



Space and Spacing: Psychological and Mental Health Wellbeing in Cyberspace in the more Traditional-cum-Contemporary Societies

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ABSTRACT

Digitalisation and the Internet are transforming all facets of lives including our psychological and mental wellbeing. A greater part of this transformation is in the configuration of space and spacing from banking and shopping, health, education, finance, communication, to groupings, chatting and dating. From a psychological and mental health perspective, aspect of cyberspace including intrapersonal and interpersonal communication in turn significantly affect our behaviour, attitude, emotions and decisions. Moreover, for people in the more traditional-cum-contemporary societies, cyberspace has created new spaces in the psychological and physical space that enables a 'new' virtual social environment in which people can create, and re-create their space, meet, negotiate, collaborate and exchange cultural ideas, goals and information. Cyberspace is now a phenomenon which has radically transformed our world and is pivotal to psychological and mental wellbeing fostering international standards, collaboration and cooperation, thus, reducing barriers of cultural and geographical space including in indigenous cultures. This paper explores the psychological and mental health aspects of cyberspace in terms of the social, behaviour, psychological and mental wellbeing. Cyberspace collates a state-of-the-art knowledge into the social arena while the Psychology of the Internet makes anecdotes in the 'old' and 'new' world order. Subsequently, cyberspace, together with the advancement in science and technology, medicine and other facets develop and advances emerging conceptualization of space.

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Background: Digitalisation, Space and Spacing

The development in information, science and technology across the World leads to several engagements and transformations while the use of social media has extended expeditiously through access to the Internet and smartphones. The interface between the old and the new world order has renewed concerns with a focused development and attention on space, especially in the more traditional-cum-contemporary societies. This sometimes appealingly opposed and at other times co-existing components and prospects for the practice of life and living is more vibrant and every now and then even more deliberate and delicate balancing has been noted in other facets such as a more vibrant and deliberate participatory and transformative democracy [1]. Read together, the 'new' vis-à-vis the 'old' in the more traditional-cum-contemporary societies represents in space terms a historical, cultural, social, moral, spiritual and psychological embeddedness of both the individual and family, community and society as actors that constitutes spaces for participation. Indeed, other forms of co-option, absorbing, neutralizing and deflection in social, economic, political participation have been noted [2]. This paper reflects some of the aspects, including the ambiguities in series in a bid to

deal with psychological and mental health issues in the more traditional-cum-contemporary societies.

Cyberspace collates a state-of-the-art knowledge into the social arena, while the Psychology of the Internet and social media make anecdotes in the 'old' and 'new' world order [3,4]. In a bid to deal with psychological and mental health issues to the general public [5] and particularly in the more traditional-cum-contemporary societies, people have to content with three major questions, though not necessarily in this order:

1. What is space?
2. Whose space?
3. Where is my space?

This paper aims to answer two questions in relation to the more traditional-cum-contemporary societies as follows:

1. Is the search for space and spacing and effective participation responsible for the continued stigma and discrimination of persons with psychological and mental health, thus subsuming self-identity and sometimes denying an opportunity to effectively seek treatment; and,
2. Is space and spacing a response, attribute or responsible for changing patterns in behaviour and attitudes among young

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people and other persons who appear psychologically and/or physically detached from the community/society.

While social media networks refer to a set of websites and application that are readily available for use online platforms like Facebook, Telegram, Instagram, TikTok, X, WhatsApp, Skype and similar sites where people share content, and interact in various ways to make connection, interact and hold discussions, space is more evasive. This is because at first, space used to refer to an empty space or area such as that separating words or lines on a page, strictly geometrical meaning [6]. Then, the word space expanded to refer to the extent of a specific area, like a parking space, or the capacity of something or object to occupy an area or place. Ultimately, space also come to refer to a period of time such as to carry out a specific task. With information, communication and technology, space is part of the social media and other platforms and play an important role in shaping self-concept.

