
R E S E A R C H B R I E F

A BETTER WORLD ORDER: PSYCHOLOGICAL, SOCIAL - PSYCHOLOGICAL, SOCIAL -SCIENTIFIC AND OTHER FOUNDATIONS.

CHINWEZE CHINYELU CHINWUBA
Nnamdi Azikiwe University - Nigeria

Abstract

Despite the exploits of science and technology culminating in the present information and communication technology revolution, in our post-modern world, serious problems still remain. This paper investigates the variety and nature of these problems and how psychology, social psychology and social science in general, in alliance with philosophy and religion, may contribute towards addressing these problems with a view to bringing about a new and better world. This research on the applied areas of psychology and social psychology includes literature of these disciplines and other areas of human endeavor. A tremendous overhauling of psychology, social psychology, and social sciences in general plus integration of the Judeo-Christian "weltanschauung" into these academic disciplines, and elaboration of new philosophies, would make these fields relevant and effective in addressing these problems. A leadership potential and a facilitatory role are assigned to African and the United Nation respectively, in this project.

Keywords: Theory, World order, World solidarity, Human development, Renewed humanism, Psychology, Africa.

INTRODUCTION

In spite of the tremendous gains of science and technology today, there are still serious problems in the world which require urgent attention. These are racism, individualism (or egocentrism), religionism (or religious fanaticism), ideologism (or ideological fanaticism), overpopulation, unbalanced weather patterns, environmental degradation/pollution, energy and non-renewable resources, depletion, crimes and juvenile delinquencies, nuclear war threats, development gaps, global solidarity lack, negative spirituality and cultism, spiritual alienation, non-renewable resources consumption gaps, psychopathology, sexism, ultra-nationalism (or country-centeredness), insecurity, moral degeneration, civil rights abuses, materialism/secularism, improper values prioritization, terrorism, exploitation, trading / investment and wealth, domination, etc. Others, especially from African or "Third World" perspective are: starvation, malnutrition, early mortality, unemployment, poor/ substandard housing, illiteracy, poverty, foreign debts, lack of identity, marginalization, socio-political crises, bad leadership, nominal political independence, dependency complex, HIV/AIDS pandemic, etc. Problems such as racism, individualism, materialism, exploitation and

neocolonialism have given rise to an unfair, unjust, inhuman and inequitable world order eventually (Chinweizu, 1978; Chinwuba, 2000; Shorter, 1978). According to Laszlo (1977), the crucial or significant problem is the challenge of attaining global goals as 1) higher levels of security, 2) safer and more abundant supply of energy, 3) less depletion of other non-renewable resources, 4) adequate food production, 5) global development, and 6) the safe-guarding of nature and climates. He described the goals presently pursued by various countries, regions, corporations and international organizations and portrayed wide gaps between their goals and the global goals. All the above -mentioned problems, goals or tasks are stumbling blocks to a new and better world order

THE NATURE OF THESE PROBLEMS

These problems are human and social phenomena since they result from man's attitudes and behaviors in relation to each other and to their environment; and secondly, because their solution is essentially social and not technological (Babbie, 1986; Chinweizu, 1978; International Institute for Human Factor Developmental (HHFD); Laszlo, 1977; Whittaker, 1976)¹. In this regard Laszlo (1977) observed that, "...the critical limits confronting humankind are human, not physical" (p. 253). These "critical limits" were called "inner limits" by him.

Indeed man has achieved a lot in addressing his physical and environmental problems, through the sciences (i.e., physical, biological, etc) and technology. There has been an appreciable, although lopsided, physical development of the world. But these already-mentioned problems remain and have become so critical, crucial and significant that if they are not addressed substantially (or if the foundation for addressing them is not laid properly), they may not only continue to frustrate human growth, development and the realization of our full potentials,

but also will lead to the extinction of our race. Thus humanity's major problems today are human and social in nature.

THE RELEVANCE OF SOCIAL SCIENCE (S) AND SOCIAL SCIENTISTS.

Drever (1964) defined 'social sciences' as "a general term covering all the sciences dealing with human relations" (p. 274); and Babbie (1986) affirmed that social science "is not only relevant to the kinds of major problems. . . but it holds the answers to them . . . technology alone will never save us. The only real solutions lie in the ways we organize and run our social affairs" (pp.xviii-xix).

Concerning the subject matter of social sciences, May (1993) noted that "In our case as social researchers these phenomena are the dynamics, content and context of social relations" (p.20)

So social problems and social relations come within the domain of the social sciences. This is in contradistinction to the natural sciences such as the Physical Sciences, the Earth Science, the Biological Sciences, Medicine and Affiliated disciplines and the Technological Sciences (Encyclopedia Britannica, 1992) that are concerned with matter, plants, animals and the physical aspects of man.

