Theory of African Socialisation and Emotion Regulation Adjustment (Tani. E. Lukong, 2024)

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Abstract: *Western psychology has in its current locus rested claim to "psychology" landscape, despite being the construction of one epistemology. This nuisance allows western psychology to dominate and control the "psychology" landscape, to the detriment of other equally valid and "scientific" "psychologies" such as "African Psychology". The African socialisation regulation theory contends fervently for a redefinition of western psychology in terms of existed experience or ambiance, so that it can co-exist with African thought processes. It is evident that interpretations on lifespan development emulate mainstream Euro-American ethnocentrism and are obtainable as being germane to all of human diversity. In contrast, as indicated by African socialisation regulation theory, an African worldview envisages phases of human recurring ontological realities of methodical socialization of responsible intelligence in participatory cultural selfhood that assign stage-appropriate developmental tasks. This line of thought permits the integration of diverse ethno-cultural realities and disparate theoretical threads into a common conceptual system: African socialisation regulation theory. A theory of cultural knowledge which addresses how, throughout eco-cultural scenery, children are co-participants through apprenticeship in social and cultural life. The theory anchors lifespan development as partly strong-minded by the social ecology in which the development occurs and by how the human being learns and develops. At the heart of the theory is the emerging concept of "Interdependent Reciprocal Determinism". This concept is an integral part of the African socialisation regulation theory which described the stage of emotion regulation adjustment alongside mechanisms that aid in procuring the optimal stage of "cultural selfhood". Through the processes of Interdependent Reciprocal Determinism, recognises the prominence of communal relationships that occur amid social competence, emotional competence and emotion socialization. The discrete (cognitive) and eco-cultural dynamics stimuli in understanding how individuals learn to adhere to cultural norms and values. The empirical grounding of this theory is based on impressionistic data from the Nso people of Cameroon, with supportive evidence in other parts of Africa. The universality of the African socialisation regulation theory bargains a pioneering stimulus to conceptualize and generate developmental knowledge that empowers African Indigenous Knowledge Systems. It is a learning paradigm that permits the study of human development in the context of children's engagement of cognition when they are participants in cultural communities.*

Keywords: *Theory, African Socialisation Regulation and Adjustment*

Résumé: *Dans son contexte actuel, la psychologie occidentale revendique le paysage de la « psychologie », bien qu'elle soit le volet d'une épistémologie unique. Cela permet à la psychologie occidentale de dominer et de contrôler le paysage de la « psychologie » en général, au détriment d'autres « psychologies » tout aussi valables et "scientifiques », comme la « psychologie africaine ». La théorie africaine de la régulation sociale plaide fortement pour une redéfinition de la psychologie occidentale en termes d'expérience ou d'ambiance existante, afin qu'elle puisse coexister avec les processus de pensée africains. Il est évident que les interprétations sur le développement tout au long de la vie imitent l'ethnocentrisme euro-américain dominant et peuvent être perçues comme étant pertinentes pour l'ensemble de la diversité humaine. En revanche, comme l'indique la théorie africaine de la régulation sociale, une vision africaine du monde envisage des phases de réalités ontologiques humaines récurrentes de socialisation méthodique d'une intelligence responsable dans un état d'esprit culturel participatif qui assigne des tâches de développement appropriées à chaque étape. Ce courant de pensée permet d'intégrer diverses réalités ethnoculturelles et des tendances théoriques disparates dans un système conceptuel commun : la théorie africaine de la régulation sociale. Une théorie de la connaissance culturelle qui aborde la manière dont, à travers le paysage éco-culturel, les enfants participent à la vie sociale et culturelle par le biais de l'apprentissage. Cette théorie considère que le développement tout au long de la vie est en partie déterminé par l'écologie sociale dans laquelle il se produit et par la manière dont l'être humain apprend et se développe.*

