



Thinking African World: Do African Psychology & Human Philosophy Match? All Attempted but Still-examiners Research 'How Do They Overlap & Venn Diagram

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ABSTRACT

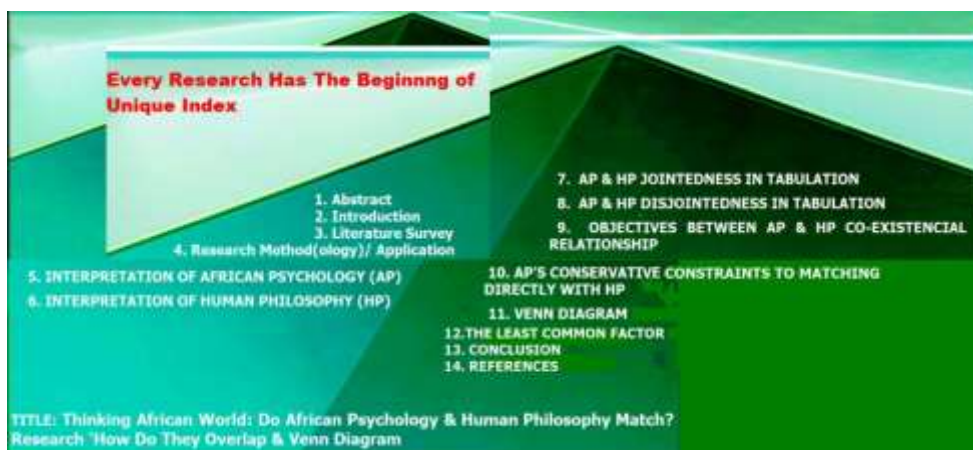
African Psychology (AP) and Human Philosophy (HP) share common interest in the human experience but offer distinct perspectives informed by different cultural, infrastructural and methodological frames. There is potential for mutual enrichment, but it is important to appreciate inherent diversity within AP and acknowledge contributions thereof to broader fields of understanding human mind.

The two intersect in joint-venture of what it means to be human. They are not directly equivalent or locked in union but by engaging in respectful dialogues, mutually serve our mind's understanding of human experience. The AP's insights into human experience simultaneously expand into wider philosophical cultures/customs/traditions. It is important to acknowledge potential tensions emanating from differing worldviews to critically examine power dynamics or scrutinize power-politics within knowledge production despite dare-not Title-question. Relationship between AP & HP is, therefore, not one of simple equivalence since modern Science declared that Africa was the cradle of man and the way things are going, Africa may be the last place where man can still be man. Information provokes title-incorporated applied-research-directed applied way of thinking about African World, credited with scientific fact that soil of Africa promoted human genes and nothing else could excel such African credibility.

This Paper exploratively and exploitatively interprets the relationship between AP & HP of multifaceted features with a breakdown-accountancy of key aspects in areas of overlap and distinction, delicate nuances, challenges to direct matching, complementary perspectives, points of difference, Ubuntu Philosophy, divergent worldviews like the Zambian humanism, power dynamics and teaching potential of Venn Diagram.

Keywords: Africa, Cradle, Humanism, Philosophy, Psychology, Soil, Ubuntu, Venn, Zambianism

1. EVERY RESEARCH HAS THE BEGINNING OF UNIQUE INDEX



2. INTRODUCTION

One must consider the concept of African Psychology and its foundations. It is explained that African psychology is deeply rooted in indigenous African knowledge systems, philosophies, and worldviews. It highlights the interconnectedness of mind, body, spirit, and community, which contrasts with the Western approach of compartmentalizing these aspects. African Psychology often values traditional healing methods and a comprehensive view of wellness. However, some scholars argue that African Psychology may be essentialist or excessively idealized in its portrayal of African culture.

Human Philosophy is a complex field that encompasses a wide range of philosophical perspectives from different cultures. It includes branches such as Metaphysics, Epistemology, Ethics, Aesthetics, and Logic, each addressing fundamental questions about reality, knowledge, morality, beauty, and reasoning, respectively.

3. LITERATURE SURVEY'S FIRST IMPRESSION IS THE BEST LASTING BUT LAST PAPER

Ama de-Graft Aikins (2012) Psychology in Africa: A review of research trends from the colonial era to the present

[Paper prepared for the 30th International Congress of Psychology (ICP), July 2012, Cape Town, South Africa]

This article centers its attention on the patterns observed in the development of psychological studies in Africa. The article is structured into three distinct sections. The first section provides a concise overview of the history of psychology during the colonial era, spanning from the 1920s to the 1960s. Moving on to the second section, it offers an analysis of the research trends in psychology after the attainment of independence, covering the period from the 1970s up until the present time. Finally, the third section delves into the existing cultural obstacles faced by psychology in Africa and explores the potential future prospects for the field.