The social scientist was perceived as one who had insights about new human goals, new ideals and standards and as the "critic and guardian of our highest ideals" (Argyle, 1983, p.297). She / he is the social engineer who discovers and prescribes values and thereafter provides the enabling social environment for their actualization. The task is to recreate the social order or facilitate the emergence of progressively better societies, and this motive informed the emergence of social science in the first instance.

PSYCHOLOGY AND PSYCHOLOGY

Psychology, a member of the social sciences, is primarily concerned with the scientific investigation of mental processes, human nature and human behaviour. Concerning the psychologist, Maslow (cited in Misiak & Sexton, 1966) stated: "I believe the psychologists occupy the most centrally importance position in the world today. I say this because all the important problems of mankind:- war and peace, exploitation and brotherhood, hatred and love, sickness and health, misunderstanding and understanding, happiness and unhappiness, will yield only to a better understanding of human nature, and to this psychology alone applies itself" (p.467).

SOCIAL PSYCHOLOGY AND SOCIAL PSYCHOLOGIST

Social psychology, a branch of psychology, is not only concerned with interpersonal relations² (Allport, 1989; Berkowitz, 1980) but also with inter-group relations (Kuppuswamy, 1973; Whittaker, 1976). It is also concerned with the influence of other persons, belief systems, culture and the environment on human behaviour.

Argyle (1983) stressed that the psychological model of man is incomplete without his interpersonal nature. He, as well, observed that it has been recognized that "relations with others are the most important parts of human life" (p.294). Now the main problems are not just human or social problems (which are the concerns of the social sciences). They are also social-psychological since social psychology is a member of the social sciences and especially because it is the individual who is affected by these problems ultimately. So the social psychologist is relevant to the gigantic project of finding solutions to the social problems. The pertinent issues now are to find out why these social sciences- psychology and social psychology have not measured up to the social

problems and global goals, despite their basic relevance. In this consideration, we turn to the critically unresolved grey frontier of contemporary psychology and social psychology.

THE SHORT-COMINGS OF CONTEMPORARY PSYCHOLOGY AND SOCIAL PSYCHOLOGY.

The various theories and concepts for the understanding of man and his behaviour come under the following:- neurobiological, cognitive, behavioral, psychoanalytic, and phenomenological/ existential/ humanistic (or humanistic for short) perspectives. The theories under the humanistic perspective stress the qualities that are unique to man such as his freewill, tendency towards growth and striving towards self-actualization. They also emphasize man's conscious and subjective experiences. Studies have been conducted on the above-mentioned theoretical frameworks and the image of man we possess is mainly that of a biological, cognitive, unconscious, social and-behavioural being. The crucial dimension, the spiritual³ has been marginalized, de-emphasized or out-rightly ignored. This is probably the main reason why, despite having studied man for more than a century, an adequate understanding of man is yet to be attained (Chinwuba, 1996), the eclectic posture of contemporary psychology, notwithstanding.

Secondly, the goal of the psychological enterprise, which is part of the scientific "weltanschauung", viz, the understanding, prediction, change and control of human behaviour, is vague and inadequate. Apart from its claim to objectivity, there are no higher values that it aspires after.

Thirdly, the philosophical foundations of psychology:- Secularism, Empiricism, Positivism and Associationism are severely limited by virtue of their exclusion of the spiritual dimension of human existence. However, on the credit side, psychology has

succeeded in drawing out attention to often overlooked areas such as personality/individual differences, psychopathology and mental deficiency and personality disorders. It has evolved psychotherapies for addressing mental illness and demonstrated the phenomenon of individual uniqueness or personal identity. There is evidence which indicates that the present social psychology has an irrelevant subject matter in the main, is based on inadequate theories, employs inappropriate methodologies and gives rise to trivial findings (Chinwuba, 2000). Social psychologists have similar attitude towards spiritual phenomena just as the parent discipline of psychology. The same that was said of psychology may be said about the goals of social psychology too. What then should be done to psychology and social psychology to make them more responsive to the social problems? Firstly, adequate values should be embraced. To philosophy and religion we turn to for these ideals.

PHILOSOPHY AND RELIGION

Philosophy may be enlisted to give directions and sense of purpose in life. In the society as a whole, Obiechina (1980) noted that "... ideologies are essential for the ordering and sustaining of the post colonial states in Africa" (p.xi). Nwene Osuh (1973) was more affirmative or assertive: "We must learn to philosophize, propound theories, and above all reduce our ideas into action" (back page). In the academic sector, Taiwo (1992) observed that "Journal articles are dull. There is no clearly identified school of thought" (p.65). For the discipline of psychology specifically, Uzoka (1989) concluded thus: "My belief is that psychological debate and research in this country will remain moribund and copycatish until we have evolved a philosophy or philosophies that are fundamentally Nigerian or indeed African" (pp. 108-109).

