

An International Journal
of Psychology in Africa

Ife PsychologIA



Vol. 21 No 1, 2013

*Published by the Ife Centre
for Psychological Studies*

IFE PSYCHOLOGIA

An International Journal, Volume 21 No. 1, 2013

Published by:

Ife Psychologia (RC 011934)
Ife Center for Psychological Studies
P.O. Box 1548, Ile-Ife,
Osun State, Nigeria.
E-mail: ifepsy@yahoo.com
Website: www.ifepsychologia.org

&

PSYCHOLOGIA (GHANA) LTD. (RC 83,305)
P.O. Box UC146
University of Cape Coast
Cape Coast
Ghana

ISSN: 1117-1421

PRINTED BY: PSYCHOLOGIA (GHANA) LTD (RC 83,305)

VOLUME Twenty-One

ISSN 1117-1421

NUMBER One

MARCH 2013

CONTENTS

NAME OF AUTHORS	PAGE	TITLE OF ARTICLES
Akinsola Esther Foluke	1	Demonstration of Shared Intentionality by Nigerian Infants: A Study of Some Mother-Infant Dyads
Adejuwon Grace A, & Lawal M. Abiodun	17	Perceived Organizational Target Selling, Self-Efficacy, Sexual Harassment and Job Insecurity as Predictors of Psychological Wellbeing of Bank Employees in Nigeria
Adewuyi Temitayo Deborah & Ayenibiwo Kehinde O.	30	Memory and Digit Span Experiment among Psychology Students in Lagos State, Nigeria
Akanbi Samuel Toyin	40	Comparison of Test Anxiety Level of Senior Secondary School Students across Gender, Year of Study, School Type and Parental Educational Background
Ben-Caleb Egblide, Uwuigbe, Uwalonma & Godwyns Ade' Agbude	55	Capital Budgeting, Government Policies and the Performance of SMEs in Nigeria: A Hypothetical Analysis
Olaniyi Bojuwoye	74	Intergrating Principles underlying Ancestral Spirits Belief in Counselling and Psychotherapy
F. N. Bolu-Steve & W. O. Sanni	90	Influence of Family Background on the Academic Performance of Secondary School Students in Nigeria

Imhonde, H. O. Ndom, R. J. E. & Ehon, A	101	Social-Support, Self-Esteem and Depression as Determinants of Quality of Life among Sickle Cell Patients
Jegede Ajibade Ebenezer & Joshua Segun	114	Domestic Terrorism, Official Response and the Politics of Black Gold in Niger-Delta, Nigeria
Ejike Okonkwo	127	Dual Income Family, Gender and Adolescents' Self-Esteem
Oyelakin Richard Taye	139	A Discourse on Putnam's Analogical Hypothesis of Mental State and Machine State
Tesfay Teferi Bahta & Sumaya Laher	164	Exploring the Reliability and Validity of a Tigrignan Translation of the NEO-PI-R in an Eritrean Sample
Onuoha Uchenna C & Ayeerun Tolulope	182	Perceived Organizational Support and Some Demographic Variables predicting Organizational Commitment of Non-teaching Employees in a State-owned Nigerian University
Yusuf Florence Adeoti	194	Effects of Peer Modelling Technique in Reducing Substance Abuse among Undergraduates in Osun State, Nigeria
Akanbi Moses Ayokunle, Adetoro Gbemisola Wuraola & Duru Obuchi	206	Influence of Socio-Cultural Factors on Child's Upbringing in Oshodi/Isolo Local Government Area of Lagos State, Nigeria
Yusuf Felicia & Ilo Promise	217	Library Support for Covenant University's Core Value of Capacity

		Building
Esau N. Mwantu & Ngwama Justice Chidi	228	An Analysis of the Interactive Effects of Demographic Variables on Students' Academic Performance in Nigerian Universities
Bakare, Avez Oluwatoyin	245	Socio-demographic Variables as Predictors of Psychological Well-Being amongst Adolescents with Hearing Impairment in Southwest Nigeria
Emmanuel U. Oramah	260	Workplace Counselling in Nigeria: Problems and Prospects
Akume, G. T., Awopetu, R. G., & Nongo, T. T	274	Impact of Socio-Economic Status of Parents and Family Location on Truant Behaviour of Secondary School Students in the North-West Senatorial District of Benue State
Dinah Baah-Odoom & Gerard A. Riley	284	The Role HIV-Related Blame and Stigmatization play on Risk Perception, Self-Efficacy and Sexual Behaviour among Students in Ghana.
C. K. Imo., U. C. Isiugo-Abanihe., & O. D. Onabanjo	304	Knowledge and use of Contraceptives among Urban and Rural Women of Abia State, Nigeria.
Mokuolu, B. O	324	Assessment of Social Anxiety and Its Correlates among Undergraduates in Southwestern Nigeria
Uzochukwu N. Israel	346	Physical Self-Efficacy and Academic Level as Predictors of University Maladjustment

Oluwole, David Adebayo; Adeyemi, Moyo Abidemi; & Oyebiyi, Dele Augustine	361	Predictive Influence of Factors Predisposing Secondary School Adolescents Dropouts to Sexual Risk Behaviour in Ogun State
Accolades	387	
A Sample of Review Notes	390	
Ulrich International Directory	392	
Reach Us	393	
Sabinet Online	394	
Proquest	395	
Invitation to Subscribe	396	
Ife Psychologia (RC LAZ011934)	397	
Ife Psychologia:	398	
African Journal Online	399	

Capital Budgeting, Government Policies and the Performance of SMEs in Nigeria: A Hypothetical Case Analysis

Ben-Caleb, Egbide* & Uwuigbe, Uwalomwa PhD

Department of Accounting
School of Business
College of Development Studies
Covenant University
Ota, Ogun State

Godwyns Ade' Agbude

Department of Political Science and
International Relations
College of Development Studies
Covenant University,
Ota, Ogun State

Abstract

This paper examined capital assets investment decision of Small and Medium Enterprises in Nigeria using a hypothetical case. It explored extant literature with respect to inhibitors to SMEs and their common capital budgeting techniques and the role of Government policies in enhancing the business activities of the citizens. It was found that although, inadequacy of funds is the most notorious inhibitor to SMEs development in Nigeria, the inability and lack of skills to effectively and efficiently allocate those financial resources can exacerbate their financial crises. The paper also used a hypothetical example to ex-ray the importance of using DCF methods of investment appraisal leading to the conclusion that sound investment decisions through the application of appropriate evaluation techniques are critical to SMEs long term fortune. It therefore recommended the application of discounted cash flow techniques such as NPV, IRR or even other more sophisticated methods by

* bencaleb1@yahoo.com

SMEs in evaluating their capital projects, as a panacea to their financial quagmire.

