre-existing clinical applications in the South African context. This is concerning as African Psychology throughout the literature is shown to be pertinent for a society emerging from the legacy of cultural oppression enforced by South Africa's Apartheid history. A possible reason for this is that African Psychology, as a field, is still in the early stages of conceptual development, due to many different reasons. Firstly, the definition of African Psychology is not well established and varies throughout the South African psychology profession. The many different connotations of African Psychology among different experts within the South African psychology field were noted throughout the literature. Professionals such as Nwoye (2015) have proposed many different definitions of this concept. Ratele (2016) managed to categorise this connotative diversity of the concept into four distinct definitions, although there is a conceptual overlap between definitions such as Critical African Psychology and Cultural African Psychology with Psychological African studies. In stating this, it would be counter-productive to the fundamental principles of African Psychology to try aim for one truth or African Psychology definition (similar to the critiques it posits against mainstream psychology). Although the focus of this study positions itself toward the critical

application or praxis of African Psychology, this diverse interpretation and delineation of the scope and definition of African Psychology are substantial impediments in this praxis.

Defining African Psychology and delineating the scope of this concept remains a prominent challenge that requires addressing in future research. There is a connotative and denotative diversity with regards to African Psychology in the literature. Both of the aforementioned sources by Augustine Nwoye (2015) and Kopano Ratele (2016) highlight this tension well. Ratele identifies four conceptual pillars of African Psychology in terms of those discussed previously. Nwoye criticises this broader definition with particular focus on psychology in Africa stating that this undermines the momentum of African Psychology. He argues that this allows for somewhat of an epistemological alliance with Western Psychology from which African Psychology attempts to deviate from. Nwoye emphasises the need for a postcolonial study of African Psychology to fully fathom the pervasive effects of the colonial era of South Africa on the psychology of the society as well as the discipline itself. He proposes four stages of postcolonial academic discipline namely *immersion*, *protest*, *deconstruction* and *reconstruction*. Pillay (2017) highlights a similar need for critical analysis of psychology in South Africa before African Psychology can be attained. These are important points to aid in the situating of African Psychology as a discipline. In keeping with a holistic approach, however, Kopano Ratele's four African psychologies were found fit for the purpose of this scoping review to accommodate the diversity in definitions. These four pillars allowed for an understanding and situating of all the sources within the literature as opposed to situating them around one specific definition. As such, Kopano Ratele's four conceptual pillars of African Psychology was selected to make sense of the literature.

It is of interest to consider the implications of this denotative and connotative dilemma. To propose that there is one definitive and universal African Psychology definition is counter-productive to the goal and assumptions of African Psychology which is set upon a dynamic and dialogical epistemology. A lack of definition, clarity and scope, however, presents problems empirically for the operationalisation and consistent application of African Psychology to the clinical context. One must ask whether such an outcome is relevant for the aim of African Psychology. If operationalisation does occur, is this too rigid for a paradigm with a dialogical epistemology? If operationalisation does not occur, can such applications truly be taught, practised and regulated effectively? If the latter does not occur, will African Psychology ever reach the academic respect and esteem of its predecessors and find a place in psychology as a global discipline? These are some of the main tensions in terms of the conceptual development of African Psychology required of future research if African Psychology is to be applied effectively to the South African clinical context.

Epistemological Problems

Another reason for the complex and prolonged development of African Psychology found in the scoping review is linked to its epistemology, ontology, axiology and methodology. As explained by many of the sources, African Psychology faces the paradox in developing as a separate entity to Euro-American or mainstream psychology, while inherently depending on these mainstream models for the tools of rigorous scientific enquiry that could be used to develop the concept empirically. There is a call from many sources to differentiate from mainstream psychology by developing it and not alienating it completely. Ways in which this can be done have been seen in

the literature through methods such as adapting the modern counselling frame. For instance, it is suggested to practise cultural sensitivity and awareness while also maintaining a critical perspective to understand the dynamics of power surrounding the setting (Ratele, Malherbe, Suffla, Cornell, & Taliep, *Three Pathways for Enlarging Critical African Psychology*, 2020). Baloyi (2020) identifies the value of using the concept of *swa moya* as an epistemological framework with specific application to the MSc in Clinical Psychology programme at *Sefako Makgatho Health Services University* in Gauteng, South Africa. This was an extension of Baloyi's *African Epistemology Module* which was introduced in 2005 at the *University of South Africa (UNISA)* and developed thereafter. The framework was proposed in answer to the call for epistemic justice. Kessi (2017) explains epistemic justice as dissemination and inclusion of knowledge pertaining to the marginalised minority within a society. It is based upon a tangible and intangible forces which relate in a complementary manner and spirit of interconnectedness. It accounts for the spirit which is housed within the body of a person. This spirit is the continuity of life force of the spiritual community, and is constantly changing and dynamic. It furthermore, refers to a sense of 'being' of the spirit which is constantly shifting and evolving. The harmony that exists within this spiritual plane determines the level of holistic wellbeing which is important for conceptualising and treating mental disorders. This poses a prominent starting point from which peer reviews, research and further theoretical development can develop from. Despite these advances in the field, there still appears to be a large gap in the literature within South Africa addressing ways in which African Psychology practised here can transform the Euro-American Psychology into a more relevant psychology for the country.

Overall, the literature portrays an African Psychology that is still in its infancy and does not have a thorough foundation for clinical application. As a result, a larger majority of the literature focuses on the development of African Psychology conceptually. Many articles explained their interpretations of the concept and what it means for the field of psychology in South Africa. Many spoke to a more subtle application of African Psychology as an adaptation of Western Psychology. Juma Mhm (2011) discussed the importance of training pluralistic psychologists. He suggested that many African patients do not believe in psychology as they believe that psychopathology is generated by external forces within the meso- and macro-cosmos. His research indicates the importance of integrating the African worldview into psychology sessions as well as training psychologists to be adept at this. In so doing, he emphasises the hope that this would make psychology more relevant to patients from African culture. He suggests that this helps in the assessment of disorders as he states, for example that a: “Western based counsellor without a conception of this ‘holistic’ description of mental health problems may unduly pathologize or misdiagnose clients who believe in African worldviews” (2011, p.122). Furthermore, he states that such a culturally-sensitive psychotherapist is more adept in building rapport with an African patient than their Western counterparts. Overall, he states: “Therefore, to be more effective and avoid early termination of treatment by traditional African clients, counsellors may need to develop greater cultural understanding and knowledge. They need to become more culturally at ease and to be able to listen to clients’ stories irrespective of how their own worldview differs with that of their clients” (p.132). Such a view fits into the holistic framework – being attentive to all the cultural, physical, spiritual and psychological dynamics of a person when providing psychological evaluation or treatment.

Participatory Action Research

The scoping review revealed a particular research method that is useful for such culturally sensitive listening that meets the inclusive and dynamic epistemology of African Psychology. Van Vlaenderen (2001) analysed the role of participatory action research stemming from a local knowledge base and people-centred development within the social sciences. She stressed the importance of providing knowledge that is informed from a grassroots level for such a national development to occur. This is relevant to African Psychology which operates from an inclusive epistemology. Participatory action research (PAR) is a manner in which to understand all the different realities of different patients or groups within South Africa. She suggests that a people-centred development paradigm, specifically PAR, is the means by which this relevant knowledge is obtained. She identified the important concepts underlying this paradigm as participation, empowerment-building and seeking local and indigenous knowledge. PAR is an effective method to attain this knowledge within the context of these concepts. She referred to this as a holistic approach to the social sciences. Van Vlaenderen delineated PAR as being a collective process of social investigation of problem posing and solving with the social scientist as well as the ordinary lay members of the country; PAR includes an underlying analysis of the community history, combines investigation and education together, depends on and synthesises local community organisations and provides a direct link through these concepts between research and problem solving simultaneously. Through this manner, the epistemological idiosyncrasy of African Psychology can better be met. Through PAR, the call for the development of a stronger academic backbone for African Psychology which was found in the scoping review can be answered.

Existing Applications of African Psychology

While many researchers and authors spoke to an African Psychology that replaced the mainstream, several sources found in the scoping review spoke rather to the value of an adaptation of mainstream models towards a more African Psychology. This is congruent with holism in terms of incorporating different paradigms in a synergistic balance: utilising the strengths of the different paradigms. Many sources evidenced applications of African Psychology in terms of slight alterations to current South African psychology practises that were not explicitly recognised as uniquely African Psychology. For example, an extensive analysis of the research available about the existing ways in which multiculturalism is incorporated into the South African clinical context was provided by Johnston (2015). These applications ranged from incorporating multiculturalism into psychometric testing and assessment, cross-cultural and cross-ethnic understandings of illness and mental disorders, the education of Multicultural Psychology trainees in a general understanding of different cultures and cultural attributions and understandings within a clinician's own practice. This source also indicated that several gaps in South African research were found in the training of multicultural psychologists as well as understanding how clinical psychologists make sense of multicultural issues. While African Psychology extends beyond that of multicultural psychology, the value of culture within training, practice and psychometric design were emphasised in both. It would be of interest to identify how effectively such propositions for multicultural psychology observed in the literature apply to the field of African Psychology.

A study by Strous and Eagle (2004) explored the feelings and thoughts of white South African psychologists working with patients of different population groups. Follow-up research by Strous

(2006) highlights the importance of reflexivity within such contexts where the therapist-patient relationship is complicated as a result of the legacy of Apartheid. Furthermore, Strous and Eagle propose an ‘anti-client and pro-client model’ of training and practise of multicultural sensitivity and awareness. This model involves the adoption of different perspectives towards the client to better reflect upon one’s practice. This is an example of a useful tool to transform the more abstract prescriptions for culturally sensitive psychologists into a practical and tangible reality.

A similar concept of how race and culture can be accommodated within the modality of psychoanalysis was provided by Knight (2013). She delineates the manners in which culture and race both affected and, consequentially, prompted the adaptation of the psychotherapeutic frame. She focused particularly on what she terms the “racialized transference and countertransference dynamic” (p.94). In other words, the reflection of the common psychoanalytic concepts of transference and counter-transference becomes more specifically focused on the racial dynamics within the socio-political climate within South Africa. She provides practical examples of how to identify and manage these distinctive applications of psychoanalysis. In this way, she demonstrated how the modality of psychoanalysis was somewhat transformed to suit the cultural and racial dynamic in the psychotherapy room.

Similarly, Nwoye (2006) looked at the cultural adaptations made to a more ‘Africa-relevant’ narrative therapy. He posited that a profound understanding of the African value system, the African family system, the African child, and their role within this complex family matrix is imperative to understanding the patient’s narrative. This forms the necessary foundation of

narrative therapy practised in Africa. He proposed a specific philosophy and framework to accomplish this. Such a view is another existing example of African Psychology being applied in a clinical context.

In a similar manner, Eagle (2004) posited that a deep cultural sensitivity and awareness of cultural attributions needs to aid in the assessment and treatment of individuals with post-traumatic stress disorder (PTSD). These attributions have particular impact, as she has shown, for a cognitive behavioural therapy (CBT) approach to the treatment of PTSD. She refers specifically to the value of cultural sensitivity in the reconceptualisation, the reframing and the relabelling components identified in CBT – in other words, in appreciating the cultural idiosyncrasy within these components and their implications for the patient in dealing with trauma. Furthermore, Eagle suggested that an understanding of the cultural worldview of the individual within the macro- and meso-cosmos as well as the rituals used to resolve discrepancies here, must be incorporated into treatment.

Ratele and Malherbe (2020) have delineated another unique field and its application to South African psychology. They refer to *Anti-racist Psychology* stemming from the *Anti-racism* movement. While not a specific area of African Psychology, *Anti-racist Psychology* abides by multiple principles that are congruent with those of African Psychology. It also does not suggest to uproot and replace the current psychology practice, but rather involves an adaptation and transformation of contemporary psychology in South Africa. They state: “In short, anti-racist psychology seeks to bend Psychology to the will of anti-racism and never vice versa” (2020,

p.299). Ratele and Malherbe highlighted the importance of this approach in South Africa with its history of racial intolerance and oppression. This is similar to Ratele's (2016) definition of Critical African Psychology.