Hence philosophy may be looked up to for the provision of universal ideals and values. In fact, ethics, a branch of philosophy, "Is values-oriented. It is prescriptive rather than (merely) descriptive. . . It deals with such questions as: How ought men to behave? What is the good life for man? etc" (Godalex, 1996, p.30). The fact of a supernatural dimension of existence has been recognized, which Yongi, (1979) referred to as the "fourth dimension" and which "has dominion over the three material dimensions- the cubical world, the world of the planes and the world of the line" (p.66). This is the dimension that the religions and quasi-religious account of and it is the spiritual aspect of existence. More recently, science has been broadened to include the spiritual realm as a legitimate area of interest. For instance, the history of psychology has shown a spiraling development with respect to areas of interest or subject-matter (and methodology, concepts and theories too) so that the areas that were earlier on branded as unscientific and rejected reappear in new forms and more complexity (Misiak & Sexton, 1966).

Subjective aspects of man once accepted as valid, latter rejected with the advent of behaviorist psychology, have now reappeared in greater vigour, so much so that an influential journal, the *American Psychologist*, in its January, 2003 issue (Vol. 58, No.1), out of the six articles published, four were on spirituality and religiosity. The argument for the uniqueness and exclusive validity of Christianity (Kirk, 1992) is beyond the scope of this write-up. However, Boaz (1967) observation is pertinent; "omitting the culture heroes, there was no god or goddess in ancient mythology who had any love for mankind. . . There is no god in classical religion who had any love for could be called "our father in heaven". . . In Judaism and Christianity, however, a new relationship to the divinity was established" (p.91). Thus, it is in Judaism and Christianity that

man may seek for existential values. The Judeo-Christian world view, which is in the phenomenological, existential and humanistic tradition, holds that man is a tripartite being (i.e. having a body, a soul and a spirit). It affirms the existence of spirit beings apart from God, and that there are two spiritual groups—the good, with God as the leader and the evil, with Satan as the head. It summarizes the purpose of living as loving God and loving neighbor as one loves oneself (Deut. 6:5; Math. 22: 34-40 (King James Version). The essential attribute of God is affirmed to be love (i.e. “God is love” I John 4:8, 16). Thus, personified love and relational love are the main values of Judeo-Christianity.

The Judeo-Christian view further upholds that there are spirit beings who are ultimately responsible for the social problems (Ephesians 6:12), vis a vis, the present world order, thereby affirming the spiritual nature of the problems. It further posits that what happens at the physical level are reflections of what are happening in the spiritual world; that man's behaviour is also spiritually determined just as it is “physically, physiologically, psychologically, socially and environmentally determined” (Chinwuba, 2000, p. 56) and that man is under spiritual domination, that is, man is negated spiritually⁵. Harman (1984) observes that “. . . contemporary political, military, economic, ecological and social crises are reflections of underlying moral and spiritual crises of civilization” (p. 20). As philosophy is expected to remain open to “mystery and transcendence” (Godalex, 1996, p. 17, 19), religion affirms the fact of supernatural and spirit beings and goes on to elaborate a spiritual *weltanschauung* in various ways. Christian Situation Ethics has specified love as the most important value in life. Christianity personifies love as God. Bounds (1982) wrote that “God is love. There is nothing greater than love, nothing greater than God” (p.70).

Godalex (1996) wrote about three broad categories of being—“the world of nature, the world of man and the Divine” (p. 17). To reestablish the right order of values, Nwabuisi (1992) did not stop here but went on to assert that, “God is the highest value that can exist. . . The value of the person comes next in the hierarchy of values. . . Material values are the lowest of all values” (p. 124). This is supported by the following observations by others. Harman (1984) noted that “. . . The underlying dilemma (of modern industrial society) is that somehow humanistic and transcendental values have come to be a luxury superimposed on economic values” (p. 20). Shorter (1987) said that “Economics is subordinate to social goals in Tanzania. The aim of development is the human community, and its well-being and solidarity come before the material standard of living” (p.28). For Kaunda (1978), even sciences “must not be allowed to serve any lesser goals than the greater humanizing of man” (p. 118). In development, Korten and Klauses (1984) affirmed that, “A physical Quality of Life Index was developed as an alternative to the Gross National Product” (p.3). And the Hunger Project in their newsletter (1991) wrote that the “human development index” has replaced the gross national product⁶. On the purpose of life, the famous British scientist, Machay (1988), quoted the Shorter Catechism thus; “Man's chief end is to glorify God and to enjoy Him forever” (p.219). Peck (1978) thought it was human evolution toward Godhood. To Freire (1972), “Man's ontological and historical vocation” is “to be more fully human” (p. 31). And to be more fully human means, among other things, to grow spiritually and to develop his unique potentials (Peck, 1978).