Hermeneutic Phenomenology Approach and Space Transition

This paper adopts the hermeneutic phenomenology approach in order to embrace both the socio-cultural and historical structure and also enable a psychological reorientation [7-11]. The hermeneutic approach is complimented by the space transition theory [12,13]. Religion is one of the most imperative components in the more traditional-cum-contemporary societies because as Hunt [14] states, religion is one of the major concerns and contributions in everyday life [15,16].

Sloan and Bowe [10] posit that phenomenology is an examination of the human experience and subsequent behaviour. Thus, the focus in hermeneutic phenomenology is not to control human experience such as space and spacing; instead, the approach aims at understanding experiences from the personal vantage point [8]. The focus on the personal experience in terms of space and spacing allows both an exploration of human and personal experiences as well as an analysis of the socio-cultural setting. In the context of this paper, the hermeneutic approach considers the weaving between traditional living (culture, customs and religion) and modernity, while at the same time accepting the need for the authentic self in seeking their space in context.

Space transition on its part refers to the notion that individuals behave differently depending upon the ‘space’ in which they find themselves. Thus, individuals will try to ‘fit in’ with their physical and psychological space due to status and position. It is this ability to maintain flexibility that is connected with the human experience of hermeneutics in that elaborates on the transition nature of space, spacing and participation. Transition theory also states that the changing, ever-existing and ‘always open’ nature of space enables the individuals to engage with others and also ‘escape’ into their inner world that differs considerably from the natural world. Of course, there are those individuals who experience a struggle to change their lives, existence, identity or social class within physical and psychological space than those who feel that they do have malleability within those areas of life. It is also acceptable that in certain circumstances, individual and communal norms and values as well as the norms of everyday life within physical and psychological space may change, and at times are, and can be in conflict or contradictory with those of the individual and/or society and this in psychological and mental health terms affect individual, family, community and society wellbeing. This transitional hermeneutic phenomenon can be describes using Jaishankar [13] postulates as follows:

The hermeneutic approach like space transition requires that participants have an understanding of self [17]. In essence, this is not about the individual or dominant culture nor is it an imposition upon the individual or community. Instead, there is a sense of understanding space and spacing and participation at both individual and community levels, which is then inculcated in the cultural (traditions and religion) perspectives of traditional-cum-contemporary societies. This embraces what Ammerman [15] calls ‘lived religion’, and implies an enhanced understanding of the individual (self) and others (community) based on a sense of understanding of their experiences [18]. Therefore, hermeneutics comprises an interpretation of human experience [10]. Furthermore, the hermeneutic phenomenology approach considers individual lived experiences. Subsequently, this paper strives to expound space and spacing as well as the nature of their meaning [8]. Ultimately, the hermeneutic phenomenology

Table 1: Hermeneutics s and the Space Transition Postulates.

	<i>Perspective (aspect)</i>	<i>Effect</i>	<i>Examples</i>
1.	Identity search. Persons who feel repressed in their physical and psychological space have a propensity to find their (other) space/s and resist absorption.	Such persons are likely, or bound to find new space/s and spacing, which, otherwise they would not have done in their ‘present’ space due to their status and position.	- Adoption of new / other cultures, for example Nwoye in <i>Arrow of God</i> , young people resisting parent affiliated religion (resistance of religion).
2.	Identity flexibility. Dissociative, anonymity and lack of deterrence factor in space provides the person with an opportunity to seek alternative identity.		- Social media inclusion (Face Book, Instagram, Telegram, Viusasa, X (formerly Twitter), Skype, You Tube and WhatsApp).
3.	Cultural resistance. Persons who are discontented (unhappy) with their culture are likely to import alternative physical and psychological space which, in the more traditional societies people readily exported to their space.	Are people trapped and/or free from their natural space	- Internet pornography, digital piracy, stalking and cyberbullying
4.	Intermittent ventures. There are obvious dynamics in efforts to seek space and spacing, and the dynamic of spatial-temporal nature of space are both a trap and/or provide the chance to seek freedom (escape).		- Obi and Clara in <i>No Longer at Ease</i>
5.	Associates and/or strangers. Strangers are likely to unite together in space to find solace in each other in terms of space (psychological/ physical) space.	Persons who feel their space is a compliment to their society are likely to find space it while those in conflict with the culture and community are likely to rebel / seek an alternative	- Nwoye in <i>Arrow of God</i> ,
6.	Closed societies. Persons from closed society are more likely to seek space than persons from open society.		- Digital addiction
7.	Conflict of norms and values. Physical and psychological space is interrelated with the norms and values of space, spacing and participation.		- Smoking, alcohol and drug abuse
			- Digital addiction