A historian specializing in the field of Psychology, highlights the knowledge available during the late 19th century when Psychology was beginning to take shape as a distinct discipline. There was a prevalent belief in African inferiority. This belief was supported by various specific characteristics that were perceived as indicating a lower evolutionary status among Africans. These characteristics included earlier maturation compared to whites, less individual variation, rigid and unadaptable habits and lifestyles, smaller average brain size (especially in the frontal lobes), higher impulsivity and emotional reactivity, and superior performance in lower-level functions such as sensory acuity and imitation, areas in which they often outperformed whites.

Four different perspectives and approaches demonstrated by prominent theorists towards Africa and Africans include the benevolently paternal, the casually imperial, the intricately scientific, and the partially mystical and protofascist. It is important to highlight that these perspectives were frequently intertwined with overarching discourses on non-Western societies that were categorized under Scientific Racism, shaping imperial social science views on racial disparities and human development. These perspectives were influenced by firsthand research conducted in Africa, particularly in Egypt and Namibia, as well as through secondhand reports from missionaries, explorers, anthropologists, colonial officials, and other Euro-American entities who had direct exposure to the African continent.

The study keeps one informed that the concept of the pre-logical mentality was developed by the great French philosopher-anthropologist Lucien Levy-Bruhl through a series of book-length treatises that drew on second hand information on Australians, Africans (Bantus and Asantes) and Asians (Huron Indians and Melanesians), Levy-Bruhl proposed that all non-literate tribal people were unified by the primitive mentality. The primitive mentality had two aspects: prelogical mentality & mystical participation. Prelogical mentality described an apparent disinterest in abstract logical thought and in seeking the secondary causes of phenomena that lie outside everyday concerns. Mystical participation referred to the strong bond primitives forged between self & World within the supernatural placing emphasis on the supernatural (spirits, witches, ancestors and so on and so on many others) in directing due process of Life and life-events. For Levy-Bruhl these phenomena were rooted in the psychology of primitives rather than in socio-cultural factors. He contrasted the primitive mentality sharply against the mentality of the civilized Euro-American worlds, implicitly buying into a social evolutionary concept of development.

4. RESEARCH METHOD/METHODOLOGY/ APPLICATION

This paper takes recourse to deployment of Conceptual Method & Methodological Research

Conceptual research is a form of inquiry that does not entail the execution of any practical experiments. It relies on the observation and analysis of pre-existing concepts and theories. The researcher has the ability to observe their environment and formulate innovative theories, or they can expand upon existing ones.