Au cœur de la théorie se trouve le concept émergent de « déterminisme réciproque interdépendant ». Ce concept fait partie intégrante de la théorie africaine de la régulation sociale, qui décrit le stade d'ajustement de la régulation émotionnelle ainsi que les mécanismes qui mènent au stade optimal de « l'identité culturelle ». Le concept de régulation de la socialisation, par le biais des processus de déterminisme réciproque interdépendant, reconnaît l'importance des relations communautaires qui se produisent entre la compétence sociale, la compétence émotionnelle et la socialisation des émotions. Les dynamiques discrètes (cognitives) et écoculturelles stimulent la compréhension de la manière dont les individus apprennent à se conformer aux normes et valeurs culturelles. Le fondement empirique de cette théorie est basé sur des données impressionnistes du peuple Nso du Cameroun, avec des données probantes dans d'autres régions d'Afrique. L'universalité de la théorie africaine de la régulation sociale offre une impulsion pionnière pour conceptualiser et générer des connaissances développementales qui renforcent les systèmes de connaissances autochtones africains. Il s'agit d'un paradigme d'apprentissage qui permet d'étudier le développement humain dans le contexte de l'engagement cognitif des enfants lorsqu'ils participent à des communautés culturelles.

Mots-clés : *Théorie, régulation et ajustement social en Afrique*

1. INTRODUCTION

The scientific method is not 'native' to the African soil; it was imported as a ready-made intellectual package (Kagitcibasi, 1984). Given the few opportunities for African scholars to interact with each other and the infrequency of voices expressing authentic African knowledge systems and issues in international psychological discourses, it is doubtful if psychology in Africa will soon impact the field. It is but obvious that the insensitivity of current psychological theories and tools to Africa's social thought and indigenous knowledge is not simply an imperialist academic domination of Africans but also a conscious self-imposed emulation of Euro-American models. Following the founding of the African Psychology Forum in 2009 as a division of Psychological Society of South Africa, the debates on, among other things, the uses, definition, status, aims, and approaches of African psychology were reignited. Constrained by a heavy dose of received knowledge, a high degree of imitative and replicative research and an extensive scientific acculturation of African scholars and researchers, many African psychologists are largely unaware of the Eurocentric nature of the discipline (Tani, 2024). They inadvertently promote Euro-American values and epistemologies to the neglect of their own. As a result, the psychology developing in Africa, is Euro-American in social cognitive content and value orientation.

African theories of the universe and the social thought and psychology that follow from them are structured with ethnotheories and epistemologies that differ from those that drive Western thought and psychology (Nsamenang, 2004; Serpell, 1994). As a result, when scholars apply Western concepts and categories to African systems, they discover that they do not exactly fit (MacGaffey, 1981). Psychologists have rarely asked what African epistemology is and what it portends for the global range of psychological functioning. It is as if Africa has nothing to offer psychology. The implication is that an exclusive use of Western models and methods not only trivializes but excludes African precepts and phenomena, perhaps the most significant ones, from the corpus of the discipline's knowledge base. As a critical paradigm, African psychology has been helpful as a means of conceptualizing the African worldview and European worldview. The next step in its evolution as a comprehensive paradigm requires understanding the origins of these cultural worldviews in the psychological development of the human being from infancy to adulthood. As the discipline of African psychology, education and learning continues to evolve, it is essential for scholars to broaden the field's theoretical and methodological scope along with strengthening conceptual analysis. This article presents yet another African thought-provoking paradigm alteration in elucidating contextually germane epistemic processes of African socialization and emotion regulation adjustment. Tani, in this theory argue for a universal psychology of pluriversal psychologies, a multiplicity of views of the personhood based on cultural differentiation instead of a domineering Euro-American cantered perspective of the self.

2. THEORETICAL RATIONAL AND REVIEW PROCESS

This theory is developed on the premise that, Cultures are not homogenous entities, and socialisation and developmental outcomes can comprise distinctive and relational facets depending on situational conditions (Tani 2020), The development of the theory of *African socialisation and emotion regulation adjustment* reveals and presents yet another paradigm swing in conceptualising socialisation processes in a naturally and cosmic dimension. This theory was developed based on the findings revealed by the socialisation strategies exhibited by Nso people of the North West Region of Cameroon. Upon

submission for review, it was recommended in 2018 for the scope extension to improve on its generalisation and acceptability. Three communities in Kenya namely: Baragoi, Baringo and Watamu as well as two communities of Tanzania namely: Bagamoyo and Unguja Ukku were purposefully identified and the same study conducted amongst the Nso people of Cameroon replicated. The review and approval process started in 2018 and ended in 2023. This process was marked with review and blended notes on context specific developmental issues exhibited by rural communities involved. The theory thus, is consistent in explaining the link between major developmental processes and concepts of African Epistemology such as indigenous strategies of socialization and emotion regulation adjustment within a cultural setting. The theory of African socialisation and emotion regulation adjustment was consistently tested based on the following assumptions:

