

What Is Psychoafricalysis: Expanded Definition

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Abstract

In today's cultural and social landscapes, human behaviors are shaped by deeply embedded psycho-cultural meanings, processes, and practices. Psychoafricalysis—also referred to as Psychoafricalytic Psychology or Oshodian Psychology—offers an African-centered theoretical model of psychology that highlights the intrinsic and extrinsic psychological dimensions influencing human behavior. These dimensions include emotionality, intelligence, personality, memory, visual-motor orientation, spiritual consciousness, communication patterns, and existential motivations. As an emerging theoretical paradigm, Psychoafricalysis seeks rightful placement alongside other global schools of psychological thought.

Keywords: Psychoafricalysis, Psychoafricalytic Psychology, Oshodian Psychology, African-centered psychology, Human behavior, Cultural psychology, African diaspora

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1. Psychoafricalysis: A Theoretical Overview

Psychoafricalysis—also known as Psychoafricalytic Psychology or Oshodian Psychology—is a dynamic, African-centered approach to understanding the mind and human behavior. Grounded in African philosophies and traditions, it systematically addresses complex human experiences by integrating insights from psychology, philosophy, neuroscience, spirituality, psychophysical medicine, and emerging technologies.

Initially formulated in the late 20th century and further developed in the 21st century (Oshodi, 1996; 2012), this school of thought merges scientific rigor with culturally intuitive understanding. It offers a transcultural, interdisciplinary, and holistic framework that speaks to the lived realities of people of African descent, while holding relevance for the global community. The energy of this model is drawn from Africanism—the symbolic, cultural, and historical consciousness embedded in African traditions and diasporic experiences.

At the same time, Psychoafricalysis takes into consideration applicable contributions from Western psychological science, Eastern philosophical traditions, and diasporic experiential systems—creating a pluralistic foundation that honors African roots while engaging global knowledge systems.

2. Core Assumptions and Scope

Psychoafricalysis operates on the assumption that human thoughts, emotions, and behaviors are profoundly shaped by cultural memory and intergenerational transmission. It examines patterns such as personality traits, emotional styles, spiritual practices, belief systems, and adaptive behaviors that are inherited, revised, and relived across generations.

While centered on African worldviews, Psychoafricalysis acknowledges that certain human qualities—such as joy, sorrow, intuition, and resilience—are universal, though expressed and interpreted differently across cultures. This dual lens affirms both shared humanity and cultural specificity.

In this respect, Psychoafricalysis is not confined to the African continent. It embraces the African diaspora and views African identity as both rooted and evolving. It seeks to reconnect ancestral knowledge with contemporary psychosocial realities, bridging indigenous wisdom with modern psychological exploration.

3. Philosophical and Clinical Relevance

By harmonizing Afrocentric values with empirical exploration, Psychoafricalysis broadens the definition of psychology to include spiritually grounded, culturally contextualized, and socially conscious frameworks. This

inclusivity allows for psychological practices that validate African and diasporic lived experiences and experiential traditions.

Importantly, this paradigm remains open to insights from Euro-American clinical methodologies, Asian contemplative traditions, and diaspora-informed practices, which may enrich or complement its African-centered base. Such openness ensures a flexible and inclusive model—one capable of engaging therapeutic, academic, and community work across borders and cultures.

As a theoretical system, Psychoafricalysis is adaptive—responding to global shifts, evolving identities, and the ongoing search for culturally relevant mental health practices. It offers a powerful critique and alternative to Eurocentric psychological frameworks that have historically marginalized or pathologized African modes of understanding, feeling, and experiential meaning-making.

4. Conclusion

Psychoafricalysis represents a bold redefinition of psychological inquiry—firmly rooted in African heritage yet globally relevant. It offers a foundational paradigm that informs research, clinical intervention, education, and community empowerment through cultural pride, historical continuity, and future orientation.

Its impact transcends academic theory. It calls on institutions, scholars, mental health professionals, and policymakers to recognize the psychological richness within African cultural traditions. It advocates for mental health programs that are not only effective but also culturally affirming, spiritually grounded, and community-centered.

Future developments in this field may include empirical validation through psychometric testing, clinical applications, and curriculum development for training in African-centered psychological practice. Cross-disciplinary collaboration—linking psychology with African history, indigenous epistemologies, and global experiential practices—will further advance its reach.

Ultimately, Psychoafricalysis offers both an anchor in cultural legacy and a compass toward psychological liberation. It stands ready to influence global psychology as a vital contributor to a more inclusive and holistic understanding of the human condition.

References

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