Key Words: Capital Budgeting, Small and Medium Enterprises, Discounted Cash Flow, Government Policies and Nigeria

Introduction

Capital investment decision or Capital budgeting is one of the most important financial decision areas of any business enterprise. The quality of this decision requires great deal of skills & competence to handle, as it not only serves as a fulcrum to other decisions, but determines the future success and profitability of the organisation (Van Horn & Wachowicz, 2005:304; Damilola, 2007:36). The four financial decisions include; **investment decision** (decision as to the type of projects to invest in, usually, based on its associated value, risk and return), **financing decision** (how such investments has to be financed, weighing the associated cost of fund), **dividend decision** (how the returns will be appropriated) and **liquidity decisions** (ensuring that both current assets and currents liabilities are properly balanced to eschew adverse effect on the firms operations) (Pandey, 2005:4-5).

More so, the limitedness or inadequacy of resources available to firms further explains the cardinality of investment decisions, especial capital assets investment decisions, given the fact that resources have to be strategically allocated to viable project in order to leverage the cash flow potential of such investment. On the other hand the consequences of poor investment decision can be very devastating, to the investing organisation especially to firms with low capacity or abilities to absorb adverse results or huge loses like Small and Medium Scale Enterprises (SMEs).

Unfortunately, this is the most neglected area among researchers and policy makers, as research evidence on Investment decision or the investment appraisals methods used by SMEs and their impact on the their financial performance are rare. (Loizou, 2005; McMahon, 2003). Small and Medium Scale Enterprises (SMEs), in most developing countries are characterised by the paucity of capital and the lack of management and entrepreneurial skills and capacity (Sanusi, 2003; Olutunla, 2008; Umoren, 2003). Hence their inability to effectively analyse investment projects for sound investment

decisions. These accounts substantially to situations where funds are channelled to projects with either low or zero viability, translating into poor returns to investors or outright failure of the enterprise.

This paper therefore, focuses on the capital assets investment decision of SMEs in Nigeria, adopting a theoretical exploratory methodology, with the major objectives of identifying the most common methods of investment appraisal among SMEs, and to make suggestions as to the most effective methods of investment decision criteria, given their inherent vulnerability to risks. The paper is divided into four sections. Section one introduced the paper, section two deals with the definition of SMEs, its importance to economic development, its inhibitors as well as government efforts towards SMEs development in Nigeria. In section three the general overview of Capital Assets investment decision, the importance of investment decision and capital budgeting techniques are captured, while in the last section common approaches to capital budgeting by SMEs as well as the model investment appraisal option for SMEs take their turn. The conclusion is also housed in section four.

Small and Medium Scale Enterprises (SMEs) in Nigeria

The crucial role played by small and medium size enterprises (SMEs) in driving economic growth and development, has long been recognised by both developed and developing economies of the world, with renewed interest at the turn of the 21st century (Musa & Danjuma, 2007; Sanusi, 2003; Omoruyi & Okonofua, 2005:13; Cabarroty, 1999). In Nigeria, this recognition can be traced a few decades backward, as it is reported to have shown interest in SMEs development since 1970, although not matched with concrete actions (Ojo, 2006:20). In this section, we wish to define SMEs, mention some of its potentials, some of its inhibitors as well as some measures put in place to enhance its development in Nigeria.

Definition of SMEs

There has been no universal agreement as to what constitute Small and Medium Size Enterprises (SMSs). Different countries classify their industries based on the criteria they adjudged appropriate, with major or minor similarities and dissimilarities. The common criteria used include; number of employees, scale of investment, income generated, turnover among other (Kimambo, 2005. Ayozie, 2008:11). In Nigeria, the most generally accepted definition of SMEs follows the classification of industries by the National Council on Industry (NCI)

in 2001, which is on the bases of assets based and the number of employees as shown in table1. Thus, Small and Medium Enterprise (SME) refers to "any enterprise with a maximum asset base of N200 million excluding land and working Capital and with the number of staff employed not less than 10 or more than 300". This is invariably the definition adopted in the implementation of the Small and Medium Industries and Equity Investment Scheme, launched in August 2001 (SMIEIS), (Sanusi, 2003; Nigeria Business info .com:2002).

Table 1: Classification of Industries by Assets Based and Number of Employees

S/N	Industry	Assets Based	Number of Employees
1	Micro/Cottage Industries	0-1.5 million	1-10 workers
2	Small Scale Industries	1.5-50 million	11-100 workers
3	Medium Scale Industries	50-200 million	101-300 workers
4	Large Scale Industries	201 million and Above	301 workers and Above

Source: Adapted from Ubom (2006:18).

The Significance of SMEs to Economic Development

The renewed interest in SMEs globally has been aroused in recognition of its potentials to make significant contributions to economic growth and development (Sanusi, 2003; Nixon & Cook, 1999; Umoren, 2003:30). In Nigeria for instance, Ubom (2006:20) reported that besides oil and agriculture, micro, small and medium scale enterprises (MSMEs) accounts for more than 95 percent of all productive activities, which positions them as strong agents of economic growth and development. More so, SMEs have been acknowledged for the production of intermediate products for use by large scale industries as well as the utilisation of local resources for producing value added goods (Adelaja, 2004:232). In the same vein, Ojo (2006:24-25) summarised the developmental role of SMEs in Nigeria to include; the capacity to employ over 70% of the work force, ability to contribute about 70% to GDP, as well as the potential to mobilise domestic savings for investment and foster industrial dispersal. All these potentials ultimately, lead to the reduction (if not eradication) of poverty, which is invariably a core millennium development goal.

Inhibitors to SMES Development in Nigeria

SMEs potentials to add value to the economic progress of Nigeria as mention above had not been fully manifested, owing to several

constraints which had bedevilled its development. These challenges include; Inadequate funds, and lack of effective financial support system, unstable macro economic environment, poor infrastructural facilities, shortage of skilled man power, financial recklessness/indiscipline, poor management practices and entrepreneurial skills, restricted market access, overbearing regulatory and operational environment among others (Ojo, 2006:26; Omoruyi & Okonofua, 2005:23-25; Ubom, 2006:24; Sanusi,2003; Ayozie,2008:15-16). These problems are in fact, akin to the problems identified by Iyoha (2003:436) in explaining Nigeria sluggish growth. This goes to suggest that if SMEs are stagnated, the economy stands most probably to be stagnated.

It should be noted that although, the problems of SMEs in most developing countries look similar albeit with differentiated severity (Cook & Nixon, 1999; Ojo, 2006:26-28), the most notorious inhibitor to SMEs development in Nigeria is undoubtedly inadequate finance (Olutunla, 2005). Our contention is that, while financing problem or simply put inadequate funding, stands out as first among equal, the financial constraint will be exacerbated and may persist adindefinitum, because of SMEs poor investment decisions, due to lack of the needed competences and skills for sound investment appraisal.