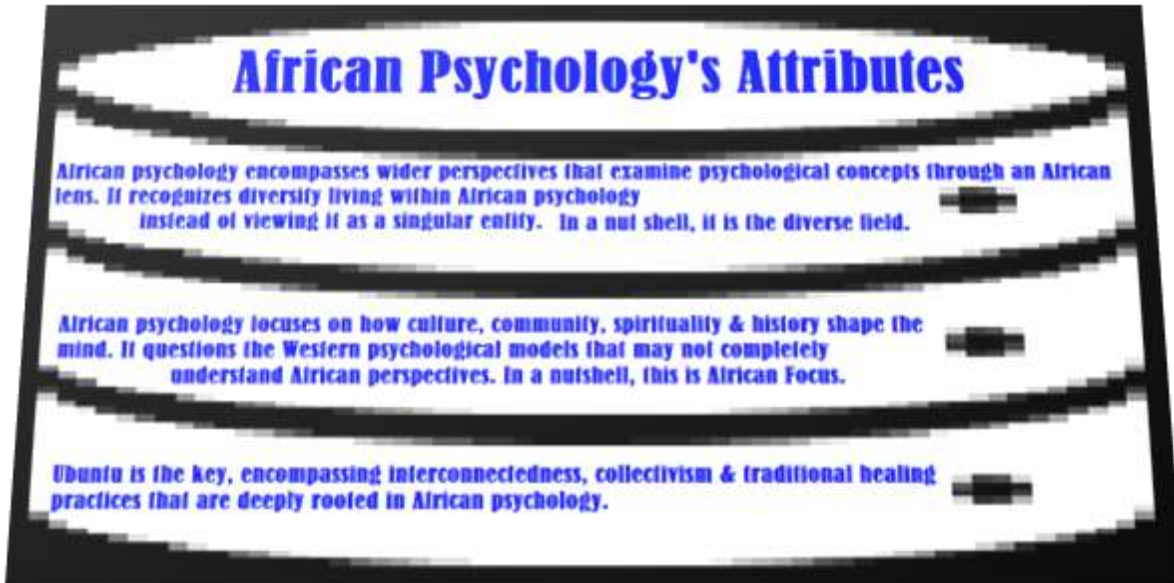


The utilization of research in a conceptual manner holds immense potential in shaping policy decisions. By employing research conceptually, it serves as a catalyst for introducing novel ideas, aiding individuals in identifying problems and suitable solutions from fresh perspectives, and offering innovative frameworks to guide both thinking and action. Conceptual Research is that which is related to certain abstract idea(s) or theory. It leads to the development of new concepts or to reinterpret existing ones. In other words, Conceptual Research pertains to abstract ideas or theories and contributes to the creation of novel concepts or the reevaluation of pre-existing ones.

For instance, African Group/African Union/United Africa/Africa was the cradle of man/Western humanism/Zambian humanism/ Virtues of Africanness being the simulations of the Continent of Africa in a world of conceptual socio-political-philosophical and /or scientific-psychological equilibriums will stabilize the geo-political-relevance of Africans as the seeds of humanity.

5. INTERPRETATION OF AFRICAN PSYCHOLOGY (AP)

Comprehensively, one would say that it is not a monolithic concept. It's essential to acknowledge there's no single, unified AP. The African continent is immensely diverse, with varied cultures, histories, customs, languages, living standards, life styles, and philosophical traditional notions /beliefs. The AP emphasizes its focus through Communalism (interconnectedness of individuals within a community concentrating on social harmony with interdependence.), Ancestors & Spirituality (role of spirituality and ancestral wisdom in influencing psychological well-being and understanding of self) , oral traditions (storytelling/proverbs/ embodied knowledge transmission as sources of psychological insight) and finally, the contextualized understanding (praising & pricing influences of stalwart social/ historical/ environmental forces /compulsions overpowering human psyche).



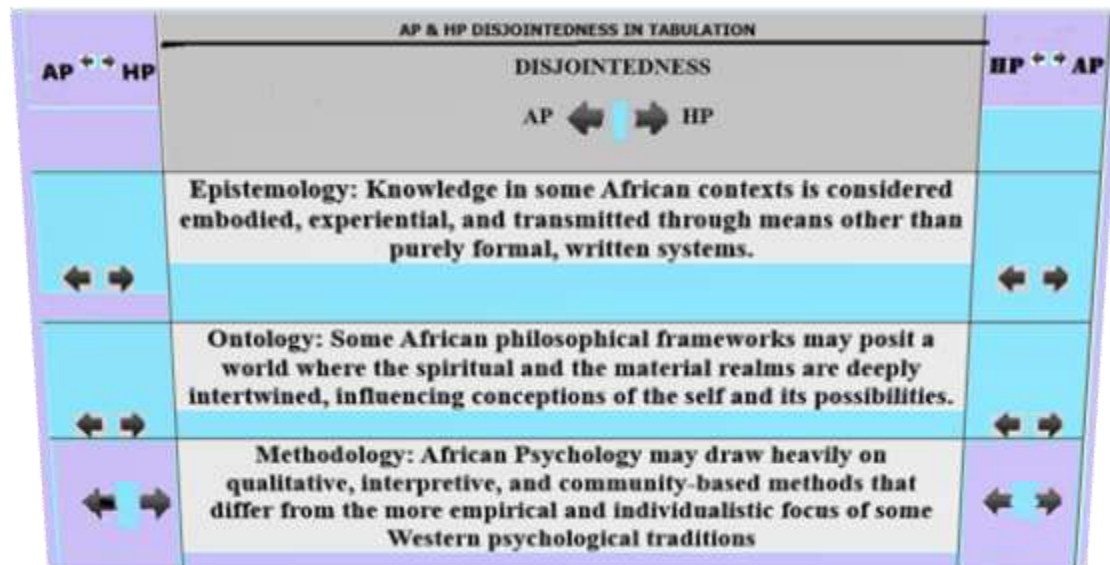
6. INTERPRETATION OF HUMAN PHILOSOPHY (HP)

The HP is characterized by vast scope and diverse traditions. The former relates to studies in fundamental questions such as the sources and resources of existence, knowledge, reason, values, languages and mind. The latter dwells on several of the various different branches of the traditions like for example, the Western Philosophy, the Eastern Philosophy, the Indigenous Philosophies, and more so.