Adopted from: Jaishankar [13]

[19] as our framework of reference attempts to develop several themes regarding space and spacing and made some efforts to appropriately contextualize them in the traditional-cum-contemporary societies. Additionally, by acknowledging the traditional vis-a-vis modern experiences of space, psychological and mental health can re-cast individual and family experiences and thus seek an integration in therapeutic practice. This approach offers a balance in developing a culturally informed practice for counselling psychological and mental health services among social work practitioners and in the general public [5]. It is therefore possible to hopefully reintroduce strategies arising out of space, spacing and the participation of the individual in their world experience.

Space, Spacing and Participation in Traditional-cum-Contemporary Societies

In the more traditional societies, the individuals was a part of the greater community. Thus, their individual features and expected and extended participation was inspired and interpreted by the community worldview including in the social, moral, spiritual, psychological, economic and political spheres. Space was determined and underpinned by the community and based on their philosophy [20]. A fast track to modernity reveals a change in fortunes where space, especially with the advancement in information, science and technology is independent and often underpinned by a more person personal and sentiment approach with even greater citizenship, democratic and political governance [21,22]. This can be demonstrated in Figure 1 as follows:

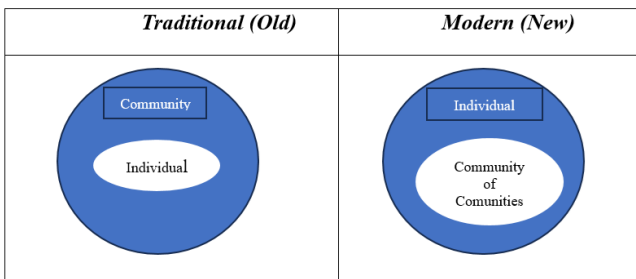


Figure 1: Space, Spacing and Participation in Traditional-cum-Contemporary Societies.

Indeed, the conflict, both in the individual and the community, to move towards (or is it to transform from the 'traditional' to 'modernity') more direct forms of 'individualization' in a more 'free' and modern culture has cast doubts in form of citizen engagement and freedom including the obvious cultural conflicts. This has been demonstrated several writings in the more African context especially in Chinua Achebe [23-25] in Okonkwo in *Things Fall Apart* and Obi in *No Longer at Ease* and in an even wider context of the traditional religion verses Christianity and the emergence of formal education in *Arrow of God*. In traditional societies, the individual was a member of the family (clan) and community and hence Okonkwo, Obi and others are making attempts to harmonize with their social environmental setting [26]. Psychological health and mental wellbeing is a part of this configuration in space as demonstrated in Figure 2.

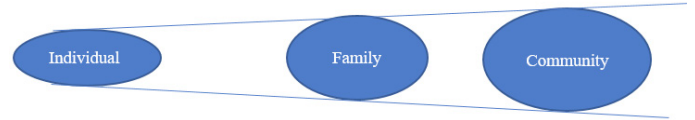


Figure 2: Psychological Health and Mental Health Reconfiguration.

In cyberspace, the individual is more free to join as many communities as possible. For example, some people have a dual citizenship, there are also those who have intermarried across ethnic and country boundaries just like there are several social networks that one can join. Some of the most common include Face Book, Instagram, Telegram, Viusasa, X (formerly Twitter), Skype, You Tube and WhatsApp. Within and outside some of these categories, one can belong to several groups, that are interrelated or away from each other. People tend to develop a preference for certain things simply because of repeated exposure to them, a psychological phenomenon known as the mere-exposure effect. This familiarity-based preference applies to cyberspace including people and groups, songs, brands and objects as the effect is subconscious. Thus, space and spacing is both extended to include greater inclusivity and/or exclusivity in several or variety of group/s or spaces as demonstrated in Figure 3.