Government Policies and SMEs Development in Nigeria

The purpose of government is to enhance the humanity of the citizens (Aristotle, 1962; Appadorai, 1975; Rawls, 1972). The State is a means to an end, the end being a better life for the citizens whether conceive in ethical terns or economic end (Locke, 1967; Adam Smith, 1776) In recognition of SMEs as a catalyst of economic development, different regimes have initiated various policy measures ranging from fiscal, monetary and industrial policy measures and incentives, aimed at enhancing the development of SMEs (Omoruyi & Okonofua, 2005:18). Some of these measures as summarised by Sanusi (2003) are as follows;

- i. Funding and setting up of industrial estates to reduce overhead costs;
- ii. Establishing specialised financial institutions, including the Small Scale Industries Credit Scheme (SSICs), Nigerian Industrial Development Bank (NIDB), Nigerian Bank for Commence and Industry (NBCI) to provide long-term credit;

- iii. Facilitating and guaranteeing external finance by the World Bank, African Development Bank and other international financial institutions;
- iv. Facilitating the establishment of the National Directorate of Employment (NDE), which also initiated the setting up of new SMEs
- v. Establishment of the National Economics Reconstruction Fund (NERFUND) to provide medium to long-term local and foreign loans for small and medium scale businesses, particularly those located in the rural areas; and
- vi. Provision of technical training and advisory services through industrial development centres. (Sanusi, 2003)

The latest of these efforts was the establishment of Small and Medium Industries Equity Investment Scheme (SMIEIS) in 2001 as an antidote to the lingering problems, especially "the dearth of long-term funding and poor business management skills which have inhibited the realisation of the potentials of the small and medium scale industries as the engine of growth in the Nigerian economy" (Sanusi, 2003a).

Other policy measures also identified include the promotion of good governance, SME policy Reforms, government promotion of private sector organisations (PSO), Repositioning / Revitalisation of Industrial Development center (IDCs), the establishment of Small and Medium Industries Development Agency (SMIDA), promotion of Entrepreneurship Development Programme (EDP) and Funding of SMEs (Ubom 2006:26-32)

However, as already stated, the analyses of the effectiveness or otherwise of these measures are outside the scope of this paper. We will therefore turn to an over view of capital assets investment decision.

Overview of Capital Assets Investment Decision

Capital investment decision or capital budgeting has been defined as "the process of identifying, analysing and selecting investment projects whose returns (cash flows) are expected to extend beyond one year" (Van Horn & Wachowicz, 2005:304). It involves the allocation of capital or commitment of funds to long term assets or capital assets, whose benefits, in terms of cash flows are, expected in the future (Pandey, 2005:5, Uremandu, 2004:4). It is the most basic

financial decision of any organisation, and is usually arrived at, after evaluating or analysing the relative attractiveness of the long term assets, in terms of value, risks and expected return (Damilola, 2007:36). It can be likened to the "hen that lays the golden eggs", as it determine the revenue generating ability of the firm, or as asserted by Van Horn & Wachowicz (2005:304) ... "the firm's future success and profitability depend on long-term decision currently made".

Specifically, capital budgeting decision involves five major stages namely; "generating investment project proposal consistent with the firm strategic objectives, estimating the after-tax incremental operating cash flows for investment projects, evaluating project incremental cash flows, selecting projects based on a value-maximising acceptance criterion and re-evaluating implemented investment projects continually and performing post audits for completed projects" (Van Horn & Wachowicz 2005:304). Each of these steps requires care, skills and competence to handle.

For instance, to **generate investment project proposals consistent with the firm's strategy**, which is the starting point of capital budgeting, require efficient administrative procedure in channelling any investment request, be it a new product development, expansion of existing products, replacement of asset, research and development, exploration and so on. Such investment requests are to be considered in terms of its compatibility with the long term objective of the firm in order to avoid needless analysis. However, the administrative procedures for screening investment proposal depended on the firm involve and the circumstances of such project under consideration (Van Horn & Wachowicz 2005:304).

Also, **estimating the after tax incremental operating cash flow of the project** is considered the most crucial stage in capital budgeting, because, according to (Van Horn & Wachowicz 2005:304), cash, and not accounting income is central to all decisions of the firm. For this reason, the future benefits from every project should be express in terms of cash flows and not income flows. Cash flows should be determined on an after-tax basis. That means that, the initial outlay, the appropriate discount rate, as well as all forecasted flows must be stated in after tax terms. Also, the analyses are to be presented on incremental basis, so that only the difference between the cash flows of the firm with and without the project are analyse. This entails among other things, ignoring sunk cost, considering

opportunity costs and providing for anticipated inflation and taxation as appropriate.

In the same vein, evaluating project incremental cash flows, selecting projects based on a value-maximising acceptance criterion and re-evaluating implemented investment projects demand care and competence, in order to maximise the overall benefits of investing in such projects.

Importance of Investment Decision

We have earlier noted that investment decision is the most basic financial decision of any organisation be it small, medium large or even multinational, as it determine to a very large extend the future success and profitability of the company. Pandey (2005:142) identified five specific reasons that accounts for the special attention that investment decisions requires. First, Capital investment decision has a **significant influence on the rate and direction of growth of an entity**, as a wrong investment decision, an over-investment or under investment decision could stragulate the company and makes it uncompetitive.

Secondly, investment decisions **requires large amount of funds**, which can be sorted internally and or externally. This made it imperative for careful evaluation of investment decision. Thirdly, in view of the fact that the future is difficult to predict, it is therefore **risky** to commit funds for a long time. Hence, projects are evaluated in terms of risk and return. Fourthly, because of **the irreversibility of most investment decisions**, coupled with the difficulty in finding a second hand market for the acquired capital items, as poor decisions can lead to heavy losses on the company. And finally, investment decision is said to be among the firm most **complex** decisions. This is both in terms of the uncertainties of estimating the future cash flow streams, as well as the impact of economic, political social and technological forces on such estimates which increases its complexities.

Capital Budgeting Techniques

After an estimate of cash flow is being made and the required rate of return or opportunity cost of capital decided, a decision rule will need to be applied for the right choice of investment to be made. This investment decision rule, otherwise called capital budgeting techniques or "evaluation criteria" requires a sound appraisal

technique to measure the economic worth of an investment project (Pandey, 2005:143). Investment projects can be evaluated using either discounted cash flow criteria such as the Internal Rate of Return (IRR), Net Present Value (NPV), profitability index (PI) etc, or non-discounted cash flow techniques such as Pay Back Period (PBP), Discounted Pay Back Period (DPBP) or Accounting Rate of Return (ARR). Each of these criteria has its own merits and demerits, but the essential attribute of a sound appraisal criterion, as advocated by experts is that it should ultimately lead to the maximisation of **shareholder wealth (Pandey, 2005:143)**

However, before we look at this appraisal techniques, it will not be out of place to adumbrate certain characteristics which a sound investment evaluation criterion should possess as identified by Pandey (2005:143);

- I. It should consider all cash flows to determine the true profitability of the project.
- II. It should provide for an objective and unambiguous way of separating good project from bad project.
- III. It should help ranking of projects according to their true profitability.
- IV. It should recognised the fact that bigger cash flows are preferable to smaller ones and early cash flows are preferable to later ones
- V. It should help to choose among mutually exclusive project, that(is) project which maximises shareholders wealth
- VI. It should be a criterion which is applicable to any conceivable investment project independent of others

It should be noted that the soundness or otherwise of any criteria is assessed on the basses of the above criterion. We will now discuss the most commonly used investment evaluation techniques, at least two discounted and two non discounted methods.