All of these sources highlight the value of adapting current Western Psychology practiced in Africa towards a more African-centred Psychology. This has value in terms of starting to gradually depart from mainstream psychology while still benefiting from the foundation of Western Psychology. The majority of the sources dealt with such applications or posited perspective shifts within the psychologist as the primary application of African Psychology. Critiques of such an integrative approach, such as Nsamenang (1995) and Baloyi (2016), posit that African Psychology needs to cut the distinctive ties with Western Psychology. This perspective believes that integration poses an obstacle to achieving sufficient transformation of psychology in Africa. In doing this, however, African Psychology is in danger of not being empirically sound or well researched. It would be valuable for future research to find a suitable compromise between such polarised views.

A Uniquely African Psychology

The scoping review also indicated the generation of unique African Psychology theories and frameworks for treating South African patients with unique cultural and psychological needs. Concepts such as cultural rituals, music and oral tradition have been shown across the literature to be salient to the field of African Psychology. Cultural beliefs play a pivotal role too in mental health such as *uBuntu*, *Badimo*, *Moya* and *uMvelinqangi*. Some of the sources proposed specific psychotherapeutic models that centre around these concepts. *uBuntu Therapy* is one such example highlighted by Van Dyk and Nefale (2005). They proposed this cultural-specific model in the

treatment of the cultural-specific condition they identified as the *Split-Ego Experience*. The dimensions of the model include assessing and treating the quality of the patient's relationships with their God, ancestors, family, and community, as well as healing any destructive relationships and unfinished business from the past. In this way, the patient is integrated within the collective unconscious, increasing their dignity, trust, and value within the context of social cohesion and harmony. This is one of the most significant models seen in the literature which presented a specific set of principles and techniques for the application of African Psychology to the clinical context.

Another source by Beukes (2012) highlighted the importance of understanding how patients from African cultures define, interpret and experience their symptoms of PTSD as well as their attributions for these. She also indicated how cultural concepts such as rituals, games, music and oral tradition, among other concepts, are used to comprehend the African cultural experience of trauma and its treatment. In this way, she delineated specific principles and applications to the treatment of PTSD that meet the approach of African Psychology. Similarly, Nwoye (2021) posited that cultural rituals are imperative in treating moral injury, such as children being forced to witness or participate in criminal acts, acts against their conscience and culture or acts that are taboo. Nwoye criticised the approach of Western Psychology which, he posited, ignored cultural factors in the assessment and treatment of patients. Nwoye continues: "According to this African paradigm of mental health, it is through cultural and spiritual understanding and through undergoing ritual cleansing processes that affected people can find meaning and repair the cultural violation in their lives after traumatic experiences" (2021, p.9). He proposed a model that is

focussed on the strengths of the patient (as opposed to their illness and problems) and operates from a position within *decoloniality theory*. In this way, both sources highlighted the importance of rituals of cleansing within the psychotherapeutic frame used to treat such moral injury and symptoms of trauma.

Nwoye (2015) elaborated on this Africentric paradigm of mental health. While he did not propose a rigorously structured or detailed framework of therapeutic principles and specific techniques, he emphasised the importance of holistic thinking and a solution-focused approach towards assessment and treatment. He further argues that the metaphysical worldviews must be incorporated so to understand the symbolism and implications of certain life events for the patient's mental health. Such examples of this holistic approach include working with and consulting traditional healers, which is covered in more depth further on.

Nobles, Baloyi, and Sodi (2016) illuminated another aspect of the African cultural worldview in terms of *Sakhu Djaer*. They explain how the deep understanding of this concept and African language as well as its meanings enables the psychologist to engage and treat the African patient with better results than could be obtained from Western Psychology alone. They illustrate this point using the culture-bound syndromes of *Sumunu* (a spiritual violation of the inner self), *Kizungu Zongu* ('tornado of the mind' which translates to insanity) and *ukufakwabantu* ('diseases of the people') and how they can solely be treated by traditional African healing. They claim that these cannot be healed with Western Psychology or healing alternatives. This is relevant for the study in that the mental health of such individuals is compromised by such conditions as observed

in South Africa. The treatment for such mental health implications is suggested to be beyond the ability of mainstream psychology to treat. The way that language is used is demonstrated through brief case studies. The *Restoration of Wellness Therapeutic Process* is delineated in terms of roles of both client and therapist within the context of the macro-cosmos. They identify that healing or restoration must involve the three components of the expression of being human, the essence of being human and the experience of being human. In doing so, they aim for spiritual wellness as well as harmony or balance as the goal of treatment. Furthermore, they link this to the concept of *uBuntu*, highlighting the conceptual overlaps between these two. While they refrain from imparting structured principles and techniques, they demonstrated how *Sakhu Djaer* can be integrated into the therapeutic frame and its value. This model is valuable in terms of a conceptual starting point for applying one aspect of African Psychology (*Sakhu Djaer*) to the clinical context. Sufficient evidence for this model as well as proof of its utility superseding Western Psychology would benefit their claim and proposition. It is interesting again to note here, however, the difficulty of providing a significant knowledge base for an application of a paradigm which deviates from the traditions of empiricism.

Baloyi (2020) similarly unpacked the value of a deep understanding of African languages in understanding and treating the patient's mental health. Baloyi focussed on the teachings of *Swa Moya* in understanding people as *soul-embodied bodies* with its own unique and healing "life discerning power of the soul" (2020, p.1). This concept acknowledges the unique strengths and ability of patients to restore their own holistic health (including mental health); it then seeks to channel this within the psychotherapeutic framework to attain improved mental health. Again, it

is noted that instead of techniques and principles, they conceptually unpacked and delve into the meaning of *Swa Moya* and the importance of teaching this within Master's Clinical Psychology programmes training future psychologists. This source proposes something more valuable than just a curriculum adjustment, it proposes an epistemology for African Psychology. The article does not go into depth about this *Swa Moya*-based epistemology, and while it outlines the curriculum which indicates the topics that are integral to an African Psychology, it does not critically explore this curriculum or suggestion. It would be of interest to observe peer reviews of such a curriculum. All of these sources, however, serve to show novel new approaches to psychology and mental health in the South African clinical context.

Perspectives such as Baloyi (2016) and Nsamenang (1995) propose working towards an exclusively, self-determined African Psychology in terms of methodologies and interventions. Such examples are separated from and independent of Western or Euro-American Psychology. While interventions such as these answer the call for epistemological freedom, they are critiqued. Perspectives such as Vermeulen (2011), Vogel (2009) and Ratele (2017) indicate a more integrative standpoint, and caution that stepping away from the current practices in South Africa run the risk of premature digression from the mainstream before a suitable substitute for Western systems are found.

Collaboration with Traditional Healers

As discussed above, the means through which the cultural concepts and principles alluding to African Psychology are incorporated were identified in the literature such as *uBuntu*, rituals, games and *Badimo* (Baloyi & Ramose, 2016; Baloyi, 2020; Beukes, 2012). One of the salient applications

of African Psychology identified in the literature is the incorporation of traditional healers and other indigenous healthcare experts as members of a multidisciplinary team in integrating these concepts. Sources that dealt with traditional healers all highlighted the importance of these individuals as experts in the realm of holistic health as well as African cosmology and culture-specific conditions. This is relevant to the study at hand as African Psychology embraces all forms of understanding and treating mental illness such as those offered by traditional healers. It is well within the scope of African Psychology to embark on such progressive steps towards the integration of shamanic knowledge systems with the current psychological practices within the clinical context.

Several different perspectives are observed in the literature pertaining to how this union might occur. Consultation and collaboration in treating the same patients is one such perspective. Juma Mhm (2011, p.140) calls for the incorporation of traditional healers into the multi-disciplinary healthcare team stating: “There may also be a need for collaborative relationships to be developed between Western based counsellors and traditional healers in an attempt to provide clients with the best services” They propose that psychologists and traditional healers collaborate as members of the multi-disciplinary team for patients with specific cultural needs beyond the scope of Western Psychology. Wozniak (2009) interviewed six clinical psychologists who were also trained traditional healers (*sangomas*) which gave insight into the experiences and perspectives of such individuals. Further studies would benefit understanding the nodes of intersection between traditional healing and psychology. Such nodes would set the foundation stones for integration between psychology and traditional healing.

Another perspective involves promoting the provision of both psychology and traditional healers in healthcare institutions without direct collaboration. The patient is able to consult one or both services in trying to restore mental health. Bomoyi and Mkhize (2016) studied an unspecified South African university that included traditional healers in conjunction with counselling to improve and manage the mental health of its students. Results showed that students had a favourable response to the traditional healers, believing them to be integral to the team of healthcare specialists. They showed the unique contribution of traditional healing; the participants' feelings and perspectives towards the healers; the healer's role in culturally defined illnesses and the effects of these on mental health; the influence of stigmatised religious views towards this; cultural and identity issues; as well as the relationship and perspectives between counsellors and traditional healers. They also looked at the specific challenges of this program: the university community's lack of knowledge about needs of African students; peer pressure and intolerance minimising the consultation with traditional healers; the university being a poor logistical fit for traditional healers; as well as legal and ethical concerns. Overall, the study found that the programme was perceived favourably by stakeholders. This research is pioneering in exploring the incorporation of traditional healers into mental healthcare. Traditional healers, Bomoyi and Mkhize propose, deal with culture-bound syndromes (such as *ukuthwasa*) and do not acknowledge or manage diagnoses originating from Western Psychology such as depression or schizophrenia. The counsellor or psychologist would be the specialist who would diagnose and manage the latter. In this manner, they suggest that psychology may form part of holistic healthcare. This forms the crux of a holistic framework, incorporating all the cultural and medical information surrounding a condition to better inform its treatment and management.

Yet another perspective is that psychology training incorporates such shamanic knowledge systems into the curriculum. Marovic and Machinga (2017) analyse the conceptual overlap between African shamanic knowledge and Transpersonal Psychology. They proposed that psychology training needs to incorporate this shamanic knowledge by using the conceptual overlaps as stepping stones. They emphasised the importance of shamanic knowledge in contemporary South African psychology and call for more holistic and informed healthcare. In a similar vein, they reinforced the importance of rituals and shamanic knowledge in 'questioning misfortune'. Questioning misfortune refers to finding the cause of the mental illness or distress which, in traditional African beliefs, can extend to bewitchment or curses or imbalances with one's ancestors or God. These rituals can include instrumental divination or mediumistic divination, both of which require the expertise of a traditional healer. Marovic and Machinga identified the conceptual overlap between diagnosis in Western Psychology and divination in the Africentric paradigm and how both are crucial in holistically assessing and treating the symptoms of illness. They encouraged the systematic incorporation of the Africentric paradigm into South African psychology and creating more dialogue between specialists operating within both fields.

From the other perspective, Sorsdahl et al. (2010) conducted a study investigating traditional healers explanatory models for mental illness and treatment in Mpumalanga. They found a dire need for traditional healers to be taught the medical conceptualisation of mental illness, in essence, improving their own mental health literacy through the intervention of trained psychiatric professionals as traditional healers are often the first point of contact for members of the

community with mental illness. They also highlight the need for more research to be conducted in this field.