1) Children's emotion competence can be represented as a cultural function consisting of children's emotional expressiveness, emotion regulation, and emotion understanding of indigenous values and norms.

2) Elders and Parents' socialisation behaviours through communal apprenticeship process significantly relate to children's acquisition of social competence and contextually approved behaviours. Specifically, parents' supportive socialization behaviours will be positively related to children's social competence, negatively related to children's internalizing problems and externalizing problems within cultural settings.

3) Culturally supportive emotion socialisation behaviors is positively related to children's emotional competence.

4) Children's emotional competence is positively related to children's social competence, negatively related to children's internalising and externalizing unapproved cultural behaviours.

5) Children's emotional competence mediates relationships between indigenous socialization strategies and emotion regulation adjustment

3. THEORETICAL THRUST

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

The major functions of culture are to maintain social order, cultures create rules, guidelines, and norms concerning emotion regulation because emotions serve as primary motivators of behaviour and have important social functions. The theory of African regulation adjustment postulates that, early adolescence like any life span developmental stage, relies tremendously on emotional competence, a key skill set embedded within the cultural milieu which helps in supporting children's ability to regulate their emotions through indigenous socialization strategies such as proverbs, traditional games, folktales, storytelling, legends etc.

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

Social competence and problem-solving skills in early adolescence was best understood as children's ability to engage in social interaction, attain social goals, make and maintain friendships, and achieve peer acceptance through their constant engagement in the playing of indigenous games. Emotional competence underpins early adolescence social competence in that, successful social interaction with elders, parents and friendship formation requires that children express and regulate their emotions appropriately while applying their knowledge of emotions to respond properly to peers' emotions and

behaviours. Conversely, delays or disruptions in children's development of emotional competencies have serious, negative implications for early adolescence transition to peer contexts during indigenous games, storytelling, folktales, legends.

Children with poor emotion competence and who lack social competence in areas of sensitivity to others' needs, humility, respect for elders, sense of appreciation, self-awareness, self-control, role modelling, collaborative spirit, sense of collectivity, sense of unity, tolerance, and care for elders have more difficulty forming peer relationships and benefit less from the educational environment of elders which is abundantly rich in cultural norms, values and enhance culturally acceptable behaviours than do children with stronger emotional and social competence and problem solving skills. (Tani, 2019).

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

Supportive cultural values of problem-solving skills such as (avoidance, forgiveness, compromise, dialogue, solicit for elders) embedded in a positive affective indigenous environment predicts lower levels of externalizing problems solving potentials. Though responsive, sensitive parenting and consistent supportive discipline are frequently studied dimensions of parenting, such general parenting practices have been proven as poor predictors of children's emotional competencies.

Consequently, Parents' responses to children's emotions are parenting styles embedded within the Nso culture, such emotion-related parenting behaviours were conceptualized as part of parents' emotional socialization patterns learned from indigenous knowledge system. Parents socialize children's emotions through their responses to children's emotions, their discussion of emotion, and by providing models of how to express and regulate emotions. Nso cultural parenting values teach children through indigenous socialization strategies, emotional competence and reduce children's risk for emotional/behavioural maladjustment by teaching children how to understand and adaptively manage/express emotions in a variety of situations.

Alternately, children who fail to learn cultural values and norms through proverbs and indigenous games and or any other route of Indigenous socialisation, their emotional competence are likely to have poorer social competence, problem solving skills and greater emotional/behavioural instability. Therefore, emotional competence according to the theory involves the ability to recognise and understand one's contextual emotions and the emotions of others as well as the ability to regulate, express, and use one's emotions in culturally/socially appropriate, adaptive ways.