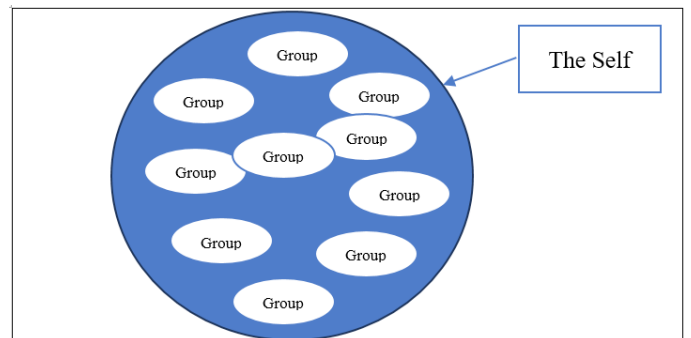


Figure 3: The Self finding Space and Participation in Several Groups.

The individual is a subset of the community to which they belong but in the new space, they can psychologically and physically adopt a culture that is different, or away from 'their' community though they are still part of other community and subservient and subsets of the more succinctly distinctive community of nations. In present day, self-identity cues appear ubiquitously alongside content in social media [27]. This is because the Internet affect who we are, just as we too influence others online with our thoughts, opinions, ideas and behaviours. Thus, social media and space have both context and content. We randomly assigned content produced on a social news aggregation website to 'identified' and 'anonymous' conditions to estimate the causal effect of identity cues on how viewers vote and reply to content, and reciprocity. This simulation implies that cyberspace affects us with perpetual frequency and is thus part of our psychological perspective.

Clearly, amidst all these, there is a need to harmonize a more homogenous synchronization of the old and the new and space and spacing, thus participation are at the heart of the psychological and mental wellbeing of the individual, family and community. Indeed, by stretching and hopefully strengthening the liberal democratic institutions in the more traditional-cum-contemporary societies, one is bound to ask, as a matter of course, the implications on the psychological and mental wellbeing of the individual and their obvious space in these settings.

Admittedly, for some, the new space and spacing and participation constitutes a more radical reconfiguration of both relationships and responsibilities that extends way beyond individual – community interactions to encompass and embrace more complex alliances of actors such as intercultural marriages, traditional versus modern marriages, rites of passage, cultural vis-à-vis new religious faith and beliefs, work and career advancement, working within and outside the community / country. These perspectives and other networks across permeable community and institutional boundaries will have an expanded expansion of space and spacing including their participation (or lack of it) within and outside the individual into the public domain [1,28].

Stigma and Discrimination: The Temptress Glaring Omissions and Need for Space

The mental health treatment gap defined as the difference between the number of people who have mental disorders and those who can access appropriate treatment is high in low- and middle-income countries (LMICs), compared to high-income countries. This high treatment gap in LMICs is as a result of stigma and discrimination related to mental illness [29-31] and represents a major mental health crisis. Four factors stand out in the institutionalization of self and community in the more traditional-cum-contemporary societies. These are: health and disease; death and dying; mental health; and, accidents and misfortunes. A major aspect is in the labelling and meaning making of these four features.