Pay Back Period (Non-Discounted)

CIMA official terminology defines Pay Back Period (PBP) as "the period, usually expressed in years, which it takes the cash inflows from a capital investment project to equal the cash outflows". Simply put, payback period is the period it take a company to fully recoup the initial outlay of a capital project. It is the most popular and most widely recognised traditional method of evaluating investment projects (Pandey, 2005:149).

For a project with uniform annual cash flow, the PBP is calculated as the initial outlay, divided by the annual cash flow. If the streams of cash flow are not uniform, the PBP is calculated by adding up the cash inflows until the total equal to the initial cash outlay. On the basis of this criteria therefore, a project is selected or accepted if it's PBP is less than the maximum or standard PBP set by management (Pandey 2005:149; Akinsulire, 2006:72).

The popularity of PBP in practice is attributable to its associated virtues, which includes simplicity, cost effectiveness, risks shield, short term effect, and liquidity. In spite of these virtues PBP is not a desirable investment criterion because of its inherent drawbacks, which include the lack of consideration of cash flow after pay back, lack of consideration of the time value of money (unless discounted payback is used). It is also criticise for it avoidance of the pattern of cash flow, and above all its inconsistency with shareholders value maximisation objective (Pandey, 2005:149-150).

Accounting Rate Of Return (Non-Discounted)

Accounting Rate of Return (ARR) measures the profitability of an investment, using accounting information as revealed by financial statement (Pandey, 2005:151). ARR is an average rate, which is determined as an average after tax profit, divided by the average investment.

$$\text{ARR} = \frac{\text{ESTIMATED AVERAGE PROFIT}}{\text{ESTIMATED AVERAGE INVESTMENT}} \times 100$$

On the basis of the above formula, projects that earn an ARR higher than the minimum target set by the management are accepted, while projects with lower ARR are rejected. The strength of this method lies in the fact that, it is simple to understand and use, it uses accounting profit which is readily available and the fact that it considers the entire stream of income from the project. (ICAN, 2006:28; Akinsulire, 2005:68)

However, ARR has many inherent weaknesses that made it not conducive for the evaluation of risky projects. The most notorious of them are; the use of accounting profit which is difficult to define, the fact that it ignore the time value of money and the use of arbitrary cut off rate. While ARR is suitable for performance evaluation, it is adjudged to be undesirable for investment appraisal. (Pandey, 2005:152)

Net Present Value (NPV) (Discounted method)

NPV is one of the discounted cash flows techniques use in evaluating investment projects. It measures the present value of the proposal's net cash flows less the proposal's initial cash outlay (Van Horn & Wachowicz, 2005:323). In other word, "it is the present value of the future cash flows minus the present value of initial capital investment" (ICAN, 2006:30). It can be determined using the formula below;

$$NPV = \frac{CF_1}{(1+k)^1} + \frac{CF_2}{(1+k)^2} + \dots + \frac{CF_n}{(1+k)^n} - ICO$$

Where, $CF_{1...n}$ is the expected net cash flow from year i to year n, ICO is the initial cash outlay and K is the required rate of return (Van Horn & Wachowicz, 2005:323).

Under this criteria, individual projects are accepted if there result in a positive NPV, otherwise there are rejected. In selecting between mutually exclusive projects, the project with the highest positive NPV is selected (ICAN, 2006:31).

The preference of this method by expert is askance from its associated advantages; such as its time value of money consideration, consistency with the shareholder wealth maximisation objectives, as well as its consideration of the entire cash flow stream over the project life. NPVs major draw back is that it is complex to understand and use (Akinsulire, 2005:76)

Internal Rate of Return (IRR) (Discounted Method)

IRR is the rate that equates the present values of inflows to the present value of outflows (Solomon 2005). That is the rate that yields an NPV of zero (Akinsulire, 2005:78). It is also called the cut off rate, the hurdle rate, the DCF yield, the target rate, the marginal efficiency cost of capital, the DCF rate of return and the break even cost of capital. It is computed as follows

$$IRR = LR + \frac{NPV^+}{NPV^+ + NPV^-} \times (HR - LR)$$

Where, IRR is the internal rate of return, LR is an estimated lower rate, HR is an estimated higher rate, and NPV is the net present value (Solomon, 2005). Note that the positive and negative NPVs are obtained sometime by the process of trial and error using present

value tables (Van Horn & Wachowicz, 2005:322). The decision rule under IRR is to accept project with an IRR higher than the company cost of capital or the cut off rate set by the company.

IRR share most of the merits and demerits of NPV, with the IRR having more short falls than NPV due to the trial and error process involved.

SMEs APPROACHES TO INVESTMENT APPRAISAL

We have earlier heralded the importance of capital assets investment decision or capital budgeting, which applied to every company, whether it is a small, medium or large enterprise. But it should be understood that it is sound investment appraisal that births sound investment decisions which give rise to the said benefits. This implies that, making sound investment decisions through the application of appropriate evaluation techniques is critical not only to large companies but much more to SMEs which are even considered riskier (Ojo, 2004)

The existence of a "financial gap" among SMEs in developing countries explains why the issue of SMEs funding had been over burdened by researchers, with almost blatant neglect to the issue of proper allocation of funds to viable project which require sound decision criteria (Carter & Jones Evans 2000:286:33). Stressing the importance of efficient resource allocation among SMEs, Katz (1970) in Carter & Jones Evans (2000:286) suggested that "...small businesses must focus and conserve its resources ... by planning activities carefully to ensure resources are allocated to activities in relation to their contribution to the business"

McMahon (2003) reported that, while large scale enterprises employ the most sophisticated techniques available for evaluating capital project because of their vested interest in ensuring that their capital investment decisions are correctly made, so that only value-adding project are undertaken, the skills and competence for such analyses may be lacking in most SMEs. Hence, most SMEs do not use discounted Cash flow techniques in judging investment opportunities (ICAN, 2006:158; Akinsulire, 2006:582). It has also been found that in majority of situation SMEs does not apply any quantitative technique in evaluating capital projects (McMahon et al, 1993 in McMahon (2003). This is consistent with the conclusion of Keasey and Watson (1993:230) in McMahon (2003) that;

... the small firm environment is such that any attempts to use the discounted cash flow technique to evaluate

1999). From the African traditional perspective, man is believed to be unitary being consisting of biological body and spiritual body (Chiakwa, 1999).