The theory further states that, if children's emotional competence mediates the impact of indigenous emotion-related socialisation practices on adolescence social competence and problem solving competence, then intervention efforts that enhance both emotion-related cultural emotional competence may be most successful in promoting children's social competence, problem solving skills and reduce risk for emotional/behavioural problems.

Specifically, Nso cultural values model emotional competences, that are supportive and encouraging strategies in response to their children's emotions, help their children understand emotions and are more culturally/socially competent with fewer emotional / behavioural problems. Nso elders and parents socialized adaptive emotional expression, emotion regulation skills, and emotional understanding through proverbs, storytelling, myths, legends, cultural music and dances, cultural festivals, and indigenous games which demonstrate greater emotional competence among their children. Higher levels of emotional competence through social competence and problem-solving skills, supports children's social competence, such that, emotionally competent children should be better able to compromise, share, and maintain positive interactions with peers and have fewer adjustment problems within their cultural settings.

Indigenous socialisation strategies among Nso people (oral tradition) are key constituent of children's everyday life and the means through which they participate in the process of knowledge production and

transmission. Through interpretation of oral tradition, children produce knowledge and are able to regulate their emotions effectively in the process of socialisation, during interaction, children transmit knowledge in adherence to their specific cultural values that promote not only emotion regulation adjustment, but also contribute to their holistic development within the ecological setting. In this process, children make oral tradition part of their everyday life and understand their social world through it. It was also revealed that, rural children are embedded in intricate cultural practices, social orders and practices of generation-based division of labour and social responsibility.

At the heart of this theory is the emerging concept of "**Interdependent Reciprocal Determinism**". This concept is an integral part of the African Regulation Adjustment Theory which described the stage of emotion regulation adjustment alongside mechanisms that aid in procuring the optimal stage of "**cultural selfhood".**
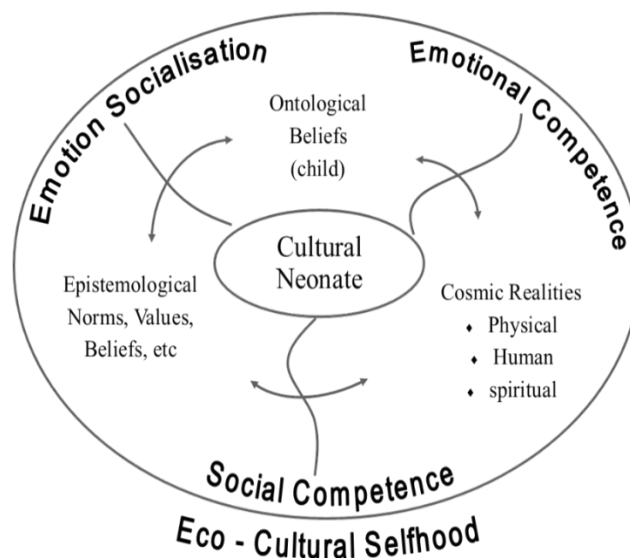
Figure1. *"Interdependent Reciprocal Determinism".*

(Tani, 2022)

Tani (2022), through the concept of Interdependent Reciprocal Determinism, recognizes the prominence of communal relationships that occur amid social competence, emotional competence and emotion socialisation. The discrete (cognitive), and the eco-cultural dynamics stimuli in understanding how individuals learn to adhere to cultural norms, and values. To him, emotional competence in childhood consists of children's symbiotic/interdependent ability to express and regulate emotions consistent with cultural/parental/societal expectations and children's ability to understand the traditional sources and significances of their own and others'. Thus, Social competence in childhood is best understood as children's ability to engross in social interaction, attain cultural goals, make and maintain friendships, and achieve communal and peer acceptance. Emotional competence which underpins children's social competence is based on successful cultural interaction and friendship formation through indigenous socialisation dynamics which requires children to express and regulate their emotions properly while applying their mastery of indigenous knowledge on emotions to respond properly to emic realities.