There are numerous challenges facing the integration of traditional healers into the Western medical profession as delineated by Bojuwoye and Sodi (2020). Firstly, they discuss the issue of mass epistemological difference between the traditional healing paradigm and the Western paradigm as has been discussed in depth. Secondly, some medical professionals have issues with ethical practice within the traditional healing framework as well as having negative attitudes towards traditional healers. Thirdly, they highlight challenges for research in traditional healing practices not having a sufficient research data to standardise, evaluate and regulate their practices. Finally, the use of herbal remedies is identified as a challenge as it is not currently regulated. They argue, however, that if traditional healers could work within the treatment team, they might better be regulated and funded by the Department of Health. Overall, they identify that within all these challenges there exist opportunities that the integration of traditional healers within healthcare would hold, primarily in terms of education by proximity for both parties. In other words, in working next to each other, both parties will learn more about the strengths of the other and improve their own practice. Segiaba and Laher (2015) also call for policy level intervention to help with the acknowledgment of traditional healing to enable traditional healing to become legitimised. Overall, the literature portrays a picture of integration with traditional healers which holds both challenges and opportunities for future research.

Advocating for Social Policy

Another key application of African Psychology is the psychologist's facilitation role in other areas of mental health promotion in the South African clinical context. A small selection of the literature addressed how policy also needs to change within mental health care in South Africa if it is to fully embrace the South African population. This extends the scope of psychotherapist to the role of public health advocate in terms of informing mental health policy. One such source investigated such national objectives in South Africa, namely the National Development Plan and the Millennium Development Goals (Kagee, 2014). Kagee explored the role that South African psychologists are called to fulfil in the context of these national agendas. He also assessed the role of Indigenous Psychology and Positive Psychology in aiming to improve the mental health of the unique and diverse South African population.

Identifying Power Imbalances

Another source looking at the value of Critical Psychology within the socio-political framework and history of South Africa is provided by Ratele et al. (2020) who delineated the psychologist's role in tackling power disparities in society. Ratele et al. identified three steps to accomplishing this in South Africa that fall within the psychologist's scope of practice. Firstly, collective thinking and writing refers to psychologists collectively researching and publishing academic literature. These acts aim to redress societal power struggles and other factors influencing mental health. They state: "This means we are able to construct Critical African Psychology through carving out material, epistemic, and praxical spaces within institutionalised enclosures from which to enact this project" (2020, p.5). Secondly, they also highlighted the value of this writing as a tool through which to promote transdisciplinarity which forms the second step of their

proposed guide for Critical African Psychology. They highlighted the importance of ‘epistemic pluralism’ offered by extending African Critical Psychology beyond the realm of psychology, highlighting the importance of community engagement, training, policy-making, activism and conferences for the field. Thirdly, they highlighted the importance of *affective community building*. Ratele et al. (2020, p.8) states:

By understanding affects as the everyday embodied feelings mediated by various social factors, Critical African Psychologists concerned with orders of feeling can begin to co-create innovative spaces that engender and identify the kinds of affects to which we must attend if we are to make sense of people’s material realities.

This ensures that Critical African Psychologists work from a grounding within the thoughts, feelings and beliefs at a grassroots level of the people that they are advocating for. Through these pathways, Ratele et al. suggest that psychologists work towards a relevant Critical Psychology that better fits the needs of the society they represent. Such a vantage point offers an inclusive overview that is more suggestive of a holistic framework: accounting for medical, psychological as well as socio-political factors influencing the health of an individual.

[A Need for Development of African Psychology: emerging tensions and obstacles](#)

While all of these examples are relevant starting points, it is concerning that so few examples were found by the scoping review to exist for a country with such a profound inaccessibility and inequality to quality mental healthcare as a result of the legacy of Apartheid. There is a strong need echoed throughout the literature to turn towards more indigenous and grassroot approaches towards mental health. A review of the *South African Journal of Psychology* by Macleod and

Howell (2013) pointed out the need for the theoretical development of South African psychology, an inclusion of important South African social issues in literature and research (such as unemployment and land reform), for research to be contributed from rural provinces that hold higher than average poverty rates (such as the Northern Cape and North West provinces) as well as increased collaboration with a focus from authors of other African countries. Similar sentiments were echoed by Kagee (2014, p.359) as he states:

It is argued here not that indigenous psychology is irrelevant but that 20 years after democracy, the field has not moved beyond the level of rhetoric to claim credible space in South African psychology. For this to happen, original concepts need to be developed by proponents of indigenous psychology, which then require testing and evaluation to determine their relevance to the lives of citizens.

Kagee calls here for research to be conducted that brings life to the abstract theorising and conceptualising of a more relevant African Psychology. Overall, both sources call for a more relevant South African Psychology to be developed through research.

African Psychology is a valuable solution to this need, yet it is not well defined nor is it specified in terms of its application, its utility or its recommendations. Practical applications, principles, therapeutic techniques and guidelines remain scarce within the South African literature while conceptual discussions and investigations of African Psychology dominate. Even across these conceptual discourses, there was evidence of contestation among authors such as Augustine Nwoye and Kopano Ratele. It is essential that future research set out to clearly define African Psychology within the context of South Africa before one can hope to apply it with accuracy and

effectiveness. This clear definition does not allude to one universal definition of African Psychology, as this is contradictive of the dynamic epistemology of this field, rather, the broad dimensions and wide scope of African Psychology should be clearly defined in a holistic and all-encompassing manner.

Departing from Mainstream Psychology

Other challenges echoed in the scoping review for the clinical application of African Psychology include the following points. The development of African Psychology through utilising the tools and protocols of empirical rigor inherent in mainstream psychology, while concurrently deviating from the epistemological, ontological, methodological and axiological departure points of this psychology, is a paradox that has been highlighted by majority of the literature. Moll (2007) highlights that African Psychology, in its enthusiasm to separate itself from Western Psychology, is becoming too ethnocentric. One of the biggest challenges facing the application of African Psychology in South Africa is that it is not esteemed as empirically sound as its Western predecessor due to the deviation from traditional scientific tools of knowledge inquiry. As Kagee (2014, p.359) states: “Therefore, much of what has been termed indigenous Psychology in South Africa is either negligibly different from mainstream Psychology or is not evaluable as psychological theory in its own right”. It was suggested across the literature that African Psychology should rather transform and build upon pre-existing psychology rather than alienate and ostracise itself from it due to its decolonising movement (Vermeulen, 2011; Vogel 2009; Ratele, 2017).

There are also negative outcomes arising from the propositions made by African Psychology as observed in the literature. Makhubela (2016) raised the concern of ‘othering’ the African psyche. There is a resistance towards African Psychology for perpetuating further differentiation of those from an African worldview. He speaks of the influence that African Psychology exerts in separating those of specific African cultures and ethnicities as different from the norm. Secondly, he brought awareness to the cultural reductionism inherent in African Psychology, stating “... the pervasive reductionism of always being tempted to explain almost all psychological suffering through ancestral calling, wrath and witchcraft” (2016, p.8). The concern is that by placing too great an emphasis on the metaphysical attributions of mental illness, personal accountability for healing may be avoided. Juma Mhm (2011) states this concern clearly:

But it has to be mentioned that focusing on ‘*who caused the problem*’ as a way of resolving the problem in the African perspective, may lead to the participants not taking some responsibilities for the resolution of their own problems, thus resulting in lack of *individual empowerment* (p.140).

Such sources demonstrated the importance for a middle ground between cultural sensitivity and mainstream psychology’s canon of empirical assessment and treatment options. This is well-aligned with a holistic model, including the strengths of different paradigms to blend them into something that meets the diverse needs of the South African population. These are several of the most pertinent obstacles to the application of African Psychology in the South African clinical context. While African Psychology is crucial to the socio-political and cultural climate in South Africa, it remains underdeveloped due to these obstacles.

Global Developments of Indigenous Psychology

Another parallel area of interest gaining international acknowledgement found in the scoping review is Indigenous Psychology. It is worth considering global developments on similar issues. South Africa is not the first country to try and make use of indigenous knowledge in the field of psychology. As indicated in some of the literature, there is evidence of similar movements towards decolonising psychology. Kwang-Kuo (2005) tracks the development of Chinese indigenous psychology with specific regard to its application in Taiwan; this originated in the 1960s with the translation of certain psychometric tests into Chinese. A great deal of the work involved trying to understand the Chinese personality. In 1988, the Department of Psychology in Hong Kong University held a conference focussing on the indigenisation of psychology. In 1993, a laboratory of Research for Indigenous Psychology was established as well as the inauguration of the journal for *Indigenous Psychological Research*. The journal was the platform for Yang to collaborate with members of the academic community on this topic; this led to the formation of the concept *indigenous compatibility* as a construct for the evaluation of indigenous research. This is significant to one of the primary issues identified in the literature on suitable alternatives for Western epistemology and empiricism for African Psychology. Chinese Indigenous Psychology teaches a valuable lesson in designing a particular construct specific for the evaluation of Indigenous Psychology research. This is a good example of a segregative perspective within Indigenous Psychology.

India has also been one of the Asian forerunners in the field of Indigenous Psychology. According to Misra and Paranjpe (2012) this movement originated with the call from Durganand Sinha (1965) for the integration of psychology with Indian thought. In 2002 a National Conference was held

proposing the “Pondicherry Manifesto of Indian Psychology”. This Indian Psychology was proposed to merge with the mainstream psychology through two pathways. The first involves explaining the relevance of traditional concepts and methods but with mainstream explanations proposed for these. The second pathway involves using Western methodology for the empirical validation of indigenous theories. Indigenous practices such as *yoga* and *meditation* have been assessed in a similar fashion to the latter point. It is interesting to note how this is contrasted to the Chinese answer for the substitution of Western epistemology, scientific rigour and empiricism. Psychologists and researchers in India proposed a more integrative approach in using Western methodology and explanations applied to an Indigenous Psychology.

Russia also has contributed to the development of Indigenous Psychology. Chebotareva and Novikova (2013) identify Tatiana Stefaneko’s work in pioneering the equivalent of Indigenous Russian Psychology, *Ethnic Psychology* or *Ethnopsychology*. Studies from the Peoples’ Friendship University of Russian have been imperative in this cross-cultural trajectory in Russia. The University, according to Chebotareva and Novikova, operates from goals to unite and collaborate with people from diverse backgrounds globally through the use of knowledge and training. They offer several remedial and psychodiagnostic programmes to better manage the diverse needs of patients. Furthermore, they have conducted studies that include variances in personality traits across global populations such as Chinese, Malayasian, Carribean, Latin as well as Arabic, South American, Soviet and African countries. These all work towards the goal of improving intercultural competence.

In addition, Dudgeon (2017) tracks the origins of Australian Indigenous Psychology from its origins in 2010 when the *Task Force for Indigenous Psychology* was created within the Society for Humanistic Psychology. This team set out to define and highlight the importance of Indigenous Psychology with particular regard to Australia. One such manifestation of their work is the high regard for the knowledge of the elders within the psychotherapy and medical contexts. Another important manifestation is that the Australian Psychological Society was the first to apologise to the indigenous Australian population (namely the Aboriginal and Torres Strait Islander people) for the oppression against them with plans announced for systemic changes to redress this. This was a prominent first step, as Dudgeon explains, for the transformation of Indigenous Psychology and treating mental health in Australia.

In terms of Indigenous Psychology in New Zealand, Groot and Grice (2018) explain how the needs, dreams and values of the Maori population are prioritised and practiced within the psychology framework of *Tikanga*. They also deal with sociocultural factors affecting the mental health of the Maori population such as homelessness, overcrowding, reproductive decisions, parenting and structural injustices.

Overall, there is evidence of a greater global awareness of, value for and praxis of Indigenous Psychology. These examples highlight the active efforts towards establishing and legitimising Indigenous Psychology globally such as setting up task forces, conducting research focussing on Indigenous Psychology as well as building institutions dedicated to furthering Indigenous Psychology. These are significant steps that would benefit South Africa to lay the foundation for

a legitimate African Psychology. Suggesting a ‘one size fits all’ blueprint to copy would be counterproductive to the dynamic nature of African epistemology, therefore, the lessons learnt globally should be studied, adapted and then applied in the design of a truly African Psychology.