The biological body is the physical reality while the spiritual body is the non-physical reality which is often referred to as the mental component of a person. Although during a person's lifetime these two realities (biological or physical body and non-physical spiritual body) form a unity, the spiritual body or the non-physical reality is believed to be capable of separating from the biological body (or physical reality) especially in situations such as in a dream, trance or some other altered state of consciousness (Mabetoa, 1992). For instance, the spiritual body is believed to be separated from the biological body when a person is not responding to the immediate environment, or when a person loses the awareness of his/her immediate environment. In death, the belief is that the spiritual body is freed completely from the biological or physical body and continues to exist as an indestructible entity. The belief by indigenous people is that death is just a passage from one form of being or reality to another - from physical reality to non-physical reality (Gelfand, 1959; Mitchell, 1965; Zambuko, 2010). A simple way to explain the term "spirit", or non-physical reality of a person, therefore, is to consider it as that which exists beyond any physical realm. Mabetoa (1992) contends that the spirits are the collective unconsciousness of the indigenous people who believe in them and are influenced by them. Ngubane (1977) earlier asserted that the spirit is that aspect of a person that survives and continues to live in the mental psyches or minds of living descendants. Gumede (1990) also considers ancestral spirits as the spirits of dead family and community members, while Grimassi (2000) also refers to ancestral spirit as the collective consciousness of one's ancestors.

Bases for Attachment to or Consciousness of Ancestral Spirits

Many cultures of the world have different explanatory models for attachment to or consciousness of ancestral spirits. For instance, according to Buhrman (1989), in most indigenous African cultures, the belief is that, for the gift of life, a child is forever indebted to the parents and owes the latter obedience and deference and that even after the death of parents a child is expected to continue to provide for the parents in the spirits world. In this regard, attachment to ancestral spirits is an affirmation of the multiple realities of human

beings – that dead people are still very much around even though they are in non-visible dimension of reality.

The attachment to ancestral spirits is an acknowledgment that the spirits of the dead still live on, the dead persons have only transcended to another realm and need to be treated warmly with respect and honor (Wilber, 2000). For instance, in Kenya, as in many other African cultures, people place a lot of respect and reverence for departed loved ones and or ancestors (Wanbugu, 2010). Ancestors are believed to be capable of controlling events in life (Gumede, 1990; Ngubane, 1977; Wanbugu, 2010). The Zulu and Xhosa, in South Africa, believe that fortune (*inhlanhla*) comes by acknowledging ancestors (Africanshama, 2010). Acknowledgement and good treatment of ancestral spirits are believed to translate to good will and successfully life, for living descendants, with indices such as bigger crops, better business deals, or achievement of other desirable goals, since the ancestors are believed to still have interest in the well being of their living family members (Africanshama, 2010).

Walsh (2010) advanced the theory of unfinished business to explain attachment to ancestral spirits of dead family members. According to Walsh (2010), some family members, who after death, feel compelled to complete their unfinished business with the living and, therefore, are believed to hang around the family. For example, a mother or father who might have died prematurely, and whose presence is strongly felt, is said to be because the children or living family members still believe she or he is still very much around to protect their children. Since ancestral role of parents is that of protection of their families, therefore, even after death it is believed that they are still around, in spirits, to continue to perform this protective role and it is in recognition of this that their ancestral spirits are acknowledged, respected and cared for (Buhrman, 1989).

A third explanatory model for attachment to ancestral spirits is that given by Makhosi Sarah Wager (Zambuko, 2010:17) and contained in the comments on Shona culture that ancestral spirits consciousness has always been with us since it is a way by which we affirm our identity and connect to our root.

FACTORS RESPONSIBLE FOR REAL SENSE EXPERIENCES OF ANCESTRAL SPIRITS

Ancestral consciousness, “real” sense connection to or experience of ancestral spirits is made possible because of the means of

manifestation or evidences which seem to suggest that ancestors are obvious and or real (Africanshama, 2010). Some of these means of manifestation are in forms of tangible or material evidences which can be seen or felt while some are those held in the minds or mental psyches of people. For instance, an understanding of Zulu cosmology and the nature of ancestral spirits reveal that while all dead people survive as spirits, only those with exemplary behavior or status, during lifetime, especially *amaKhosi* (or chiefs, homestead head and diviners) become operative ancestral spirits upon death (Africanshama, 2010, Buhrman, 1999, Chiakwa, 1999). Through these exemplary behaviors the living descendants are believed to maintain continuous communication, engagement with or attachment to ancestral spirits of their dead family members (Gumede, 1990). Included in the exemplary behavior patterns by which ancestral spirits manifest themselves to the living are the memories of positions or statuses they occupied during lifetime.

Special or unique roles and responsibilities performed, in lifetime, either in the family or community, what one did for a living (career) and even one's leisure time activities may make one exhibit exemplary behavior patterns. That is, exemplary behaviors may manifest in terms of career or occupation, works of arts and some rare, exceptional or extraordinary lifestyles, all of which distinguished one from other people and have made it possible for people to acknowledge, respect and continue to remember whoever performed the behaviors even long after their death (Chiakwa, 1999). For instance, ancestors may have performed, during lifetime, exceptional deeds of charity, gallantry, unselfish attitudinal tendencies or self-sacrifices in efforts to give their families and or communities security or to provide for their family or community's needs and maintain harmony or tranquility in their environment. Community-oriented deeds certainly are capable of creating indelible impressions in people (living family and community members) and, therefore, distinguish a person and be known and remembered long after death. From African traditional perspectives a person with exemplary behavior, who become operative ancestral spirit, upon death, would be one who, during life, had integrated in, contributed to and had ensured continuous peace and harmony within the family and community (Edwards, 1985; Grimassi, 2000).

Nyasani (1997) catalogues some specific personality qualities or characteristics which can be subsumed under exemplary behaviors

and by which a person would be acknowledged, respected and remembered long after death. These personality qualities include sociability, hospitality, patience, friendliness, tolerance, courage, hard work, selflessness or unselfish attitudes, acceptance, good neighborliness, consensus and common framework-seeking principle. These qualities reflect values, skills and attitudinal tendencies which define African identity and personality and which are often collectively referred to as *ubuntu* (Nguni, Southern Africa) or *omoluwabi* (Yoruba, West Africa) to describe that one is always thinking of the good of the community rather than of individual (Makgoba, 1997; Suleiman, 2003). These qualities also reflect the principles underlying the collective consciousness tendency by which Africans are known.