Conversely, delays or disruptions in children's development of emotional competencies have serious, negative implications for children's transition to eco-cultural selfhood and peer contexts like the exhibition of knowledge acquisition in traditional routines, norms and values that shape the Nso people understanding of the cosmos metaphysical (ontology) and the cultural cosmology which emanates from the **physical, human/social and spiritual situations** of indigenous Nso societies. We must however note that these three indigenous contents do not exist in isolation. Children with poor emotional competence who by extension lack the true acquisition of indigenous socialization skills have more difficulty forming not only peer relationships but communal dynamics of cultural integration and thus cannot perform certain traditional rite and rituals. Those are called cultural neonates (Tani, 2022).

According to the theory, Parents, compound heads, cultural diviners, chiefs etc socialise children's emotions through their responses to children's emotions, their discussion and understanding of emotion,

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

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

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

According to Tani, 2022, the theory of African socialisation Regulation Adjustment is based on six emic stages. These stages are interrelated and interwoven. The usage of developmental ages to connote various stages is simply for comprehension purposes. The stages are not static. A child or an adult at any stage could demonstrate tenets of other stages. Spiritual-transitional ceremonies are evident in all the five stages. These are:

1) Spiritual Initiationhood
2) Communal Apprentiship
3) Symbiotic/Interdependent Attentation
4) Cosmic Authentication
5) Eco-Cultural Selfhood
6) Ancestors-Spiritship (Worshiping gods and God)

Stage One: (Birth to Approximately 7years) Spiritual initiation-hood

According to this theory, there are symbolic routines and repetitive activities and actions through which Nso People (Africans) make connections with what they consider to be the most valuable dimension of life (cosmic realities eg ancestral interventions). They are associated with significant events or places in individual and communal lives. Spiritual initiations/rituals set aside specific times and places and provide us opportunity to ponder their meaning and to connect emotionally. Such spiritual meaningfulness include: birth/naming rites, adulthood rites, marriage rites, eldership rites, and ancestorship rites. Through such initiations, Nso children are accepted and dedicated to the

ancestral world using the newborn name to connote blessings, cohesion, love, peace, etc. According to this theory, the process of spiritual intuition is a lifelong one which is interwoven in the other processes.

Stage Two: (8 to approximately 20years) Communal Apprenticeship

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

Stage Three: (21 to a approximately 45 years) Symbiotic/Interdependent Attentation.

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

Stage Four: (46 to approximately 50years) Reproduction Authentication

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

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

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

Stage Six: Ancestors-Spiritship (Worshiping gods and God)

This stage unveils the invisible and visible connection between the living and ancestors. Africans understanding and interaction with the Supreme Being, divinities and ancestors play a crucial role in the development of human society. Supreme Being is regarded as an uncreated self-existent, unchanging and reliable being whose power transcends all powers. He is seen as the creator, omnipotent, omniscient and omnipresent being who is immortal and directs human affairs. In the context of this theory, He is venerated and not worshipped. The Supreme Being in African religious thought processes belief has so many divinities or deputies who work with Him in the unitary theocratic governance of the universe. They are functionaries and ministers whose duties are to carry out the full instructions of Supreme Being. They do not have absolute power or existence is derived from Supreme Being. They are created so are subordinate to God in all matters.

African socialization with the cosmic world resonates contextually appreciated values, norms and attitudes that are observable and measurable. Whenever ancestors act in ways that bring misfortune to the living, the living must appease and show affection to them. The anger of an ancestor is only quenched when a sacrifice of the right type of livestock is made. The ancestor may make it easy for his decedents by communicating his or her preference through a dream. Once the demand is fulfilled, normal relationship is restored with the ancestor who can show them his or her appreciation through a

blessing of some kind. Constantly, affection is shown to the ancestors through regular rituals such as the pouring of libation into the soil. People never drink or eat without sharing drink and food with the ancestors.

Since it is not clear to the living just how much the ancestors want, sometimes they deliberately neglect for a time on the assumption that they are content. "When misfortune strikes, it is attributed to the ancestors' anger at neglect". "If a child falls ill, a woman miscarriage, or someone suddenly dies, the first instinct of Africans is to consult the ancestors". Such are opportunities for the living to demonstrate selfless devotion to the ancestor's welfare. These are religious rituals which, however, have strong moral implications on the part of the living. They indicate the seriousness with which the living takes responsibility of peace, good order, and unity within society. Appeasement offering is not merely in order to acquire security for the living: Generous consideration for the needs of ancestors, therefore, is not just a narrowly self-protective measure, nor even a morally understandable expression of gratitude for their past services (although it is both). Above all, it is affirmation of the essential values of self-discipline and respect for authority that form the moral basis for society.