The Clinical Application of African Psychology in South Africa

The scoping review paints a picture of an African Psychology that is not yet sufficiently researched or developed in terms of its clinical application to the South African context. It can be likened to the adolescence phase in an individual’s life desperately trying to forge its identity as a separate but equally respected identity as the parent, by whom it was raised. Similarly, the status of African Psychology appears to be uncertain in its identity between polarised extremes. On the one side, there is an integration with Western Psychology, situating African Psychology as operating from within Western Psychology, adapting Western Psychology to better suit the needs of culturally diverse patients. The majority of the literature dealing with applications of African Psychology to the clinical context operated from within this perspective, suggesting ways in which Western or Euro-centric Psychology can assimilate and integrate elements of the African epistemology and belief systems. This approach appears to adopt that view that it would be a smoother transition to transform contemporary South African psychology gradually as an extension of Western Psychology rather than restarting without such a prominent foundation. The alternative pole speaks to identifying African Psychology as being unique in its own right, severing ties with Western Psychology completely. As explained, both extremes present unique opportunities and challenges for the field of African Psychology. Apprehension for the integrative approach was evident in certain sources for still conforming to a system and epistemology that represented an oppressive and outdated colonial era. As it stands, however, no reliable or tested alternative exists. While

many sources have differentiated the two epistemologies and highlighted the need for a more relevant African Psychology, none have been found to provide a reliable and effective alternative. In a similar manner, such a view proposes certain interventions and methodologies that are unique to African Psychology but have not been reviewed, researched and analysed to the extent that Western Psychology has. Both perspectives appear to require further development of a solution that lies somewhere in the middle of this spectrum, alluding to a more holistic perspective.

Finally, all of the sources speak to the use of the African Psychology, when it is necessary, as a tool within the psychotherapist's toolbox – it is not meant to be rigidly applied to all patients but rather used when patients stemming from a culturally rich background or patients with particular traditional or spiritual dynamics influencing their mental health require it. They further speak to the training of all South African psychologists in African Psychology, regardless of their own spiritual and traditional beliefs. A small selection of sources proposed that such work be left to psychologists who are both trained in psychology as well as come from the religious and spiritual backgrounds which embrace an African Psychology.

In a similar vein, training methods for upcoming psychologists have been proposed but not tested or researched in-depth. A few sources speak to the development of an exclusively African Psychology curriculum while the majority of the articles dealing with training opted more for a curriculum that added African Psychology components to a predominantly Western Psychology-based curriculum – this is true too for research within African Psychology. Although there was significantly less literature discussing the unique research processes within African Psychology,

there was an acknowledgement that African Psychology does not have a substitute methodology, ontology and axiology through which to apply to research in order to develop the field. An interesting concept introduced by Nwoye (2020) is that African Psychology endorses selective pluralism, indicating that African Psychology uses both quantitative and qualitative approaches towards studying and understanding people operating in their worlds; this is imperative in understanding the subjective realities that underly African Psychology.

It is also difficult to conceive the teaching, researching and operationalisation of African Psychology in training and practice while there are a wide range of interpretations for the term and scope of African Psychology. To aim for consensus on one particular definition and application, however, of African Psychology would be defeating the dynamic epistemology it is based upon. The contention between the different definitions of African Psychology effectively captures this dynamic and ever-changing field and scope. Alternatives, within which concrete principles and techniques embracing African Psychology can be operationalised without becoming too rigid, have yet to be determined or developed in the literature.

There was, however, greater consensus on the concepts that are used within an Afri-centric paradigm. Some are being developed into interventions such as rituals, traditional healers (dealing with *badimo* and *umveliqangi*) and *uBuntu* appear to be the most developed in this regard. Again, some interventions speak towards an integrative perspective, adapting Western Psychology interventions with indigenous knowledge systems, while other views speak towards interventions that are uniquely African, however these remain underdeveloped within the literature.

Chapter 6: Concluding Remarks

Introduction

The study offers a platform from which to catalyse investigation and development of such a valuable but niche field such as African Psychology practiced within South Africa. While this has been growing in interest within the South African academic community, a scoping review was necessary to find the knowledge and the gaps in that knowledge pertaining to African Psychology and its application within the South African context.

This chapter will conclude with an overview of the study and its findings in terms of areas that have been covered in depth as well as areas requiring further development. Recommendations for future research to address the gaps will then be discussed. Finally, the strengths and limitations of this study will follow.

Conclusion

In summary, African Psychology is known by many different names in the South African literature. Similarly, it is defined differently and holds different connotations for experts in the field. This is consistent with the dynamic epistemology of African Psychology as well as the holistic model through which this study is framed. There were few examples of pre-existing applications to the African clinical context that were found, including included adaptations to mainstream models such as incorporating cultural sensitivity, new models such as *uBuntu therapy*, collaboration with traditional healers, advocating in social policy and research for a more relevant psychology as well as tailoring psychometric assessments to better suit the cultural diversity found

in South Africa. There are several concepts strongly associated with African Psychology such as *uBuntu*, *umveliqangi*, *moya*, rituals and *badimo*,

African Psychology requires further development conceptually as it appears to be in its infancy as a field in South African psychology; this is one of several reasons that few sources demonstrating any practical implementation, principles or techniques of African Psychology for clinical usage have been found in this review. Epistemological differences from Western Psychology are another prominent issue within the operationalisation of African Psychology within the clinical context. This has been the primary division within the academic community discussing African Psychology: to integrate the two epistemologies and paradigms, or to differentiate African Psychology from its Western counterpart absolutely. Other challenges to overcome in the application of African Psychology include cultural reductionism, epistemological challenges with decolonising psychology as well as othering. Nevertheless, African Psychology provides a much-needed alternative to mainstream psychology that is relevant and imperative for assessing and treating the mental health of a diverse South African population. There are many lessons to be learned and applied from the development of Indigenous Psychology in other countries such as China, India, Russia, Australia and New Zealand. The value of Indigenous Psychology has been recognised internationally and traction has been gained in Australasia and Asia, among other continents, and they provide vast resources to empower the growth of Indigenous Psychology. These lessons, when tailored and applied to the South African community, might aid in the development of African Psychology. Furthermore, future studies should set out to delineate the scope and breadth of African Psychology as well as clearly define it, so as to set out specific

empirically sound applications in terms of principles, techniques, instruments and practices. In doing so, the South African psychology community can aspire to empower the concept of African Psychology to become a much-needed tangible reality in the country.

Recommendations for South African Psychology

Within the model of *holism*, it is of the author's opinion that an integrative approach holds the most value for African Psychology within South Africa. Both Western Psychology and African Psychology should be seen on a spectrum, and psychologists should apply their clinical judgement to know where to situate their practice on that spectrum for each case. As expressed in many of the sources, to depart too abruptly from the Western Psychology framework currently practiced in South Africa would be impulsive, unnecessary and extreme. There is a certain utility and value in using certain research methodologies and practices that have been researched through Western Psychology that could help set the foundation for a new African Psychology framework. Adaptations of certain Western Psychology practices are a valuable start as indicated by authors such as Vogel (2009). Caution must still be exercised to reflect upon and reject elements of Western Psychology that are irrelevant and incompatible with the unique South African cultural dynamics such as the culture-bound disorders – for such areas, research should focus on specific African Psychology interventions such as Beukes' (2012) concept of trauma management in children with specific cultural needs. As far as possible, the nodes for natural intersection and overlaps of the two paradigms should be sought out as starting points for the application of African Psychology to the clinical context. To this end, similar studies to that of Wozniak (2009) would be valuable in terms of professionals holding dual roles (sangomas and clinical psychologists) helping to disseminate these intersections. To holistically approach the mental health of the South

African people without a rigid adherence to one polarity or an absolutist perspective offers the most value for South Africa.

While the specific approaches and steps should not be generically applied to the unique South African population, some recommendations can be made for African Psychology to take root in the South African clinical context through thorough research. Firstly, academic institutions should be empowered to tackle the epistemological, ontological, axiological and methodological challenges that arise in the synergising of the two different Psychologies. The lessons observed in Chinese Indigenous Psychology in the development of the *indigenous compatibility* (Kwang-Kuo, 2005) is an example of such a solution. This can include incorporating African Psychology as well as *African Indigenous Knowledge Systems* into the curricula and training for Psychology students. Secondly, *selective pluralism* (Nwoye, 2021) is another prominent starting point in using both qualitative and quantitative approaches in studies operating from African Psychology. Finally, Lesiba Baloyi's (2020) proposed curriculum of *swa moya* is a valuable resource to address the teaching of suitable epistemological shifts that are identified in the literature. A deep cultural sensitivity should be developed in trainee psychologists within South Africa according to similar ideas proposed by multiculturalism. Suitable training models such as Strous and Eagle's (2004) *Proclient Anticlient model* should continue to be developed to make such abstract propositions of pluriversalism to become manifested realities. Through such manners, African Psychology as practice may become better regulated, studied and conceptually developed as another tool in the psychologist's toolbox for cases requiring it.

Such an approach requires active engagement by the academic community, working towards the development of studies and concepts unique to African Psychology, including setting up task forces, institutions, forums or academic panels in collaboration with other African countries to fully define, delineate and then explore applications of this African Psychology to the South African clinical context. Journals and other academic literature should continue their work especially in releasing special editions focussing on African Psychology such as observed in the September 2021 release of the *South African Journal of Psychiatry or Psychology in Society* (PINS) volume 54 released in 2021 Finally, continuing to collaborate with other African countries via the platform of conferences with the purpose of refining African Psychology will be valuable to future development of African Psychology.

Furthermore, the steps taken in Australia parallel the vision of the South African Truth and Reconciliation Commission. These steps aim to not only bring awareness to and apologise for the oppressive impact of colonialism and Apartheid but also to set in action means to rectify and attempt to balance these injustices. The work of the Truth and Reconciliation Commission started such work in South Africa yet manners in which these can be applied and enacted remain a significant developmental point in South Africa. A critical postcolonial perspective should constantly be maintained by South African psychologists in perceiving the remnants of Apartheid in the mental state of South Africans. The stages proposed by Nwoye (2017) of a post-colonial theory of African Psychology are a sufficient starting point for such an endeavour.

Another point of application is through the nationwide dissemination of culture-specific psychometric tools and psychotherapeutic techniques such as *uBuntu therapy*. The effectiveness, reliability and validity of such techniques and tools should be researched and tested with the same scientific rigour and analysis that all psychometric assessments undergo. Once this process has been conducted, those that are found to be empirically-sound should be made accessible nationwide in South Africa. It would be of particular interest to comprehend how African Psychology can produce a system for testing and creating new culturally relevant applications that could be applied in a standardised fashion. In this way, African Psychology can hope to gain the esteem that it still appears to lack with the academic community, stemming from the more mainstream psychological approaches.

Finally, the area of integration with those who are specialised in such cultural concepts and practices, such as traditional healers, is an area that, while growing, would benefit from future research. Collaboration between psychologists and traditional healers as well as the sharing of information and mental health conceptualisations would provide more holistic mental health management.

Strengths and Limitations of the Study

There were several limitations of the study. The study occurred during 2020 and 2021 during the COVID-19 pandemic and the KwaZulu-Natal riots. This prevented physical access to libraries, the UKZN campus as well as supervision. Sources were limited to online sources that were accessible by the UKZN online library; furthermore, there were technical challenges with accessing these.

The researcher's ancestry originated in the Middle East and as such, they were not entirely familiar with the African cultures and worldviews. Further research by those educated and raised within the Afri-centric worldview is recommended.

The identified strengths of the study were that the researcher did have access to all the primary referenced journals in South Africa which sufficiently dealt with the major publications on African Psychology. The *South African Journal of Psychiatry* issued a special edition on African Psychology in September 2021 which was included in the study. Secondly, UKZN is a well-known and prestigious university in South Africa which promoted the initial consultation with several experts in the field to better inform the terminology used for searches. Finally, there was no funding or conflicting interests in this study as it formed part of the Master of Social Sciences in Clinical Psychology course, preventing any unnecessary bias or research agenda in the study.