Labelling and meaning making are interrelated in the more traditional-cum-contemporary societies [26,32]. This is because in these communities, events, accident and incidents do not just happen; they are caused by a particular phenomenon and in several ways are directly attributed related to the gods. For example, in the more traditional-cum-contemporary societies, lightning, drowning, lack of children, floods, illness and other epidemics are not natural phenomenon nor do are they by coincidence; there must be an explanation why the lightning for instance struck that particular person and not any other person, despite the fact that certain areas are more prone to lightning than others. In the same way, Titanic in this societies did not just on its maiden trip because it hit an iceberg despite the fact that icebergs where it sunk. Consequently, the labelling is part of meaning making. For, instance while death was also abhorred, death by suicide was an abomination and persons who died by suicide were even canned in some communities while in others, the bodies were simply thrown away and the hut burnt down to cleanse the community of the misfortune. This is why in *Things Fall Apart* [23] one of the men tells the White District Commissioner:

It is against our custom ... It is a terrible, forbidden thing for a man to take his own life. It is an offence against the Earth, and a man who commits it will not be buried by his clansmen. His body is evil, and only strangers may touch it. That is why we ask your people to bring him down, because you are strangers.

Stigma and discrimination have been, and continues to be a major source of concern in mental health and terms of self-concept [33-35]. When it comes to space, spacing and participation, psychological and mental health and wellness, these aspects have clearly been a bone of contention. Persons with mental health issues are not only stigmatized and discriminated upon, but are also viewed as responsible for their diagnosis due to lack of knowledge regarding the etiopathology of diseases, particularly mental illness. This can be illustrated as follows in identifying the psychological and mental make-up:

1. **Illness and diseases.** In traditional societies, people do not fall ill; it is because they have upset the gods. Indeed, even in the Bible, Jesus is asked did this man sin or his parents and ancestors. The cultural setting as Mbiti says was that Africans were notoriously religious. Any acts that upset the gods was met with retribution by the gods in forms of illness, diseases, famines, epidemics and war. Thus, people who were ill were stigmatized and discriminated upon and this has continued to the era of HIV and AIDS, cancer and COVID [29,32,36,37].
2. **Death and dying.** Since death was largely not understood as is the case of modernity, death and dying were a source of stigma and discrimination. In traditional societies, people don't just die; they are bewitched, it is an act of the gods, and people who fall sick and die is as a tribulation by the gods. This is the reason why in many societies, people who were sick and dying were abandoned in the forests. Also, death was not discussed and if so, not at night and in low whispers to avoid the spirit of death. Ultimately, there were several cleansing ceremonies after death to rid the community of bad omen.
3. **Mental health.** It follows from the above why people who are psychologically ill and in distress were, and continue to be highly stigmatized and discriminated upon. For the purpose of this paper, persons who are psychologically and mentally unwell were denied space and spacing and hence their participation, including seeking treatment was, and is curtailed. Yet mental illness is a sickness like any other. In this way, the very spacing illustrated in Figure 1 above beacons for an evaluation of democratic participation in new space and spaces.
4. **Accidents and misfortunes.** As already illustrated in the above three perspectives. Accidents and misfortunes do not just happen in traditional societies; they are an attribute of the gods as a result of an acrimony, and now in modern religious setting, because of a sin of omission or commission, by self or parent (family lineage and/ or ancestors) and hence the great proclamations in recent Gospel ministries and crusades on the need for (earlier and/or past) sins to be cast away (known and/or unknown). Thus, traditional societies will attribute certain issues and concerns, including genetic and biological traits, misfortunes and atrocities to the gods such as lack of a child, child born with disability,

accidents, miscarriage, smoking, drug and substance abuse in the family, divorce and separation. In many ways, this space and spacing can, and makes the individual seek solace and comfort in more endearing spaces to avoid the bandwagon of culture and tradition.

The transition in space and spacing will therefore involve greater participation of the individual in their community in which the Psychology of the Internet makes anecdotes in the 'old' and 'new' world order. In space transition theory terms, the individual space and spacing can be interpreted to be dependent upon the space in which the individual, family and society 'now' inhabit, rather than 'inhabited', and this can be complemented with hermeneutics. This is because there will be both anonymity and deindividuation in psychological and mental perspectives in defining the terms and concepts illustrated in Table 1 above. This redefinition and philosophical orientation must be spaced out in the new trajectory as illustrated in Table 2.

Table 2: The Traditional vis-a'-vis the New Space and Spacing.