7. AP & HP JOINTEDNESS IN TABULATION

AP & HP JOINTEDNESS IN TABULATION		
AP ↔ HP	Jointedness AP ↔ HP	HP ↔ AP
↔	Fundamental questions of meaning of Life, Ethics, nature of self, consciousness, universal human concerns are addressed in shared manner	↔
↔	Value of diverse perspectives prevail in AP which enriches global philosophical discourse by offering perspectives rooted in distinct cultural experiences and worldviews.	↔
↔	Exploring human universals by comparing AP with other traditions reveals similarities and differences in human psychological experiences.	↔

8. AP & HP DISJOINEDNESS IN TABULATION



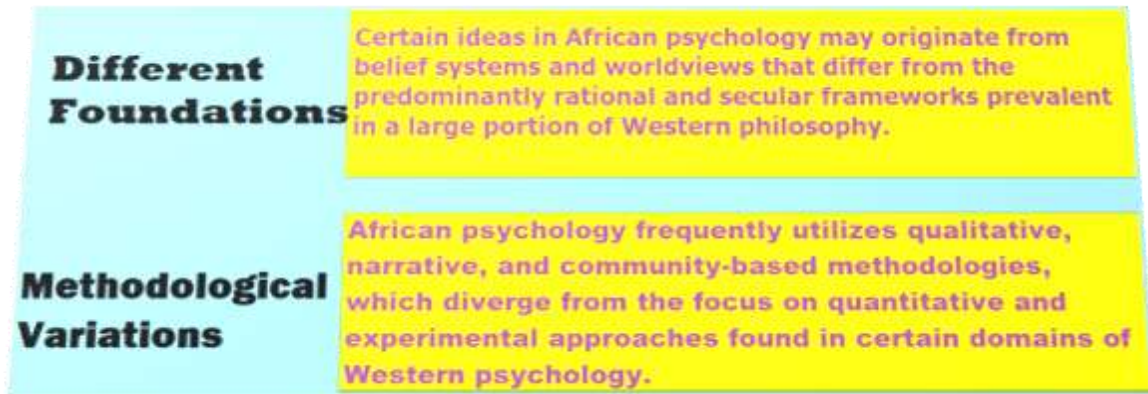
9. OBJECTIVES BETWEEN AP & HP CO-EXISTENCIAL RELATIONSHIP

- The AP and HP play a crucial role in fostering mutual learning by engaging in reciprocal knowledge sharing through robust conceptual frameworks, analytical tools, and perspectives drawn from a wide range of philosophical traditions. This is the reciprocative objective.
- The AP has the capacity to enhance HP by providing alternative non-Western perspectives on classical philosophical dilemmas. By underscoring the social and cultural influences on psychological phenomena, it can also challenge the inclination towards universalization in Western philosophy by questioning the tendency (to generalize) within Western philosophy. In a way, this is referred to as always being complementary feature.
- The AP & HP both explore inquiries regarding the essence of the self and personhood, the connection between the mind and body, as well as the influence of societies and cultures on shaping individual morality, ethics, and the significance of life. This is referred to being the overlapping objective between them

10. AP'S CONSERVATIVE CONSTRAINTS TO MATCHING DIRECTLY WITH HP

It appears that the Ap is conservative in its validness. This is so found out in terms of its foundational credibility as well as its qualitative preferences rather than quantitative-ness. The following chart vividly explains at length because of the following efforts.

- Comparative studies have examined the specific concepts native to the AP such as the Ubuntu alongside similar or contrasting philosophical traditions.
- Criticalities have analyzed and evaluated as to which are strengths and limitations of incorporating AP's perspectives into far and wider philosophical enquiries.
- Undertaken collaborative Projects have boosted courage in the inter-disciplinary research accomplishments involving philosophers, psychologists and established scholars of African thought to promote closer, shapely and symbolic understanding



Also, the AP and HP are not fully matching subject to the power dynamics of the historical dominance of Western philosophy indulging in questions of representation and equity. Consequently, different perspectives of AP core beliefs conflict with Western philosophical ideas. For instance, focusing on spirituality and the ever-changing self may not align with materialistic or individualistic views. African philosophy has often been marginalized or dismissed, highlighting the need for greater inclusion of diverse perspectives. However, research suggested a more integrated approach combining African psychological insights with global philosophical traditions to achieve a more comprehensive understanding of human nature

11. VENN DIAGRAM FOR AP & HP OVERLAP



A Venn diagram employs intersecting circles or other shapes to depict the logical connections between two or more sets of objects. Frequently, they are utilized to visually arrange elements, emphasizing both the similarities and distinctions among them.