References

- Adams, G., & Salter, P. S. (2007). Health Psychology in African Settings: A Cultural-Psychological Analysis. *Journal of Health Psychology*, 539-551.
- Africa, P. S. (2020, February 29). *APA Ethical Principles of Psychologists and Code of Conduct*. Retrieved from American Psychological Association: https://www.psyssa.com/wp-content/uploads/2016/12/SOUTH-AFRICAN-PROFESSIONAL-CONDUCT-GUIDELINES-IN-PSYCHOLOGY-2007-PsySSA_updated_01-12-2016pdf.pdf
- Allwood, C. M., & Berry, J. W. (2006). Origins and development of indigenous psychologies: An International analysis. *International Journal of Psychology*, 243-268.
- American Psychological Association. (2021, September 18). *Holism*. Retrieved from APA Dictionary : <https://dictionary.apa.org/holism>
- American Psychological Association. (2021, September 18). *Multicultural Psychology*. Retrieved from APA Dictionary: <https://dictionary.apa.org/multicultural-psychology>
- Arksey, H., & O'Malley, L. (2005). Scoping Studies: Towards a Methodological Framework. *International Journal of Social Research Methodology*, 19-32.
- Arumugam, S. (2001). *A Discussion of the Ecological Indigenous, Organisational, Mental Health, Social Action and Liberatory Models of Community Psychology*. Empangeni: University of Zululand.
- Arumugam, S. (2001, August 20). *A Discussion of the Ecological Indigenous, Organisational, Mental Health, Social Action and Liberatory Models of Community Psychology*. Retrieved from [academia.edu: https://www.academia.edu/6454465/Evaluation_of_Models_of_Community_Psychology_from_a_South_African_Perspective](https://www.academia.edu/6454465/Evaluation_of_Models_of_Community_Psychology_from_a_South_African_Perspective)
- Baldwin, J. (1986). African (Black) Psychology: Issues and Synthesis. *Journal of Black Psychology*, 235-249.
- Baloyi, L. (2020). From Teaching in conquerer South Africa to teaching African swa moya in the psychology curriculum: critical reflections and experiences in a Masters Clinical Psychology programme. *South African Journal of Psychology*, 1-11.
- Baloyi, L., & Ramose, M. B. (2016). Psychology and Psychotherapy Redefined from the Viewpoint of the African Experience. *Interdisciplinary Journal for the Study of the Arts and Humanities in Southern Africa Special Edition*, 12-35.
- Baloyi, L., & Ramose, M. B. (2016). Psychology and Psychotherapy Redefined from the Viewpoint of the African Experience . *Alternation*, 12-35.
- Beukes, M. (2012). *The Use of Indigenous Knowledge when Working with Children who have Experienced (Unpublished Master's Thesis)*. Johannesburg: University of Johannesburg.

- Beukes, M. (2012, December). The Use of Indigenous Knowledge when working with Children who have experienced Trauma. *Minor Dissertation*. Johannesburg, South Africa: The University of Johannesburg.
- Biesheuvel, S. (1958). Objectives and Methods of African Psychological Research. *The Journal of Social Psychology*, 161-168.
- Bojuwoye, O., & Sodi, T. (2010). Challenges and Opportunities to integrating traditional healing into counselling and psychotherapy. *Counselling Psychology Quarterly*, 283-296.
- Burton, M., & Gómez Ordóñez, L. H. (2015). Liberation Psychology: Another Kind of Critical Psychology. In I. Palmer, *Handbook of Critical Psychology* (pp. 348-355). East Sussex: Routledge.
- Campbell-Hall, V., Petersen, I., Bhana, A., Mjadu, S., Hosegood, V., & Flisher, A. (2010). Collaboration between Traditional Practitioners and Primary Health Care Staff in South Africa: Developing a Workable Partnership for Community Mental Health Services. *Transcultural Psychiatry*, 610-628.
- Carroll, K. K. (2010). A genealogical analysis of the worldview framework in Africentred Psychology. *Journal of Pan African Studies*, 109-134.
- Carroll, K. K. (2014). An Introduction to African-Centred Sociology: Worldview, Epistemology and Social Theory. *Critical Sociology*, 257-270.
- Carroll, K. K. (2014). An Introduction to African-Centred Sociology: Worldview, Epistemology and Social Theory. *Critical Sociology*, 257-270.
- Chebotareva, E., & Novikova, I. A. (2013). Russian Psychology. In K. D. Keith, *The Encyclopedia of Cross-Cultural Psychology* (pp. 989-991). New York: Wiley and Sons Inc.
- Connelly, L. M. (2016). Trustworthiness in Qualitative Research. *MedSurg Nursing*, 435-439.
- Dawes, A. (1998). Africanisation of Psychology: Identities and Continents. *Psychology in Society*, 4-16.
- DeFreitas, S. C. (2019). *African American Psychology: A Positive Psychology Perspective*. California: Springer.
- Dlamini, S., Tesfaamichael, S., & Mokhele, T. (2020). A Review of Place Identity studies in post-Apartheid South Africa. *South African Journal of Psychology*, 1-13.
- Dudgeon, P. (2017). Australian Indigenous Psychology. *Australian Psychologist*, 251-254.
- Eagle, G. (2004). Therapy at the Cultural Interface: Implications of African Cosmology for Traumatic Stress Intervention. *Psychology in Society*, 1-22.
- Eagle, G. (2005). "Cultured Clinicians": The Rhetoric of Culture in Clinical Psychology Training. *Psychology in Society*, 41-64.

- Edwards, S. (1999). Promoting Mental Health in Zululand, South Africa. *Journal of Public Mental Health*, 16-21.
- Edwards, S. (2021). Indaba: towards an African psychology of education founded on indigenous knowledge systems. *Indilinga African Journal of Indigenous Knowledge Systems*, 155-164.
- Freeman, M. (2018). Living in verse: Sites of the poetic imagination. In O. V. Lehmann, A. C. Bastos, N. Chaudhary, & E. Abbey, *Poetry and Imagined worlds* (pp. 139-154). London: Palgrave Macmillan.
- Fryer, D., & Fox, R. (2015). Community Psychology: Subjectivity, Power, Collectivity. In I. Palmer, *Handbook of Critical Psychology* (pp. 145-154). East Sussex: Routledge.
- Gibson, K., & Swartz, L. (2008). Putting the 'heart' back into community psychology: some South African examples. *Psychodynamic Practise*, 59-75.
- Government, S. A. (2020, February 29). *South Africa's People*. Retrieved from South African Government: <https://www.gov.za/about-sa/south-africas-people>
- Government, S. A. (2020, February 29). *Statistics South Africa*. Retrieved from Stats SA: <http://www.statssa.gov.za/>
- Grills, C. T. (2020, March 1). *African Centred Strategies for Psychological Survival and Wellness*. Retrieved from Academia: https://www.academia.edu/24075085/African_Centered_Psychology_Strategies_for_Psychological_Survival_and_Wellness
- Groot, S., & Grice, J. L. (2018). Indigenous Psychology in New Zealand. In W. Wen Li, D. Hodgetts, & K. H. Foo, *Asia-Pacific Perspectives on Intercultural Psychology* (pp. 182-204). London: Routledge.
- Hickson, J., & Christie, G. M. (1989). Research on Cross-Cultural Counselling and Psychotherapy: Implications for the South African Context. *South African Journal of Psychology*, 162-171.
- Hook, D. (2001). Critical Psychology in South Africa: Application, Limitations and Possibilities. *Psychology in Society*, 3-17.
- Howell, S., & Macleod, C. (2013). Reflecting on South African Psychology: Published Research 'relevance' and social issues. *South African Journal of Psychology*, 222-237.
- Jamison, D. (2013). Amos Wilson: Toward a Liberation Psychology. *The Journal of Pan African Studies*, 9-22.
- Jamison, D. (2014). A Critical Review and Analysis of the State, Scope and Direction of African-Centred Psychology from 2000-2010. *The Western Journal of Black Studies*, 98-107.
- Jamison, D. (2018). Key Concepts, Theories and Issues in African/ Black Psychology: A View from the Bridge. *Journal of Black Psychology*, 1-25.

- Johnston, E. R. (2015). South African Clinical Psychology's Response to Cultural Diversity, Globalisation and Multiculturalism: A Review. *South African Journal of Psychology*, 1-12.
- Juma, J. O. (2011, October). Redefining Psychology in a South African Context: Facilitating Epistemological Curiosity. Pretoria, South Africa: University of South Africa.
- Kagee, A. (2014). South African psychology after 20 years of democracy: criticality, social development and relevance. *South African Journal of Psychology*, 350-363.
- Kagee, A. (2014). South African Psychology after 20 years of Democracy: Criticality, Social development and Relevance. *South African Journal of Psychology*, 350-363.
- Kagee, A. (2014). South African Psychology after 20 Years of Democracy: Criticality, Social Development and Relevance. *South African Journal of Psychology*, 350-363.
- Kagee, A., Naidoo, A. V., & Van Wyk, S. (2003). Building Communities of Peace: The South African Experience. *International Journal for the Advancement of Counselling*, 225-233.
- Karenga, M. (1993). *Introduction to Black Studies*. Los Angeles: University of Sankore Press.
- Kessi, S. (2017). Community social psychologies for decoloniality: an African perspective on epistemic justice in higher education. *South African Journal of Psychology*, 506-516.
- Kiguwa, P., & Segalo, P. (2018). Psychology and the Problematic of "the African". *Psychology in Society*, 43-47.
- Knight, Z. G. (2013, November 20). Black Client, White Therapist: Working with Race in psychoanalytic psychotherapy in South Africa. *The International Journal of Psychoanalysis*, 17-31.
- Knight, Z. G. (2013). Black Client, White Therapist: Working with Race in Psychoanalytic Psychotherapy in South Africa . *The International Journal of Psychoanalysis*, 17-31.
- Koch, T. (1994). Establishing Rigour in Qualitative Research: The Decision Trail. *Journal of Advanced Nursing*, 976-986.
- Leopeng, B. (2019). Towards a Dialogical Decolonised Psychotherapy. *Psychology in Society*, 71-86.
- Long, C., Eagle, G., & Stevens, G. (2015). The Clinician in the University: Reflection on a South African Psychoanalytically Oriented Doctoral Programme. *The International Journal of Psychoanalysis*, 517-542.
- Long, W. (2016). On the Africanization of Psychology. *South African Journal of Psychology*, 429-431.