Aspect	Traditional perspective	New space and spacing
Illness and diseases	People do not fall ill; it is because they have been bewitched or upset the gods.	Scientific and technological advancement
Death and dying	People don't just die; they are bewitched, poisoned or an act of the gods. Even death by suicide was an abomination.	including research and development in medicine can explain the cause of accidents and other misfortunes
Mental health	People who are psychologically ill and in distress were, and continue to be highly stigmatized and discriminated upon	including natural calamities, the causes of illness and death, the genetic and social and environmental factors leading to psychological disturbance and mental illness, depression and death by suicide.
Accidents and misfortunes	Accidents and misfortunes do not just happen; they are an attribute of the gods as a result of an acrimony.	

Cyberspace enables people even in the more traditional-cum-contemporary societies to create new spaces in the psychological and physical space that enables a 'new' virtual social, economic, cultural and political environment in which people can create, and re-create their space, meet, negotiate, collaborate and exchange cultural ideas, goals and information. This includes a more informed perspective of physical and mental health from an international perspective [38-40]. For instance, mental health must be integrated with other illnesses including non-communicable diseases [39]. Subsequently, mental health from a biopsychosocial perspective will lead to an understanding of how genetics, socioeconomic status and environment interact with health care services, education and religion, including access to healthcare services and their intersection to affect the individual, family and community as illustrated in Figure 4.

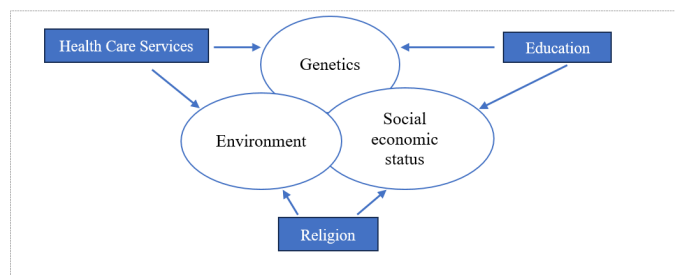


Figure 4: Mental Health in biopsychosocial perspective.

The new space enables a critique the dynamics of mental health stigma and investigation into the social, cultural, economic, environmental, and structural factors both within the hermeneutic framework and as outlined by Goffman [34] to encompass the new Psychology of the Internet [3,4].

Reconfiguration of Self in Need for Space and Participation in the more traditional-cum-contemporary societies

Stigma and discrimination in mental health capture the crux of space and spacing but does not necessarily flatten the more traditional-cum-contemporary societies into a singular monolithic entity. This is because social transformation and differentiation like space are edifying processes and thus they take time. In terms of space and spacing, a major question then is how an individual, family, community or society (traditional, modern or otherwise) can undergo transition. Indeed, transformation is a misnomer in that various aspect such as language, religion, tradition, art and ideology can be misinterpreted to collapse the more traditional-cum-contemporary societies into a single entity because of the ethnographic context because even these societies have a multiplicity of traditions. Inevitably, tradition, religion and modernity co-exist in proportionate interconnectedness to enable the individual find a place in the society / community in which they are a part. This interconnectedness is significant because if the person and their space are separated, the relationship is difficult in interpretation since it implies lack of synchronization. Inescapably, we must seek ways and means of improving access and effectiveness of psychological interventions and mental illness particularly in the more developing countries [41,42].

In psychological terms, a fully functioning person must be able to find and interpret their space even in the three components described largely in this paper, that is, traditions, religion and modernity. This is because space like beliefs and traditions, space too is a constellation of perspectives and not a single phenomenon. But then for mental health and social media for instance, the implications are much deeper. For example, a study by Sametoğlu, Pelt and Bartels [43] indicate there are significant, though small, genetic links between social media use and well-being including depressive symptoms. This implies that some genetic predispositions affect both our digital habits and mental state and overall wellbeing. Therefore, there are several ways of viewing both mental health and spacing, and one way is in form of triangles overriding on each other (Figure 3). This would imply that aspects of one triangle (component)

are superimposed on each other. But when the triangles are in sequence, aspects in one triangle (component) may be inadvertently left out leading to a psychologically disturbed person. This is why the interconnectedness of the aspects in unison with each other is suggested as illustrated in Figure 5.