Venn diagrams were introduced in 1880 by John Venn in a paper entitled "On the Diagrammatic and Mechanical Representation of Propositions and Reasonings" in the *Philosophical Magazine and Journal of Science*, about the different ways to represent propositions by diagrams. The use of these types of diagrams to easily explain formal logic has become popular. His 1880-article clarified and described that the schemes of diagrammatic representation were so familiarly introduced into logical treatises during the last century or so, that many readers, even those who had no professional study of logic, got to be acquainted with the general nature and object of such devices. Venn diagrams have been incorporated as part of instruction in Set Theory or Abstract Algebra as part of the new math movement since 1960s. Venn diagrams are a helpful tool for analyzing and illustrating the relationships between different items within a specific "universe" or category. They provide a clear and powerful visual representation of data, enabling users to easily understand and interpret the information.

This Paper takes the route of Venn Diagram to display the overlapping-relationship between the AP and HP as seen below in a non-detailed manner followed by detailed reading. Overlapping (or intersection) means that those items that overlap in the two sets of the AP and the HP for the purpose of this Paper.

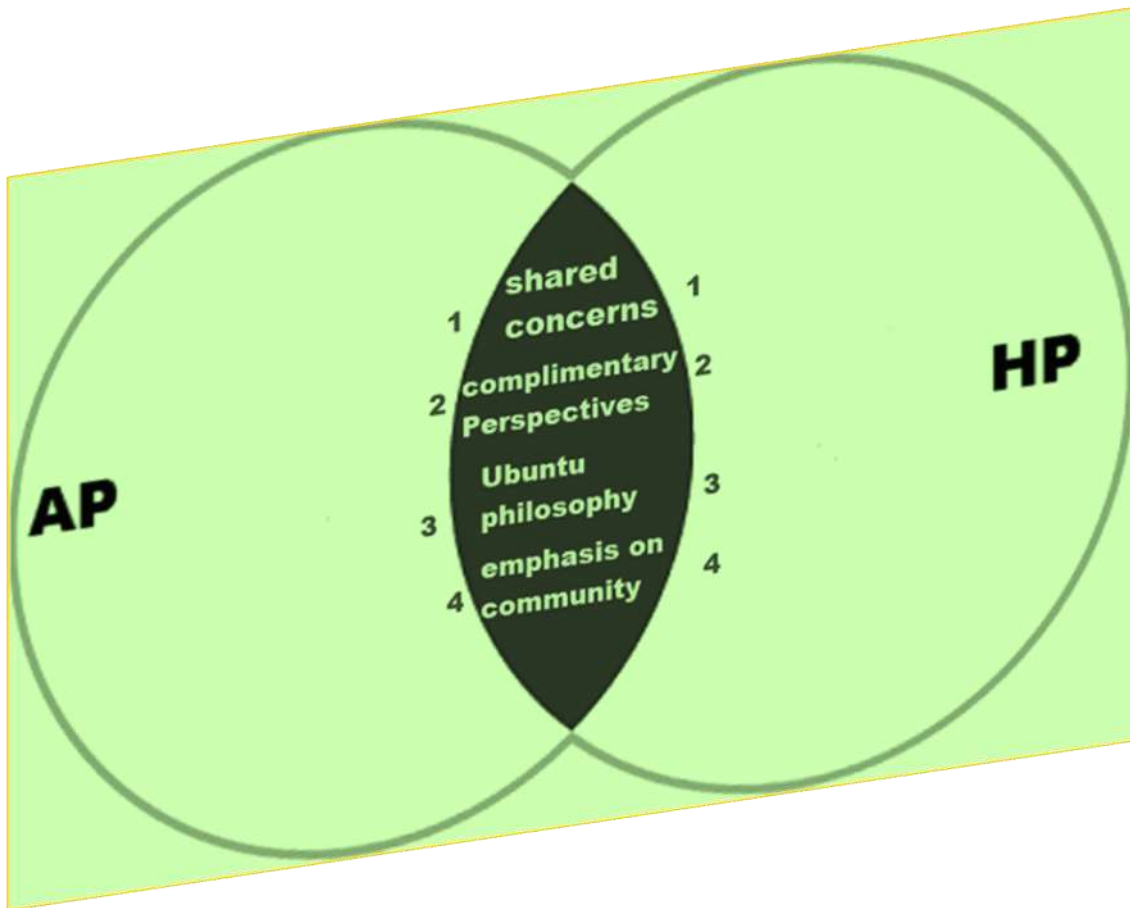


Fig: Venn Diagram for overlapping AP & Hp

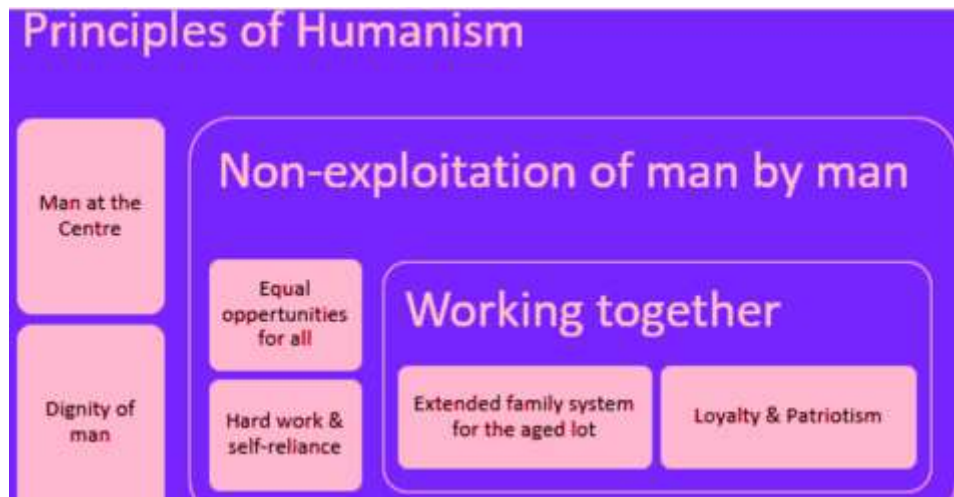
AP and HP Overlap under the following four heads of substance, obviously as noted in the above Venn Diagram.

- **Shared Concerns:** Both African psychology and broader human philosophy address fundamental questions about human existence, the nature of the self, the relationship between the individual and society, and the pursuit of knowledge and well-being.
- **Complimentary Perspectives:** African psychology can supplement gaps or blind spots within Western-dominated philosophical traditions. Some examples include:
- **Ubuntu Philosophy:** The South African concept of "I am because we are," emphasizing the interconnectedness of humanity, offers a valuable perspective on personhood and morality.
- **Emphasis on Community:** African philosophical thought often stresses the importance of community and social harmony, enriching philosophical discussions of the individual vs. the collective.