- Makgahlala, M. W. (2016). The Psychology of Bereavement and Mourning Rituals in a Northern Sotho Community. [Doctoral Thesis, University of Limpopo]. SABINET Dissertations and Theses Database.
- Makhubela, M. (2016). "From Psychology in Africa to African Psychology": Going Nowhere Slowly. *Psychology in Society*, 1-18.
- Manganyi, N. C. (1991). *Treachery and Innocence: Psychology and Racial Differences in South Africa*. Johannesburg: Ravan Press.
- Marovic, Z., & Machinga, M. (2017). African Shamanic Knowledge and Transpersonal Psychology: Spirits and Healing in Dialogue. *The Journal of Transpersonal Psychology*, 31-44.
- Mashegoane, S. (1998). Indigenisation of Psychology in South Africa: an Awkward Entry into the Fray. *Journal of Psychology in Africa*, 55-69.
- Matoane, M. (2012). Locating Context in Counselling: The Development of Indigenous Psychology in South Africa. *Psychotherapy and Politics International*, 105-115.
- Misra, G., & Paranjpe, A. C. (2012). Psychology in Modern India. In R. W. Rieber, *Encyclopedia of the History of Psychological Theories* (pp. 881-892). New York: Springer.
- Mkabela, Q. N. (2015). Ubuntu as a Foundation for Researching African Indigenous Psychology. *African Journal of Indigenous Knowledge Systems*, 284-291.
- Mkhize, N. (2020). African/Afrikan-centered Psychology. *South African Journal of Psychology*, 1-8.
- Mkhize, N., & Bomoyi, Z. (2016). Incorporating African Indigenous Healing into the Counselling Services in Tertiary Institutions: A Preliminary Exploration. *Alternation*, 118-147.
- Mkhize, N., & Chitindingu, E. (2016). Listening to Black African Psychologists' Experiences of Social and Academic Inclusion: Incorporating Indigenous Knowledge Systems into the Curriculum. *Alternation*, 72-98.
- Moll, I. (2007). The paradox of "African psychology". Paper presented at the Wits School of Education Research Seminar, 18 September 2007, Johannesburg.
- Mpawusi, M., Maunanidze, L., Mambende, B., & Maphosa, S. (2017). The Third Mental Health Revolution: Themes, Values and Methods of Community Psychology and its Relevance in Zimbabwean and African Cultural Contexts. *Psychology in Society*, 67-89.
- Myers, L. J. (1981). The Nature of Pluralism and the African American Case. *Theory into Practice*, 2-6.
- Nefale, M. C., & Van Dyk, G. A. (2003). uBuntu Therapy- A Psychotherapeutic Model for the African Client. In N. S. Madu, *Contributions to Psychotherapy in Africa* (pp. 7-20). Pretoria : UNIN Press.

- Nobles, W., Baloyi, L., & Sodi, T. (2016). Pan African Humanness and Sakhu Djaer as Praxis for Indigenous Knowledge Systems. *Alternation*, 36-59.
- Nsamenang, A. B. (1995). factors influencing the development of Psychology in Sub-Saharan Africa. *International Journal of Psychology*, 729-739.
- Nwoye, A. (2006). A Narrative Approach to Child and Family Therapy in Africa. *Contemporary Family Therapy*, 1-23.
- Nwoye, A. (2014). African Psychology, critical trends. *Encyclopedia of Critical Psychology*, 57-65.
- Nwoye, A. (2014). African Psychology, Critical Trends. In T. Teo, *Encyclopedia of Critical Psychology* (pp. 57-65). New York: Springer.
- Nwoye, A. (2015). African Psychology and the Africentric Paradigm to Clinical Diagnosis and Treatment. *South African Journal of Psychology*, 305-317.
- Nwoye, A. (2015). What is African Psychology the Psychology of. *Theory and Psychology*, 96-116.
- Nwoye, A. (2015). What is African Psychology the psychology of? *Theory and Psychology*, 96-116.
- Nwoye, A. (2015). What is African Psychology the Psychology of? *Theory and Psychology*, 96-116.
- Nwoye, A. (2017). A Postcolonial Theory of African Psychology: A reply to Kopano Ratele. *Theory and Psychology*, 328-336.
- Nwoye, A. (2017). An Africentric theory of human personhood. *Psychology in Society*, 42-66.
- Nwoye, A. (2018). African Psychology and the Emergence of the Madiban Tradition. *Theory and Psychology*, 38-64.
- Nwoye, A. (2020). African Psychology: from acquiescence to dissent. *South African Journal of Psychology*, 1-10.
- Nwoye, A. (2021). Decolonizing Moral Injury studies and treatment approaches: An Africentric Perspective. *Theory and Psychology*, 1-20.
- Nwoye, A. (2021). Frequently asked questions about African Psychology: Another view. *South African Journal of Psychology*, 1-15.
- Nwoye, A. (2021). From Psychological Humanities to African Psychology: A Review of Sources and Traditions. *South African Journal of Psychology*, 464-473.
- Palmary, I., & Barnes, B. (2015). Critical Psychology in Africa: The Impossible Task. In I. Palmer, *Handbook of Critical Psychology* (pp. 397-405). East Sussex: Routledge.

- Paredes-Canilao, N., Babaran-Diaz, A., Florendo, N. B., Salinas-Ramos, T., & Mendoza, S. L. (2015). Indigenous Psychologies and Critical-Emancipatory Psychology. In I. Palmer, *Handbook of Critical Psychology* (pp. 356-365). East Sussex: Routledge.
- Pederson, P. B. (2001). Multiculturalism and the Paradigm Shift in Counselling: Controversies and Alternative Futures. *Canadian Journal of Counselling*, 15-25.
- Peng, R.-B. (2012). *Decolonizing Psychic Space: Remembering the Indigenous Psychology Movement in Taiwan*. Michigan: UMJ Dissertation Publishers.
- Personal Communications. (2020, March 20).
- Pillay, J. (2006). "Community Psychology is all Theory and No Practise": Training Educational Psychologists in Community Practise within the South African Context. *South African Journal of Psychology* , 261-268.
- Pillay, J. (2006). *Community Psychology is all Theory and No Practice: Training Educational Psychologists in Community Practise within the South African Context*. Auckland Park: Rand Afrikaans University.
- Pillay, S. R. (2017). Cracking the fortress: can we really decolonize psychology? *South African Journal of Psychology* , 1-6.
- Pillay, S. R. (2017). Cracking the Fortress: Can we Really Decolonize Psychology? *South African Journal of Psychology* , 1-6.
- Pillay, S., Naidu, T., & Gells, C. (2018). Re-Imagining our Careers in Post-Apartheid Public Psychology: A Collaborative Autoethnography. *Psychology in Society*, 81-98.
- Ponterotto, J. G., Manual Casas, J., Suzuki, L., & Alexander, C. (1995). *Handbook of Multicultural Counselling*. Thousand Oaks: Sage Publications.
- Ratele, K. (2013). In Discourse-Mandela is not enough: African Yearnings for Psychological and Cultural Wholeness. *Journal of Black Psychology*, 243-247.
- Ratele, K. (2016). Four (African) Psychologies. *Theory and Psychology*, 1-15.
- Ratele, K. (2016). Four (African) Psychologies . *Theory and Psychology*, 1-15.
- Ratele, K. (2017). African (situated) psychologies of boys, men and masculinities. *Psychology in Society*, 10-28.
- Ratele, K. (2017). Essence or Experience? A New Direction for African Psychology. *Theory and Psychology*, 58-63.
- Ratele, K. (2017). Frequently Asked Questions about African Psychology. *South African Journal of Psychology*, 1-7.
- Ratele, K., & Malherbe, N. (2020). What antiracist psychology does and does not (do). *South African Journal of Psychology*, 296-300.

- Ratele, K., Cornell, J., Dlamini, S., Helman, R., Malherbe, N., & Neziswa, T. (2018). Some basic Questions about (a) decolonizing Africa(n)-centred psychology considered. *South African Journal of Psychology*, 1-12.
- Ratele, K., Malherbe, N., Cornell, J., Day, S., Helman, R., Makama, R., . . . Dlamini, S. (2019). Elaborations of (a) Decolonising Africa(n)-centred Feminist Psychology. *Psychology in Society*, 1-19.
- Ratele, K., Malherbe, N., Suffla, S., Cornell, J., & Taliep, N. (2020). Three Pathways for Enlarging Critical African Psychology. *South African Journal of Psychology*, 1-11.
- Ratele, K., Malherbe, N., Suffla, S., Cornell, J., & Taliep, N. (2020). Three Pathways for Enlarging Critical African Psychology. *South African Journal of Psychology*, 1-11.
- Segalo, P., & Cakata, Z. (2017). A Psychology in our own language: Redefining Psychology in an African Context. *Psychology in Society*, 29-41.
- Segiaba, M. J., & Laher, S. (2015). Pedi Psychologists' Perceptions of Working with Mental Illness in the Pedi Community in Limpopo, South Africa: The Need to Incorporate Indigenous Knowledge in Diagnosis and Treatment. *Indilina- African Journal of Indigenous Knowledge Systems*, 233-247.
- Semaj, L. (1996). Towards a Cultural Science. *African psychology in historical perspective and related commentary*, 193-201.
- Sinha, D. (1965). Integration of Modern Psychology with Indian Thought. *Journal of Humanistic Psychology*, 6-17.
- Sodi, T., Bopape, D., & Makgahlela, M. (2021). Botho as an essential ingredient of African Psychology: an Insider Perspective. *South African Journal of Psychology*, 1-12.
- Sorsdahl, K. R., Flisher, A. J., Wilson, Z., & Stein, D. J. (2010). Explanatory models of Mental Disorders and Treatment Practices among traditional healers in Mpumalanga, South Africa. *African Journal of Psychiatry*, 284-290.
- Stevens, G. (2015). Black Psychology: Resistance, Reclamation and Redefinition. In I. Parker, *Handbook of Critical Psychology* (pp. 182-191). Sussex: Routledge.
- Stevens, G. (2017). Critical Psychosocial Mnemonics as a Decolonising Participatory Method: Towards Reclaiming and Refiguring the Archive through Memory, Stories and Narratives. In M. Seedat, S. Suffla, & D. J. Christie, *Emancipatory and Participatory Methodologies in Peace, Critical and Community Psychology* (pp. 179-199). South Africa : Springer.
- Stevens, G. (2020, March 6). Personal Communications. (B. G. Kayat, Interviewer)
- Strous, M. (2006). Facilitating Reflexivity in Interracial and Multicultural Counselling. *International Journal for the Advancement of Counselling*, 41-55.

- Strous, M., & Eagle, G. (2004). Anti-Client and Pro-Client Positions in Interracial Psychotherapy. *South African Journal of Psychology*, 25-54.
- Van Dyk, G. A., & Nefale, M. C. (2005). The Split-Ego Experience of Africans: uBuntu Therapy as a Healing Alternative. *Journal of Psychotherapy Integration*, 48-66.
- Van Dyk, G. A., & Nefale, M. C. (2005). The Split-Ego Experience of Africans: Ubuntu Therapy as a Healing Alternative. *Journal of Psychotherapy Integration*, 48-66.
- Van Vlaenderen, H. (2001). Psychology in Developing Countries: People-Centred Development and Local Knowledge. *Psychology in Society*, 88-108.
- Vermeulen, J. G. (2011, June 20). Redefining Psychology in a South African Context: Facilitating Epistemological Curiosity. Pretoria, South African: University of South Africa.
- Viljoen, G., Levett, A., & Tredoux, C. (1994). Using the Bender Gestalt in South Africa. *South African Journal of Psychology*, 145-151.
- Vogel, H. M. (2009). Psychological Counselling and Indigenous African Knowledge Systems in South African Context. *Indilinga- African Journal of Indigenous Knowledge Systems*, 175-188.
- Wilson, A. N. (1993). *The falsification of Afrikan consciousness: Eurocentric history*. New York: Afrikan World.
- Wozniak, A. (2009). The Professional identity of South African clinical psychologists who are also Sangomas. [Masters Thesis, University of Witwatersrand] . SABINET Dissertations and Theses Database.
- ya Azibo, D. A. (1991). Towards a Metatheory of the African Personality. *The Journal of Black Psychology*, 37-45.
- Yang, K. S. (1993). Why do we need to develop an indigenous Chinese Psychology? *Indigenous Psychological Research in Chinese Societies*, 6-88.