Personality qualities referred to as exemplary behaviors are often collectively referred to as legacies by which ancestors are acknowledged, recognized or remembered (Nyasani, 1997). Legacies may be subtle and/or ingenious, elusive, mysterious or metaphysical and are held in the mental psyches or remain in peoples' memories or consciousness. Many legacies are tangible or material and visible and these may include houses or family dwellings, crafts such as masks, statues, monuments, tools, etc. Some of the positions, statuses, actions and works by which exemplary behaviors may manifest include one's leadership position in the community (such as a ruler or *amaKhos*, a chief or community leader, religious leader or priest) or one's occupation (traditional healer, a farmer, a hunter, a business man/woman, a warrior or soldier, an entertainer or musician, a custodian of family or community histories or craft-man/woman, etc.). For instance, an ancestor, who, in lifetime, was a farmer, may be remembered for his or her role in providing food by which his or her family and community depended on for survival. As a successful farmer he/she might have maintained large family and/or large workforce, owned properties and had many people dependent on him or her and, therefore, wielded influence and power. An influential farmer with such virtues, as described, would be acknowledged, remembered, cultivated and venerated. Living family or community members would want to be associated with such good virtues of their ancestors and to ensure that they continue or be cultivated by living relatives and, therefore, there would be some sense of attachment or emotional connection to such ancestral spirits (Bynum, 1999; Edwards, Thwala, Mbele, Siyay, Ndlasi, & Magwaza, 2008).

An ancestor might be a soldier or warrior, during lifetime, and might be remembered for such virtues as gallantry, valor, fearlessness, or by such virtues as unique physique or strong physical power or personality exuding with energy, high stamina, endurance or other unique physical power which could be regarded as mystical or invisibility. With such virtues an ancestor, during life, might have been depended on by the family and community for safety, security or protection or for the defense of the family or community. A blacksmith, during lifetime, might have used his skills and creative power to provide his community with farming and hunting tools for producing food to feed the community, or weapons or tools for the defense and protection of the community. An ancestor could also be a craftsman, during lifetime, with creative power or skills and might have built crafts, statues and monuments which are seen as repositories of community knowledge and histories. Again these behavior tendencies or actions of ancestors are means by which living descendants become emotionally attached to or develop consciousness of their ancestors ((Bynum, 1999; Edwards, Thwala, Mbele, Siyay, Ndlasi, & Magwaza, 2008). Other behavior tendencies or actions of ancestors which could make living descendants to be emotionally attached to or be conscious of their ancestors include good leadership skills, healing power, or other virtues by which the ancestors during life have influenced or contributed positively to the quality the life or well being of their family or community members. In general, therefore, people with exemplary behaviors who become operative ancestral spirits, upon death, usually leave behind some evidences (legacies) by which they are acknowledged, recognized, respected and remembered and through these evidences are linked or connected to the living descendants. As these legacies continuously evoke feelings of emotional attachment to or consciousness of ancestors by living descendants and these means of manifestation by ancestors are perceived as serving as the ancestors means of communication or interaction with the living family or community members by the ancestors (Gumede, 1999; Mabetoa, 1992; Nzimkulu, 2000), .

Integrating Principles of the Belief in or Consciousness of Ancestral Spirits into Counseling

Counseling is about managing, modifying or influencing human behaviors (values and beliefs included) much more likely inn a positive way (Bojuwoye & Edwards, 2011). In this connection ancestral spirits belief or ancestral consciousness incorporates

principles that parallel behavior changing mission of conventional counselling (Bojuwoye & Edwards, 2011) . The key premise in the belief in ancestral spirits is about the influences, this strong sense of connection or emotional attachment with ancestors, on the behavior, lifestyle choices health and wellbeing of living descendants. The principles underlying the belief in ancestral spirits are the same or similar to that which gave rise to mind-body medicine – in this regard how the mental representation or the thoughts about ancestors influence behaviours and actions of living descendants. These principles can certainly be integrated into many aspects of conventional counseling especially in terms of what is done, how it is done and under what circumstances and the different therapeutic arenas (individual and group counseling situations). That is, communicating information about ancestors can lead to behavior or lifestyle changes since such information, when it is targeted to the cognition and emotions of the people to which communication is directed, can result in better comprehension or understanding, insight or new awareness which influence decision making in favor of behavior change (Conkie, 2007)..

That the belief in ancestral spirits has therapeutic values is clearly an established fact (Edwards, Makunga, Thwala, Mbele & Kunene, 2004). Many tribal or indigenous societies, all over the world, consider illness and diseases to stem from spiritual disharmonies and, therefore, the belief in ancestral spirits' power to heal or inflict illness has a powerful placebo effect which diviners often exploit to heal or deliver healthcare (Edwards et al, 2004). Placebo effect is the measurable, observable, or felt improvement in health or behavior not attributable to a medication or invasive treatment that has been administered, the improvement is often attributed to the physician's belief in the treatment or the patients faith in the physician (Moerman, 2002; Skrabanek & McCormick, 1990). Apart from this placebo effect of belief in ancestral spirits' influence on well-being there are many common elements of effective therapies which are also in the principles underlying the use of ancestral spirits belief to effect change in behavior or life styles. These elements, according to Frank (1982) are expectation, mastery, interpersonal relationships and emotional arousal. In this connection the next section of this paper discusses a number of aspects of human life to which counseling can be applied and the effectiveness of such counseling better enhanced if integrated with the principles underlying the belief in ancestral spirits which incorporate these common elements of

effective therapies. Such aspects of human life include personal (individual) and family healing and or well-being (Walsh, 2010), self-empowerment (Muchemwa, 2002; Zambuko, 2010), social health and or general well-being (Binsbergen, 2003), career and lifestyle choices or decision making situations (Wanbugu, 2010). Each of these is explained below.

In terms of utilizing the belief in ancestral spirits for procurement of individual or personal health, this can be from the perspective of employing ancestors as role models or people one's life can be patterned after. According to Edwards and others (2004) the best gift for a younger generation is a good example from an older generation. Those who operate as ancestral spirits, upon death, are those with exemplary or extraordinary behavior by which, in lifetime, they have contributed to the safety, protection, peace and tranquility of their families and communities. Becoming aware of one's ancestral exemplary behaviors can be both inspirational and healing as well as important motivation for cultivating health promoting behaviors or lifestyle choices.

The belief in ancestral spirits provides adherents with a sense of rootedness, an anchor and or identity (Edwards, et al, 2004). Since healing is to make healthy and/or happy, it goes without saying that nothing heals better than for a person to know who one is (ascendancy) and especially knowing that one has good heritage (Edwards et al, 2004). People experience anxiety from not knowing who they are or from identity confusion (Bynum, 1999).. Therefore, helping someone to reestablish or reconnect with his or her root, in therapy, by helping to be aware of one's family backgrounds or the good legacies of one's ancestors can lead to better self-esteem which in turn contribute to personal health and/or wellbeing. Information about one's ancestors can stimulate emotional arousal which in turn can encourage behaviour or life style changes.

Belief in ancestral spirits also provides a sense of security for adherents. For instance, in some indigenous African cultures ancestors are regarded as guardian angels who protect their living descendants from serious accidents or guide their path in life (Mufamadi & Sodi, 1999; Wanbugu, 2010). Ancestral consciousness or the notion that one's ancestors are watching and protecting their living descendants. This belief can provide some sense of security or

make one feel less anxious, but relaxed and, therefore, it is personally healing.