12. ZAMBIAN HUMANISM AS THE LEAST COMMON FACTOR

Humanism is the philosophy. It is the basis of all the policies and programs of development effort emphasizing the importance of man as the center of all activity.

Zambian Humanism provides the moral basis for all human activity whether it be political, economic or social. The philosophy is the social cement that holds together and inspires the young and varied populace. Zambian Humanism is like that dress for all occasions and similar like the skin we wear on our bodies. It is human way of life for all time in terms of independence, freedom, self-governance, self-controls, all rights and privileges of man in own hands with justice and human dignity as human rights and social values



Zambian humanism is a living philosophy which undoubtedly has a far deeper affection and concern for mankind than other philosophies and ideologies in the world today. Traditionally man--whatever his station in life-- had a place in society in favor of the common man who is the force that inspires, guides and helps to build the future from Human evolution into Human revolution to Human Governance devoid of hunger, poverty, ignorance, disease, crime, and exploitation of man by man. Human is the center of all psychologies and philosophies.

13. CONCLUSION

It is essential to be careful not to oversimplify or homogenize the vast diversity of both African thought and global philosophical traditions. This response offers a starting point for further exploration. To be called the cross-Cultural collaboration, more research integrating insights from African Psychology and other psychological traditions will and can lead to a more nuanced understanding of human experience. Also, to be classified as the clinical applications, new and revised explorations of therapeutic practices grounded in African psychological principles and their potential value in diverse settings will have to be launched. Furthermore, by ways and means of the critical examinations, like any other field, African Psychology requires critical reflection to avoid over-generalization or the romanticization of African cultures.

According to contemporary scientific research, Africa has been recognized as the birthplace of humanity. Considering the current trajectory, it is plausible to suggest that Africa might be the final refuge where the essence of humanity can truly thrive.

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