Appendices

Appendix A: Glossary of Terms

- **African-centred Psychology:** psychology defining psychological experiences from an African perspective
- **Afri-centric Psychology:** psychology paradigm, practices and methods following the values of the African worldview
- **Badimo:** members of the community who have died that influence current community members
- **Black Psychology:** the study of behavioural patterns, experiences and overall Psychology of people of African descent
- **Community Psychology:** psychology seeking to understand and treat the mental health and wellness of communities within their ecological and socio-political contexts. It does so through a participatory and strengths-based approach with the community
- **Cosmology:** the study and understanding of the origin and development of the universe
- **Critical Psychology:** psychology based on Critical Theory, challenging mainstream approaches as well as oppressive socio-political structures in their contribution to psychopathology
- **Decolonising Psychology:** psychology separate from the mainstream approach that considers the mental health of the individual in terms of oppressive social, economic and political contexts
- **Diviner:** a person with prophetic abilities and special spiritual capabilities

- **Indigenous Psychology:** psychology that focuses on the mental health of the individual through the lenses of their own cultural worldviews and knowledge systems
- **Liberation Psychology:** psychology that focuses on the experiences, mental health and thoughts of individuals who have been marginalised or oppressed
- **Moya:** life forces or spirits shaping human behaviour
- **Ngaka:** a traditional healer in the Sotho culture
- **Nyanga:** a traditional herbalist in African culture who prays to God through the ancestors
- **Sangoma:** a traditional healer in the Zulu culture
- **Split-Ego Experience:** a condition characterised high levels of anxiety and resistance; fear of rejection; intense conflict between ambivalent feelings of loyalty and disloyalty, trust and distrust, group cohesion and separation–individuation need; and diffused versus rigid group borders about psychotherapy and the traditional community
- **Swá Moya:** an understanding of people as *soul-embodied bodies* with its own unique and healing life discerning power of the soul
- **Ti’bi-t’ire logic:** a specific logic emphasises contextual information which can be a matter of degree, enunciating the middle ground distinctly
- **uBuntu:** the notion of oneness, community and *humanness*
- **uMvelinqanqi:** the concept of God in South African traditional culture

Appendix B: Coding Table

Variable	Value	Value Description
1. Bibliographic Information	a. Publication type	Journal article, book section, book, interview, study, dissertation etc.
	b. Author	The name of the author(s) writing the article or conducting the study
	c. Year of publication	The year the article or study was first published
	d. Title of the publication	The name of the article or study
	e. Topic of publication	The content which the article or study deals with
	f. Country of origin	The country where the article or study originated
	g. Publication appears in	The name of the journal, periodical or book
2. How does the study define AP	a. Psychology in Africa	Mainstream psychology practiced in Africa
	b. Cultural African Psychology	Use of psychology to organise African cultural factors and belief systems
	c. Critical African Psychology	The role of oppressive factors, powers and structures in African society
	d. Psychological African Studies	Psychology that studies people in Africa
	e. Other	Any other definitions of African Psychology
3. Concepts that are dealt with in AP	a. uBuntu	The notion of oneness, community and <i>humanness</i>
	b. Games	Traditional recreational activities played for enjoyment
	c. Oral tradition	Learning and transmission of knowledge through the spoken or written word
	d. Rituals	Culturally traditional ceremonies
	e. Music	The use of traditional song and dance
	f. Moya	Life forces or spirits shaping human behaviour
	g. Traditional healer	Intermediaries between positive life forces and the community
	h. uMvelinqanqi	The concept of <i>God</i>
	i. Badimo	Members of the community who have died that influence current community members
	j. Black Psychology	Studies of experience and behaviour of individuals that are of African descent.
	k. Indigenous Psychology	Studies of human experiences and behaviour of individuals native to a particular area
l. African-Centred or Afri-Centric Psychology	Studies of African psychological experiences via African perspectives	

	m. Critical Psychology	Studies of human behaviour and experiences that progress from and challenge mainstream psychology
	n. Liberation Psychology	Studies of the mental health of those historically oppressed by addressing the oppressive sociopolitical structure in which they exist
	o. Community Psychology	Studies focusing on mental health care unique to specific groupings of individuals and the social factors influencing this
	p. Other	Any other residual concepts
4. Applications to the clinical setting	a. Existing application to clinical setting	Interventions embracing African Psychology that are currently applied to the clinical setting
	b. Theoretical application to clinical Setting	Conceptual interventions proposed but not yet implemented in the clinical setting
	c. Application to research epistemology, methodology, axiology or ontology	Manners of understanding knowledge and studies of knowledge within a research capacity
	d. Applications to psychology training	Literature surrounding the training, supervision or education of trainee psychologists
	e. Challenges with clinical application	Difficulties and obstacles preventing or limiting the application to clinical settings
	f. Studies of application effectiveness	Literature assessing the efficiency and effectiveness of interventions which have been applied to the clinical setting
	g. Other	Any other residual applications

Appendix C: References Included and Fully Coded

1. Appel, D., & Papaikonomou, M. (2014). Narratives on Death and Bereavement from Three South African Cultures: An Exploratory Study. *Journal of Psychology in Africa*, 453-458.
2. Bakker, T. (2007). Voices from the margins: Towards conservation of local knowledge in psychology during incorporation. *South African Journal of Higher Education*, 7-22.
3. Baloyi, L. (2020). From Teaching in conquerer South Africa to teaching African swa moya in the psychology curriculum: critical reflections and experiences in a Masters Clinical Psychology programme. *South African Journal of Psychology*, 1-11.
4. Baloyi, L., & Ramose, M. B. (2016). Psychology and Psychotherapy Redefined from the Viewpoint of the African Experience. *Interdisciplinary Journal for the Study of the Arts and Humanities in Southern Africa Special Edition*, 12-35.
5. Berg, A. (2003). Ancestor Reverence and Mental Health in South Africa. *Transcultural Psychiatry*, 194-207.
6. Beukes, M. (2012). The Use of Indigenous Knowledge when working with Children who have experienced Trauma. [Dissertation, University of Johannesburg]. SABINET Dissertations and Theses Database.
7. Bojuwoye, O., & Sodi, T. (2010). Challenges and Opportunities to integrating traditional healing into counselling and psychotherapy. *Counselling Psychology Quarterly*, 283-296.
8. Campbell-Hall, V., Petersen, I., Bhana, A., Mjadu, S., Hosegood, V., & Flisher, A. (2010). Collaboration between Traditional Practitioners and Primary Health Care Staff in South Africa: Developing a Workable Partnership for Community Mental Health Services. *Transcultural Psychiatry*, 610-628.
9. Dawes, A. (1998). Africanisation of Psychology: Identities and Continents. *Psychology in Society*, 4-16.
10. Devenish, A. (2005). Negotiating Healing: Understanding the Dynamics amongst Traditional Healers in Kwazulu-Natal as they engage with Professionalisation. *Social Dynamics*, 243-284.
11. Eagle, G. (2004). Therapy at the Cultural Interface: Implications of African Cosmology for Traumatic Stress Intervention. *Psychology in Society*, 1-22.
12. Eagle, G. (2005). "Cultured Clinicians": The Rhetoric of Culture in Clinical Psychology Training. *Psychology in Society*, 41-64.
13. Edwards, S. (1999). Promoting Mental Health in Zululand, South Africa. *Journal of Public Mental Health*, 16-21.

14. Edwards, S. (2021). Indaba: towards an African psychology of education founded on indigenous knowledge systems. *Indilinga African Journal of Indigenous Knowledge Systems*, 155-164.
15. Foxcroft, C. (2004). Planning a Psychological Test in the Multicultural South African Context. *South African Journal of Industrial Psychology*, 8-15.
16. Hook, D. (2001). Critical Psychology in South Africa: Application, Limitations and Possibilities. *Psychology in Society*, 3-17.
17. Howell, S., & Macleod, C. (2013). Reflecting on South African Psychology: Published Research 'relevance' and social issues. *South African Journal of Psychology*, 222-237.
18. Jamison, D. (2013). Amos Wilson: Toward a Liberation Psychology. *The Journal of Pan African Studies*, 9-22.
19. Johnston, E. R. (2015). South African Clinical Psychology's Response to Cultural Diversity, Globalisation and Multiculturalism: A Review. *South African Journal of Psychology*, 1-12.
20. Kagee, A. (2014). South African psychology after 20 years of democracy: criticality, social development and relevance. *South African Journal of Psychology*, 350-363.
21. Kiguwa, P., & Segalo, P. (2018). Psychology and the Problematic of "the African". *Psychology in Society*, 43-47.
22. Knight, Z. G. (2013). Black Client, White Therapist: Working with Race in Psychoanalytic Psychotherapy in South Africa . *The International Journal of Psychoanalysis*, 17-31.
23. Kruger, S. (2006). The Establishment of Implicit Perspectives of Personality in Sesotho-speaking South Africans. [Dissertation, North-West University]. SABINET Dissertations and Theses Database.
24. Leopeng, B. (2019). Towards a Dialogical Decolonised Psychotherapy. *Psychology in Society*, 71-86.
25. Levers, L. (2006). Traditional Healing as Indigenous Knowledge: Its Relevance to HIV/AIDS in Southern Africa and the Implications for Counselors. *Journal of Psychology in Africa*, 87-100.
26. Long, W. (2016). On the Africanization of Psychology. *South African Journal of Psychology* , 429-431.
27. Makgahlela, M. (2016). The Psychology of Bereavement and Mourning Rituals in a Northern Sotho Community. [Thesis, University of Limpopo]. SABINET Dissertations and Theses Database.
28. Makhubela, M. (2016). "From Psychology in Africa to African Psychology": Going Nowhere Slowly. *Psychology in Society*, 1-18.

29. Marovic, Z., & Machinga, M. (2017). African Shamanic Knowledge and Transpersonal Psychology: Spirits and Healing in Dialogue. *The Journal of Transpersonal Psychology*, 31-44.
30. Mashegoane, S. (1998). Indigenisation of Psychology in South Africa: an Awkward Entry into the Fray. *Journal of Psychology in Africa*, 55-69.
31. Matoane, M. (2012). Locating Context in Counselling: The Development of Indigenous Psychology in South Africa. *Psychotherapy and Politics International*, 105-115.
32. Mkabela, Q. N. (2015). Ubuntu as a Foundation for Researching African Indigenous Psychology. *African Journal of Indigenous Knowledge Systems*, 284-291.
33. Mkhize, N. (2020). African/Afrikan-centered Psychology. *South African Journal of Psychology*, 1-8.
34. Mkhize, N., & Bomoyi, Z. (2016). Incorporating African Indigenous Healing into the Counselling Services in Tertiary Institutions: A Preliminary Exploration. *Alternation*, 118-147.
35. Mkhize, N., & Chitindingu, E. (2016). Listening to Black African Psychologists' Experiences of Social and Academic Inclusion: Incorporating Indigenous Knowledge Systems into the Curriculum. *Alternation*, 72-98.
36. Mkhize, N., Dumisa, N., & Chitindingu, E. (2014). Democratising Access and Success: isiZulu terminology development and bilingual Instruction in Psychology at the University of KwaZulu-Natal. *Alternation*, 128-154.
37. Moll, I. (2007). The paradox of "African psychology". Paper presented at the Wits School of Education Research Seminar, 18 September 2007, Johannesburg.
38. Nobles, W., Baloyi, L., & Sodi, T. (2016). Pan African Humanness and Sakhu Djaer as Praxis for Indigenous Knowledge Systems. *Alternation*, 36-59.
39. Nwoye, A. (2006). A Narrative Approach to Child and Family Therapy in Africa. *Contemporary Family Therapy*, 1-23.
40. Nwoye, A. (2015). African Psychology and the Africentric Paradigm to Clinical Diagnosis and Treatment. *South African Journal of Psychology*, 305-317.
41. Nwoye, A. (2015). What is African Psychology the Psychology of. *Theory and Psychology*, 96-116.
42. Nwoye, A. (2017). A Postcolonial Theory of African Psychology: A reply to Kopano Ratele. *Theory and Psychology*, 328-336.
43. Nwoye, A. (2017). An Africentric theory of human personhood. *Psychology in Society*, 42-66.