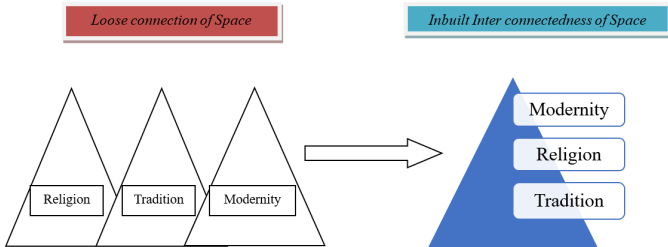


Figure 5: The Capacity of a fully functioning self: The Interconnectedness between Tradition, Religion and Modernity.

The interconnectedness between tradition, religion and modernity as exemplified in Figure 5 allows more interactions in terms of space and spacing that in turn incorporate the various aspects. Thus, we need to recognize and embrace various facets of our social economic political systems. In the end, we acquire the potential to successfully confront the challenge of cultural encapsulation. Barrack Obama is a classic example of a person who goes out of their way and finds the self and space and in turn seeks a fulfilment in life and achieves it becoming the first black American president. Obama has the education, exposure, transformation and the skills [44], but he does not go out to conquer the World but to find himself, his place in the universe and then sets out on an orbit path. It is important to note that he goes out with a thrust into orbit. This is significant because many people do not know what they seek in life leading to psychological disturbance and torment, nay they think that they need to shoot arrows at our enemies (both real and imagined) and that they are the centre of the universe rather than seeking their space in it. In certain ways, they want to triumph over everyone and everything like Okonkwo in *Things Fall Apart* [23], including tradition and religion; the world, reach the depths of the ocean and touch the sky, all at the same time. Yet, Chinua Achebe keeps cautioning us that, ‘a man does not wrestle with a god’. Thus, a person needs to find ourselves first, then our pathway and then seek their space and spacing and thus effectively participate in the world.

The schematic design of cyberspace will have as its input the individual while the output will be the quality of their life and living implemented and managed in structural cyberspace as illustrated in Figure 6.

Psychological and mental health will be co-opted as part of the reconfiguration of space and spacing in both community and individual care services to assist children and adolescents, families, communities and institutions to assess and meet their needs. This includes the provision of psychological services on health care such as teenage pregnancy, mobility and old age, depression, independent living and medication. Even professional counsellors and other mental health practitioners will be finding space in international standards such as the Diagnostic and Statistical Manual of Mental Disorders (DSM)

and adhere to ethical standards [38,45,46].

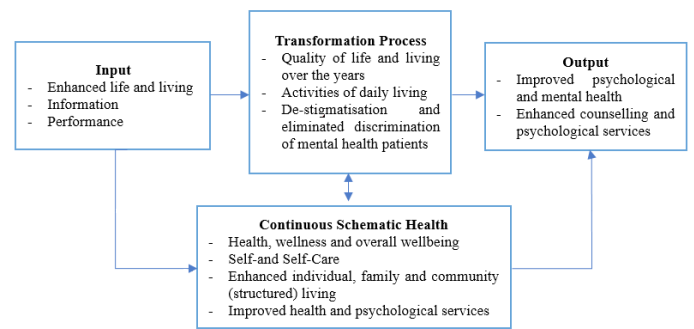


Figure 6: Psychological and Mental Health Schematic Cyberspace Design, Implementation and Management.

Subsequently, the analogy of a rocket shooting into space to relate to a person seeking their space does not in any way dismiss, undermine nor underrate the African philosophical foundations. Rather, it aims at strengthening the foundations in order to provide a strong foundation for individual (rocket) take-offs. Subsequently, space must take in additions such as psychological theories, as well as modernity (medicine, information, science and technology) unlike African traditional philosophy that may have been more closed and in the end prevented the very individual from penetrating their own sphered space. Thus the religion + tradition + self provides the perspective for thriving in a new world order as illustrated in Figure 7.