4. CONCLUDING REMARKS

The idea of the African socialisation Regulation Adjustment Theory combines the three elements of Africanhood (epistemology, ontology and cosmology) into a framework for thinking about children and adult regulation of emotion in a cultural context. It can be used to organise information about children's social, cognitive and personality development and to focus investigations for improving the lives of children and families. Although it is not a theory of development per say in the formal sense, the African socialisation Regulation Adjustment Theory provides a framework for understanding how cultures guide the process of cognitive, physical, psychosocial and emotional development. By using this structure, it is possible to see how the cultural environments of particular children are organised-to see how the culture is presented to the child at any particular time.

This theory adds to the many Africentric reflections in explaining development from an eco-cultural perspective. It is unclear if developmental psychology that is ordained for universal applicability has matured beyond excluding ''95% of the world's children. It is apparently clear that Eurocentrism of the discipline pulls Africans ''away from their roots, away from their own knowledge, and away from their own knowledge holders, into a crevasse of dependency on others whose values and understandings have been shaped in very different cultures, histories and environments''. Indigenous psychologies have a task to stand to enrich the discipline if developmental researchers could perceive their role first and always as a learner. Accordingly, we have proposed a theory of indigenous emotion regulation adjustment as a learning posture (Tani, 2022) ''to stir up interest and systematic exploration of distinctly indigenous patterns of development so that developmental research in Third World contexts may fertilise and expand the visions, methods, and knowledge of psychology beyond current (Western) moulds'' (Nsamenang, 1992).

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Dr. Tani Emmanuel Lukong is a practicing Educational/Cultural Psychologist in the Department of Educational Psychology, Faculty of Education, University of Buea Cameroon. He is a passionate researcher for young compeers: to strengthen Procreant Research Capacity in African Early Childhood Education practices and Learning, to conceptualise, generate and position Africentric psychological knowledge systems and reflective educational theories into global knowledge systems. The obstinacy of cultural heritage from his reflections, persist the greatest psychological issue in indigenous approaches to developmental research and learning perspectives in Africa.

His scientific writings regret western psychology has in its existing position and characterization laid claim to the entire "psychology" scope despite being the construction of one epistemology. This annoyance allows western psychology to dominate and control the "psychology" landscape, to the detriment of other equally valid and "scientific" "psychologies". Tani's recent book title: *African Psychology: An Africentric Perspective to Learning* (In Press) which is dedicated to Professor Augustine Bame Nsamenang of blessed memory, recommend for the redefinition of western psychology in terms of survived experiences, so it can co-exist with other "psychologies". This should co-facilitate the process of repositioning western psychology into a dialogically equal relationship with indigenous African psychology.

Tani Emmauel Lukong, in his recently developed: *Theory of African Socialisation and Emotion Regulation Adjustment (Tani, 2024),* indicates that the redefinition of western psychology is dependent on psychologist's appreciation of the relativity of epistemological frameworks and ability to challenge their own subjectivities. This in turn requires epistemological inquisitiveness.

He founded the *"Greenfield Research center",* a privately-funded, training, research and intervention facility mobilised to promote Quality Education in Early Childhood. Tani is a Research Consultant with the *International Research Scholarship Alliance* (IRSA) and *European Organization for Education Sustainability* (EOES). He is a three time grants awardee with: *Talloires Network of Engaged Universities, (USA), International Research Scholarship Alliance-IRSA (Bulgaria) and European Organization for Education Sustainability-EOES (Finland).* His long-term exertions are to:

1)   Forte Africa's knowledge systems into global education, research and developmental culture.

2)   Discourse the silhouettes of answerable acumen in Africa's next generations of researchers.

3)   Network to heighten, disseminate, and input Africentric psychological knowledge into the discipline's knowledge base.

To realise these, there is need for research funding to support resources and collaborative schemes to that effect.