44. Nwoye, A. (2018). African Psychology and the Emergence of the Madiban Tradition. *Theory and Psychology*, 38-64.
45. Nwoye, A. (2020). African Psychology: from acquiescence to dissent. *South African Journal of Psychology*, 1-10.
46. Nwoye, A. (2021). Decolonizing Moral Injury studies and treatment approaches: An Africentric Perspective. *Theory and Psychology*, 1-20.
47. Nwoye, A. (2021). Frequently asked questions about African Psychology: Another view. *South African Journal of Psychology*, 1-15.
48. Nwoye, A. (2021). From Psychological Humanities to African Psychology: A Review of Sources and Traditions. *South African Journal of Psychology*, 464-473.
49. Petersen, I., Campbell-Hall, V., Bhana, A., Mjadu, S., Hosegood, V., & Flisher, A. (2010). Collaboration between Traditional practitioners and Primary Health Care staff in South Africa: Developing a workable partnership for community mental health services. *Transcultural Psychiatry*, 610-628.
50. Pillay, A., Ahmed, R., & Bawa, U. (2013). Clinical Psychology training in South Africa: A call to action. *South African Journal of Psychology*, 46-58.
51. Pillay, S. R. (2017). Cracking the fortress: can we really decolonize psychology? *South African Journal of Psychology*, 1-6.
52. Pillay, S., Naidu, T., & Gells, C. (2018). Re-Imagining our Careers in Post-Apartheid Public Psychology: A Collaborative Autoethnography. *Psychology in Society*, 81-98.
53. Ramgoon, S., Dalasile, N., Paruk, Z., & Patel, C. (2011). An exploratory study of trainee and registered psychologists' perceptions about indigenous healing systems. *South African Journal of Psychology*, 90-100.
54. Ratele, K. (2013). In Discourse-Mandela is not enough: African Yearnings for Psychological and Cultural Wholeness. *Journal of Black Psychology*, 243-247.
55. Ratele, K. (2016). Four (African) Psychologies. *Theory and Psychology*, 1-15.
56. Ratele, K. (2017). African (situated) psychologies of boys, men and masculinities. *Psychology in Society*, 10-28.
57. Ratele, K. (2017). Essence or Experience? A New Direction for African Psychology. *Theory and Psychology*, 58-63.
58. Ratele, K. (2017). Frequently Asked Questions about African Psychology. *South African Journal of Psychology*, 1-7.
59. Ratele, K., & Malherbe, N. (2020). What antiracist psychology does and does not (do). *South African Journal of Psychology*, 296-300.

60. Ratele, K., Cornell, J., Dlamini, S., Helman, R., Malherbe, N., & Neziswa, T. (2018). Some basic Questions about (a) decolonizing Africa(n)-centred psychology considered. *South African Journal of Psychology*, 1-12.
61. Ratele, K., Malherbe, N., Suffla, S., Cornell, J., & Taliep, N. (2020). Three Pathways for Enlarging Critical African Psychology. *South African Journal of Psychology*, 1-11.
62. Segalo, P., & Cakata, Z. (2017). A Psychology in our own language: Redefining Psychology in an African Context. *Psychology in Society*, 29-41.
63. Segiaba, M. J., & Laher, S. (2015). Pedi Psychologists' Perceptions of Working with Mental Illness in the Pedi Community in Limpopo, South Africa: The Need to Incorporate Indigenous Knowledge in Diagnosis and Treatment. *Indilina- African Journal of Indigenous Knowledge Systems*, 233-247.
64. Sodi, T., & Bojuwoye, O. (2010). Challenges and Opportunities to integrating traditional healing into counselling and psychotherapy. *Counselling Psychology Quarterly*, 283-296.
65. Sodi, T., Bopape, D., & Makgahlela, M. (2021). Botho as an essential ingredient of African Psychology: an Insider Perspective. *South African Journal of Psychology*, 1-12.
66. Sorsdahl, K. R., Flisher, A. J., Wilson, Z., & Stein, D. J. (2010). Explanatory models of Mental Disorders and Treatment Practices among traditional healers in Mpumalanga, South Africa. *African Journal of Psychiatry*, 284-290.
67. Strous, M. (2006). Facilitating Reflexivity in Interracial and Multicultural Counselling. *International Journal for the Advancement of Counselling*, 41-55.
68. Strous, M., & Eagle, G. (2004). Anti-Client and Pro-Client Positions in Interracial Psychotherapy. *South African Journal of Psychology*, 25-54.
69. Swartz, L. (1996). Culture and Mental Health in the Rainbow Nation: Transcultural Psychiatry in a Changing South Africa. *Transcultural Psychiatric Research Review*, 119-136.
70. Van Dyk, G. A., & Nefale, M. C. (2005). The Split-Ego Experience of Africans: uBuntu Therapy as a Healing Alternative. *Journal of Psychotherapy Integration*, 48-66.
71. Van Vlaenderen, H. (2001). Psychology in Developing Countries: People-Centred Development and Local Knowledge. *Psychology in Society*, 88-108.
72. Vermeulen, J. G. (2011, June 20). Redefining Psychology in a South African Context: Facilitating Epistemological Curiosity. Pretoria, South African: University of South Africa.
73. Viljoen, G., Levett, A., & Tredoux, C. (1994). Using the Bender Gestalt in South Africa. *South African Journal of Psychology*, 145-151.

74. Vogel, H. M. (2009). Psychological Counselling and Indigenous African Knowledge Systems in South African Context. *Indilinga- African Journal of Indigenous Knowledge Systems*, 175-188.
75. Wozniak, A. (2009). The Professional identity of South African clinical psychologists who are also Sangomas. [*Masters Thesis, University of Witwatersrand*] . SABINET Dissertations and Theses Database.
76. Yen, J. (2000). Healing at the margins: Discourses of culture and illness in psychiatrists', psychologists' and indigenous healers' talk about collaboration. [*Masters Thesis, University of Rhodes*]. SABINET Dissertations and Theses Database.

Appendix D: Ethical Clearance



Mr Brandon George Kayat (220082326)
School Of Applied Human Sc
Howard College

21/10/2020

Dear Mr Brandon George Kayat,

Protocol reference number: 00009645
Project title: Clinical Applications of African Psychology within the South African Context: A Scoping Review

Exemption from Ethics Review

In response to your application received on 06/10/2020, your school has indicated that the protocol has been granted EXEMPTION FROM ETHICS REVIEW.

Any alteration/s to the exempted research protocol, e.g., Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through an amendment/modification prior to its implementation. The original exemption number must be cited.

For any changes that could result in potential risk, an ethics application including the proposed amendments must be submitted to the relevant UKZN Research Ethics Committee. The original exemption number must be cited.

In case you have further queries, please quote the above reference number.

PLEASE NOTE:

Research data should be securely stored in the discipline/department for a period of 5 years.

I take this opportunity of wishing you everything of the best with your study.

Yours sincerely,

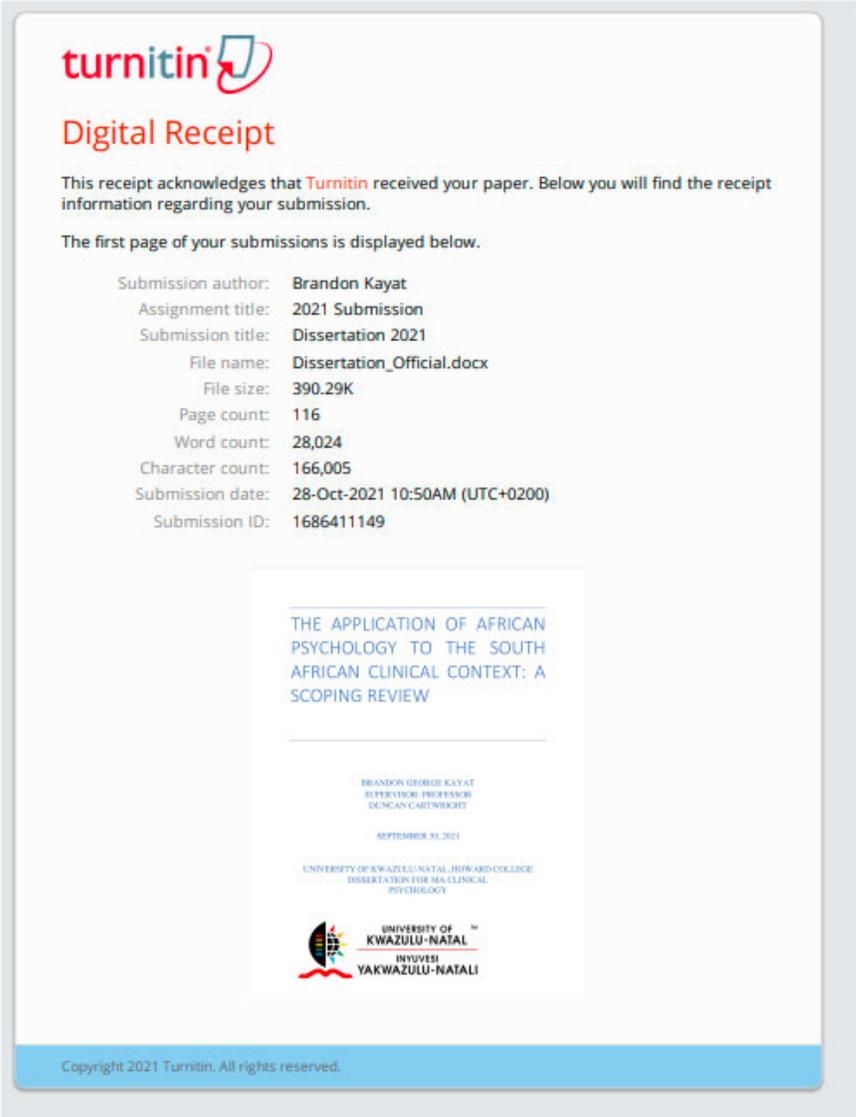
Prof Johannes John-Langba
Academic Leader Research
School Of Applied Human Sc

UKZN Research Ethics Office
Westville Campus, Govan Mbeki Building
Postal Address: Private Bag X54001, Durban 4000
Website: <http://research.ukzn.ac.za/Research-Ethical/>

Founding Campus: Edgewood Howard College Medical School Pietermaritzburg Westville

INSPIRING GREATNESS

Appendix E: Turnitin Results



The screenshot shows a Turnitin Digital Receipt. At the top left is the Turnitin logo. Below it, the text reads "Digital Receipt". A paragraph states: "This receipt acknowledges that Turnitin received your paper. Below you will find the receipt information regarding your submission." Another paragraph says: "The first page of your submissions is displayed below." A list of submission details follows: Submission author: Brandon Kayat; Assignment title: 2021 Submission; Submission title: Dissertation 2021; File name: Dissertation_Official.docx; File size: 390.29K; Page count: 116; Word count: 28,024; Character count: 166,005; Submission date: 28-Oct-2021 10:50AM (UTC+0200); Submission ID: 1686411149. Below this is a preview of the first page of the document, which is a title page for the dissertation. The title is "THE APPLICATION OF AFRICAN PSYCHOLOGY TO THE SOUTH AFRICAN CLINICAL CONTEXT: A SCOPING REVIEW". The author is "BRANDON GEORGE KAYAT" with a supervisor "PROFESSOR DUNCAN CARETWHIGET". The date is "SEPTEMBER 30, 2021". The institution is "UNIVERSITY OF KWAZULU-NATAL, HOWARD COLLEGE" for a "DISSERTATION FOR BA CLINICAL PSYCHOLOGY". The university logo and name "UNIVERSITY OF KWAZULU-NATAL" and "INYUVESI YAKWAZULU-NATALI" are also present. At the bottom of the receipt, it says "Copyright 2021 Turnitin. All rights reserved."

Turnitin Originality Report

Processed on: 28-Oct-2021 10:56 AM CAT
ID: 1686411149
Word Count: 28024
Submitted: 1

Dissertation 2021 By Brandon Kayat

[Document Viewer](#)

Similarity Index	Similarity by Source
5%	Internet Sources: 3%
	Publications: 4%
	Student Papers: 2%