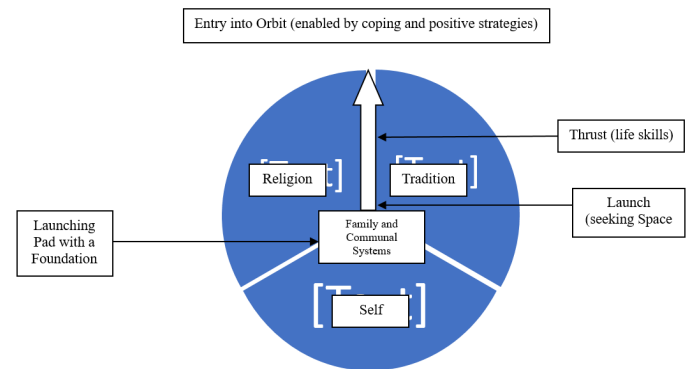


Figure 7: Fundamental of Self and Space Components together with Tradition and Religion.

The rocket in this instance is the self and the orbit is the spacing, including self-actualization enabled by coping and positive (appropriate) strategies). The thrust includes aspects of religion and tradition as well as other immediate strategies (education, health, life skills, attitude, socio-economic-political setting). ‘Thrust’ enables the individual to cope with life and its challenges. Many space shuttles can achieve the height of 100 km at approximately 2 minutes into flight. It is good to ask oneself what activities one can undertake within that time (laugh, smile, squat, pray, breathe, blink an eye, say a quick hallo to a friend) and hence the importance of ‘life thrusts’ (education, health, life and social skills, the appropriate social economic political environmental setting). Thus, when we define space, it must be more than our cognitive abilities to include our activities and movements, our feeling, thoughts,

attitudes and behaviour, including our memory. A shift in space searching conceptualization is therefore about rhyming with modernity and must commence with a greater adaptation of our lives.

Conclusion: Mediating through Life and the Scheme of Space

There is clearly still a long way to go before we can define space and spacing in psychological terms via an understanding of the Psychology of Internet behaviour [47]. The Internet has clearly transformed our lives including ourselves, just like the telephone and television before it and hence there will be anecdotes in space and spacing. This is because certain kinds of acrimonious and 'invited spaces can lead to more inclusive and participatory equitable institutions. Also, much can be done in the scheme of space to improve individual, family and institutional design especially in the area of representativeness and participation [1]. Procedures for democratic participation and decision making are contextualized including in mental health and human rights [48]. Indeed, the one-size-fits-all more traditional rhetoric is albeit different and away from the modern much more very different ways across different social, cultural, economic and political settings as scholars such as Hagiu, Bortoş and Tamaş [49] among others seek for new or more philosophical methods in counselling. Psychological and mental wellbeing must also crucially be situated in institutional landscapes amongst other domains such as personal identity, spiritualism, social media, associations and interconnectedness, resources, identities and identifications [50,51].

So, is space and spacing about an individual or community? Viewed in isolation, space in psychological of the Internet terms may appear more inviting since the inclination to the individual may appear certainly more straightforward even for people in the more traditional-cum-contemporary. In any case, it takes a lot of effort to set out on the more traditional, sometimes less populous institutional or communal terrains. Also, many people may not be well orientated into the more traditional cultural setting whereby they jostle for space in a social, cultural, economic, religious and economic organization, kinship and patronage networks. Therefore, developments embedded and situated in the new psychological space are likely to be more appealing to the more modern individual and hence that is why the more traditional (communal) institutions are at best at their own peril. So is spacing static or situational and on the broader landscape, what does space and spacing involve, including exploring the intersections and interfaces with other institutions, both formal and informal? How are space, spacing and participation connected with perception, mindset and engagement, and are they transient or regularized? These are areas of future study in the psychology of the Internet. In all this, space and spacing must involve greater psychological and mental wellbeing and to this extent, participation in space has to be expanded and this will in certain instances undermine the place of traditions and traditional political institutions.

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