In terms of family health, the belief in ancestral spirits gives a sense of belonging as members or integral parts of a family and ancestral lineage. (Edwards et al, 2004). Ancestors or ancestral spirits are, therefore, rallying points by which family members are connected together. Mental images of exemplary behaviors or good virtues of ancestors or lineage can serve as an organizing focus of identification. Family members come together in ceremony to remember (e.g. as in burial anniversary) and to venerate ancestors thus creating an atmosphere or climate of togetherness or solidarity, love and cordiality as people communalized together and find outlets for their anxieties (Edwards et al., 2011). Since belief in ancestral spirits provides family members with the awareness of their shared connectedness, therefore, its social support function to the family in the cultivation of kinship values, such as filial piety, family loyalty and continuity of the family lineage are health promoting. Such principle of bringing family members together can be utilized in therapy (as in group or family therapy) for family members to communalize and by so doing achieve health as the sense of togetherness or connectedness is activated and as members affirm their common fate and achieve family unity and or harmony. A lot of the anxieties people experience are results of isolation, loneliness or lack of sense of belonging which in turn could be associated with loss of identity, rootedness or anchor (Grimassi, 2000; Walsh, 2010). The principle underlying the belief in ancestral spirits may therefore be said to offer adherents a way to connect deeply with one's roots and ultimately create harmony as well as health, especially social and or emotional health.

Belief in ancestral spirits can be integrated into counseling to achieve self-awareness and self-empowerment. Knowing about one's root, its history and the exemplary behaviors and or good virtues of one's ancestors can certainly facilitate self-awareness and or self-empowerment which ultimately is health promoting in several many ways (Edwards et al, 2004). In African traditional counseling self-awareness and self-empowerment are achieved by making clients aware or knowledgeable of their ancestral lineage achievements or exemplary behaviors. Some African cultures use poems or praise songs to trace family genealogy and to highlight lineage achievements, lifestyles and values. For instance, among the Ngunis

(South Africa) the belief is that fortune (*inhlanhla*) comes from abiding by or emulating customary behaviors and rituals (Africanshama, 2010). Ancestral exemplary behaviors are communicated in praise songs with the intention to persuade living descendants to cultivate their ancestors' exemplary behaviors. For instance, an Nguni praise singer could be heard chanting *Se kun jalo* severally translated as "it is finished", "let it be", "this is it" or "no one can change it", in an apparent attempt to indicate that the person being praised succeeded because he or she is aware, acknowledges and respects his or her ancestors' good virtues and or lifestyles and by so doing has been blessed or is in harmony with nature and no one can change that. Since ancestral fortune (*inhlanhla*) has come his or her way, no other peoples' witchcraft and ill-intent (*umthakathi*) can inflict misfortune (*isinyama*).

In a slightly different way the Yoruba (West Africa) praise singer, after recounting achievements in a person's lineage, would challenge the person being praised, by querying that: *O o le se bi baba re ni?* (Can't you behave or perform like your fore-fathers?) in an apparent gesture of persuasion towards self-empowerment in order to promote happiness or health. In both cases the underlying principle is that there is inherent potentials in living family descendants to achieve as their ancestors. That living descendants have inherited the exemplary behaviors or skills of their ancestors. Therefore, once the ancestral exemplary behaviors are known living descendants can activate the inherited potentials and thereby achieve success and happiness.

Many indigenous cultures make various efforts to perpetuate their ancestors' legacies and to ensure the latter's continuity. This is because ancestral legacies give hope, encouragement and help to affirm one's potential and by so doing are health promoting. According to Dupierry (1999) many indigenous or traditional societies make masks by molding on the dead ancestors' faces and worn as means of acknowledging or remembering the ancestors and as symbolic gesture of possession of the ancestors' spirits, power, behaviors and skills. That is the since the masks symbolize ancestors or that the wearers have become the venerated ancestors. Thus by allowing the ancestors to occupy the living descendants' bodies, in this way, is also a symbolic indication of the biological origin of behaviors (Dupierry, 1999).

Attempts to perpetuate exemplary behavior patterns of ancestors are more common in career decision making (Walsh, 2010). Intense feelings of love, pride or admiration for ancestors' exemplary behaviors often serve as motives for career choices (Mudhovozi, 2010). In attempt to demonstrate respect and to give honor or rightful place for the values of one's ancestors, living descendants often feel the need to continue the professions, social or religious values of ancestors. Continuity of ancestors' professions, traditions and religions is also often considered because of the belief that ancestors' exemplary behavior patterns are genetic or that living descendants have inherent potentials for these good virtues of ancestors (Mudhovozi, 2010). For instance, among many ethnic cultures in Southern Africa it is believed that people are called to be diviners or traditional healers (Mufamadi & Sodi, 1999). There is the notion that if a diviner has been identified in a lineage there is then every likelihood that members of that lineage have inherited potential to be healers. Reluctance to heed the call usually lead to anxiety and even more serious personality disorders which only dissipate when a living descendant activates the inherited potentials by seeking training to become a diviner (Mufamadi & Sodi, 1999). Experience of anxiety by living descendants may also be the result of the latter not wanting to offend, or disappoint ancestors for not wanting to perpetuate the profession of the ancestors. In general, a way of explaining how involving principles underlying belief in ancestral spirits into counseling and psychotherapy, in decision making situations, such as in career choices, is to argue that, for the adherents, the belief in ancestral spirits belief provides opportunity for better self awareness, it serves social support function, it provides motivation for career choice and information on skills, values and attitudinal requirements for entrance into or successful performance of a career.

Summary & Conclusion

Ancestral spirits are invisible and remain largely in the minds or mental psyches of people. Belief in ancestral spirits is often used to activate people's mental state and by so doing influence their behaviors and or lifestyles. There is, therefore, a parallel between belief in ancestral spirits and conventional counseling since the two can be used to manage or modify people's behaviors.

Some principles underlying the belief in ancestral spirits parallel those of conventional psychotherapy in terms of explanatory model

as to the etiology or causation of ill-health. The principle underlying belief in ancestral spirits holds that health (and by implication, ill-health) could be biological in origin. Living descendants are told that they have inherent potentials to perform extraordinary behaviors as their ancestors. Good knowledge of ancestral lineage or achievements often helps to activate these potentials. Thus involving the principle underlying belief in ancestral spirits in therapy certainly has promise for psychological outcomes including those related to mental and emotional well-being - that is, good mood, motivation and better perceptions or enhanced self-esteem - all of which are health promoting (Edwards, et al, 2004).

Another important parallel between belief in ancestral spirits and conventional Western-oriented counseling is in terms of the use of social support network system to procure health by both. By employing social support principle in the belief in ancestral spirits not only confers the benefits of hope at spiritual level, but also affirmation of identity, enhanced self-esteem and self-empowerment.

Perhaps the most important benefit to derive by integrating the principle underlying belief in ancestral spirits into counseling is in terms of social learning principle, and, in particular, the employment of ancestors as models by living descendants. Ancestors with exemplary behaviors provide for their living descendants someone to look up to, to admire, to be inspired by and to imitate or to pattern one's life after. A model does not have to be a real person. It might be a fictional character, an historical figure, a cartoon character or even an animal. A model portrays a way to be in order to overcome difficulties and move toward a goal - that of psychologically healthy person. These roles of models are essentially what ancestors perform and by so doing bring healing to living descendants.

