

The word 'primitive', with its evolutionary overtones, has done great disservice here... the inference has been drawn that African attitudes are 'underdeveloped' ... and yet, it is not a question of capability but of culture. An African is as competent to learn and live within the complex of ideas and emphases which constitute the technological culture of 'Europe' as is a European, if he tries, to enter into the African way of looking at things (p 30)

Abandonment is a primal [wound] any experience can cause it but your not quite as conscious of it... that nerve really [pulling] as children in order to survive we couldn't have been abandoned by our care taker or we could die.. because we've been conditioned since childhood to associate abandonment with death so there's a real survival component to it ... a traumatic childhood where there was divorce or something where there was loss...they can tend to being a little more susceptible to really having a real crisis when they reach adulthood in terms of how they reaction to rejection how they react to the endings relationships... but even people with ideal childhoods tend to be very vulnerable to it... as a defence to feeling that awful abandonment fear people develop all kind of patterns... which affect your relationship...

The African baby, lives in a warm secure world in continuous contact with his mother's body, he is fed whenever he demands it, [and] his excretory activities are unrestrained. This continues with no violent break for two years or more, since weaning is very late. During this period the child comes up against life, never counters a hard reality distinguishable from his will and appetite...the lengthy period of indulgence... is so characteristic of African childhood... in contrast to this, European children sleeping in their own cots, fed at regular intervals, disciplined, and then weaned early, learn by frustration to relate themselves to independent existences and wills, and develop a sense of time, an ability to contain themselves in period of waiting, and a moderation in pleasures which patently comes to an end... that the African concept of selfhood has retained affinities with the consciousness of children few would deny, but it does not at all follow that this was due to an involuntary incapacity to develop beyond it (p 53)

In the African worldview, 'the self is thought of as spilling into the world beyond the confines of the experiencing body... [and] seem to visualise their past experiences as operating upon them still from the external situation or event which gave rise to them. The memory of joy or pain echoes back, as it were, from the outside... more inclined to argue that since [individuality, character and temperament] proclivities and aptitudes are things which the man experiences, they must be external to him. They are unquestionably part of his 'self', but separate from his 'ego'. So character is seen as a personal destiny... in Ghana it is believed that this destiny is determined by the manner in which the new living being takes leave of God before being born....before a child is born its soul is said to kneel before the deity and choose its fate on earth. Those who humbly make reasonable requests... receive what they ask during their life on earth. However, those who make their requests as if they had the right to expect whatever they wanted do not receive them... [but] African feels that [fate] is an external foe, though still part of his total self. It may have to be propitiated or thanked, and the ancestors may be prevailed upon to circumvent or even change it. (p 47)

... different way of looking at oneself [which] can be seen in the universal belief that a man's brooding anger or envy very quickly can take on an existence and vitality of its own. It remains a true part of his self, yet it moves out far beyond the perimeter of his physical presence and becomes an independent agent acting back upon him as well as upon others, both living and dead... a bad conscience and ill-will towards others', says Dr Margaret Field [Search for Security] of the Ashanti, 'are held to disturb the peace of a man's indwelling spirit which in turn disturbs the owner's health.' (p 49)

Any attempt to look upon the world through African eyes must involve this adventure of the imagination whereby we abandon our image of a man whose complex identity is encased within the shell of his physical beings, and allow ourselves instead to visualise a centrifugal

selfhood, equally complex, interpermeating other selves in a relationship in which subject and object are no longer distinguishable. 'I think, therefore I am' is replaced by 'I participate, therefore I am.' (p 50) proposed to relate creativity to chaneling]

If at any time during his or her life, the person commits a crime or abhorrent social act. The individual is called to the centre of the village; the people in the community form a circle around him or her, and they sing their song. The tribe remembers that the correction for anti social behaviour is not punishment but love and the remembrance of identity. When you recognise your own song you have no desire or need to do anything that would hurt another person and a person and a friend is someone who knows your song and sings it to you when you've forgotten it. Those who love you are not fooled by your mistakes that you have made or dark images that you might hold about yourself. They remember your beauty when you feel ugly, your wholeness when you feel broken, your innocence when you feel guilty and your purpose when you're confused... life is always reminding you of when your in tune with yourself and when your not. When you feel good what you're doing matches your song and when you feel awful it doesn't ... just keep singing and you'll find your way home.