There have been persistent calls to make counseling relevant to the cultural contexts of clients. Perhaps as a response to these calls is the employment of services of traditional healers in the Student Counseling Centers of some tertiary institutions in South Africa. Efforts to provide context sensitive counseling service like this would need evidence-based information from research into traditional psychotherapeutic practices for a more effective practice and for collaboration, sharing of information and cordial working relationships among Western-oriented psychologists and traditional healers in such counseling centers. Research is especially needed for

better understanding, reconstructions and interpretations of cultural practices that are relevant to counseling and or psychotherapeutic practices.

References

- Africanshama (2010). *Basics of Zulu cosmology and ancestral spirits*. Retrieved on 7/9/2010 from "http://www.africanshama.com/id38_m.htm"
- Bojuwoye, O., & Edwards, S.D. (2011). Integrating ancestral consciousness into conventional counselling. *Journal of Psychology in Africa* 21(3), 375-384
- Berglund, A. I. (1976). *Zulu thought patterns and symbolism*. London: C Hurst & Co.
- Bynum, E. B. (1999). *The African unconscious: Roots of modern psychology*. New York, Teachers College Press.
- Buhrmann, M. V. (1989). Religion and healing: The African experience. In G.C. Oosthuizen, S. D Stewards, W. H. Wessels, & I Hexam (Eds). *Afro-Christian religion and healing in Southern Africa* (pp25-34). Lewiston, NY: Edwin Mellin.
- Buhrmann, M. V. (1990). Psyche and some: Therapeutic considerations. In G. Sayman (Ed.), *Modern South Africa in search of soul: Jungian perspectives on the wildness within* (pp. 203 – 218). Boston: Sigo Press
- Chiakwa, V. N. (1999). African traditional healing vis-à-vis Western healing: Towards a holistic care of the person: In S.N. Madu, P.K. Baguma and A. Pritz (Eds.). *Crossing cultural dialogue on psychotherapy in Africa* (pp. 193 – 208). Pietersburg: World Council for Psychotherapy African Chapter
- Dupierry, F. (1999). Can therapeutic mask theatre as has been developed in Europe be a therapeutic medium for self reflection and individuation in an African context, where masks are traditionally culturally rooted? In S.N. Madu, P.K. Baguma and A. Pritz (Eds.). *Crossing cultural dialogue on psychotherapy in Africa* (pp. 23 – 54). Pietersburg: World Council for Psychotherapy African Chapter
- Edwards, S. D. (1985). *Some indigenous South African views on illness and healing*. KwaDlangezwa, South Africa: University of Zululand.
- Edwards, S., Makunga, N., Thwala, J., Mbele, B., & Kunene, S. (2004). The role of the ancestors in healing. A seminar paper, University of Zululand, South Africa
- Edwards, S.D., Thwala, J.D., Mbele, P. B., Siyaya, V., Ndlazi, N., & Magwaza, M. J. (2011). Ancestral consciousness in the Zulu culture: A Wilberian view. *Journal of Psychology in Africa*. 2(1), 131-138

- Frank, J. (1982). What is psychotherapy. In S. Bloch (Ed.). *An introduction to psychotherapies*. New York: Oxford University Press
- Gelfand, M. (1959). *Shona ritual*. Cape Town: Juta & Co.
- Grimassi, R (2000). *Encyclopedia of Wicca and Witchcraft*. St Paul MN: Llewellyn Worldwide.
- Gumede, M.V. (1990). *Traditional healers: A medical doctor's perspectives*. Braamfontein, South Africa: Skotaville
- Lambo, T.A.(1978). Psychotherapy in Africa. *Human Nature*, 1(3), 32 - 39.
- Mabetoa, P. (1992). *Psychotherapeutic implications of ancestral veneration and spirit possession in Africa*. Berlin, Germany:Verlag Schreiber
- Makgoba, M.W. (1997). *MOKOKO, the makgoba affair: A reflection on transformation*. Florida Hills: Vivlia Publishers and Booksellers
- Mitchell, J.C. (1965). *African systems of thought*. Manchester: Oxford University Press
- Moerman, D. E.(2002). *Meaning, medicine and the "placebo effect"*. Cambridge, UK, Cambridge University Press
- Muchemwa, B. (2002). *Death and burial among the Shona: The Christian celebration of death and burial in the context of inculturation in Shona culture*. Causeway, Harare, Zimbabwe. Retrieved on 7/9/2009 from: http://openlibrary.org/search?publisher_facet=Pastoral%20C%20entre
- Mudhovozi, P. (2010). *Gender and career motives among psychology students at the University of Venda (South Africa) and Great Zimbabwe University (Zimbabwe)* (Unpublished doctoral dissertation). University of Venda, South Africa.
- Mufamadi, J., & Sodi, T. (1999). The process of becoming an indigenous healer among Venda speaking people of South Africa. In S.N. MAdu, P.K. Baguma, & A Prits (Eds.), *Cross-cultural dialogue on psychotherapy in Africa* (pp.172 - 183). Pietersburg, South Africa: UNN Press.
- Ngubane, H. (1977). *Body and mind in Zulu medicine*. London: Academic Press
- Nyasani, J. M. (1997). *The African psyche*. Nairobi: University of Nairobi and Theological Printing Press Ltd.
- Skrabaneck, B., & McCormick, J. (1990). *Follies and fallacies in medicine*. Buffalo, NY: Prometheus

- Sundkler, B. (1970). *Bantu prophets in South Africa*. London: Oxford University Press
- Suleiman, A. A. (2003). *Self-concept of the physically disabled in inclusive secondary schools*. (Unpublished dissertation). University of Kwazulu Natal, Durban
- Van Binsbergen, W (2003). The Sangoma tradition of Southern Africa. Retrieved on 7/9/2010 from: http://www.shikanda.net/Africa_religion/diviner.htm
- Wager, M. S., & Ngcobo, M. M. (2010). African Shaman experience: Ancestors spirit consciousness. Retrieved on 29/08/2011 from www.ancestorsspiritconsciousness.com
- Wambugu, D. A. (2010). The Kenyan believe in ancestral spirits. Retrieved on 7/9/2010 from <http://EzineArticle.com/?exper=DicksonA.Wambugu>"<http://EzineArticle.com/?exper=DicksonA.Wambugu>" .
- Walsh, P. L. (2010). *Understanding Karmic complexes: Evolutionary astrology and regression therapy*. Sarasota, FL: Wessex Astrologer Publishers.
- Wilber, K. (2000). *Integral psychology*. Boston, MA: Shambhala
- Zambuko (2010). Shona religion and beliefs. Retrieved 7/9/2010 from: http://www.zambuko.com/mbirapage/resource_guide/pages/culture/shona_religion.html"