On a general note or level then, what is good for man must be “being-enhancing” rather than “being-negating” That is, being-enhancing process and experiences are to be valued and preferred above

being-negating ones. The latter may also be called contradictions, negators /ions, or oppressions more generally, and the main problems of man are such. Being-enhancing processes and experiences help man to actualize his potentials and become his best.

LOVE AND RELATIONSHIP: A CONCEPTUALIZATION

Gelman and Pedersen (1993) observed that: based on psychological research with respect to happiness (or "subjective well-being" by psychologists), "The clear winner is relationships. Close ones. Followed by happy marriages" (p.55).

The different forms of relationship are assimilation, domination (or oppression), conflict, competition (healthy and unhealthy), accommodation, cooperation, nurturance and adoption (or adoptive nurturance). A relationship may also be psychopathological⁸. In a nurturing social relationship, an individual or a group, is supported (often sacrificially) by providing the conducive environment for the actualization of the individual or group's identity and potentials in all aspects of being. For an individual, it is the biological or natural parents who are often responsible for his process. For a group, the main group supports and care for a subgroup until it becomes separate and independent. When this process is executed by non-biological parents, it may be termed adoption or adoptive nurturance. This later term may also be applied at the group level when a group that is more resourceful, stronger, and bigger or developed does so for another group that is lesser in these qualities. Competition (healthy), accommodation, cooperation, nurturance and adoption may be perceived as being-enhancing social relations; and assimilation, domination, conflict and competition (unhealthy), as being-negating forms of relationship. The first category of relationships has accepting forms whereas the latter category has

rejecting forms. Love, a complex phenomena, was defined as, "The will to extend one's self for the purpose of nurturing one's own or another's spiritual growth" (Peck, 1978, p. 21). Also essentially, it is "a going out of oneself before another" (Ferguson, 1950, p.77). These two statements are about relational love. Love may also be regarded as being enhancing relationships and experiences. Again the main mode of manifestation of love is termed "acceptance"⁹. Hence to love is to be involved in the being-enhancing and accepting forms of relationship such as competition (healthy), accommodation, cooperation, nurturance and adoption.

At the individual level self-love means self-acceptance. This implies the existence of a self which should be accepted. Furthermore; this self-identity¹⁰ which is unique has to be known and acknowledged before being accepted. This means knowing the self in its varied dimensions such as the physical, the cognitive, and the physiological and also the spiritual. Self-knowledge in these dimensions is attainable; Self-acceptance which does not necessarily mean self-approval is to say yea and amen to what are factual without employing the defense mechanism of denial. It means to be oneself and accept self facts as the primary data or baseline from which there may be subsequent change, growth and development. With some modifications, the same reasoning holds at the group level. There is a group identity based on culture and also group-acceptance of itself.

As will be shown, identity may first be regained or rediscovered before it would be accepted. The negation or alienation of being-identity is often the result of an on-going or an extinct relationship. And being-negating or rejecting forms of relationship are rampant, both locally and globally.

DOMINATION, NEOCOLONIALISM AND OTHER SOCIAL PROBLEMS

Out of the rejecting forms of relationship, the most negating, from an ontological perspective, is domination (or oppression). Domination produces a living non-being or a being-for-another (instead of a being-for-itself) and this tantamount to a "living death". Dehumanization and exploitation are found in a dominating or oppressive relationship. In such a relationship the ontological negation is mutual. As Mandela (1996) observed, "A man who takes another man's freedom is a prisoner of hatred . . . The oppressed and the oppressor alike are robbed of their humanity." (p.791). But the oppressed (or the dominated), whether an individual or a group, suffers more; he not only loses his identity but is also prevented from being, that is, from growing and becoming all that he can be. This matter has been elaborated at the group level by Chinweizu (1978), Fanon (1980), Freire (1972), Ojukwu (1969), Rodney (1978), etc. At the group level, domination (or oppression) may be expressed as colonialism and neocolonialism. Neocolonialism¹² is very much alive today (Nwaka, 2000). It affects all the dimensions of the existence of a group or a people. Thus, it includes the psychological, economic, educational political, artistic, recreational, etc sectors. Hence, because of the alienation in these areas, there is need to regain identities as well. Neocolonialism is not just "the basic social psychological task" (Chinwuba, 2000, p.45) but also the most basic social problem. This is simply because an entity has to be first and foremost, before facing other challenges. That is, the resolution of this form of social relationship is a precondition for subsequent genuine and authentic growth, development and self or group realization. Thus, neocolonialism may be perceived as the superstructure or overall framework for other social problems.

If neocolonialism, which was called "international liberal imperialism" and " neoliberal universalism " by Chinweizu (1978) and Fanon (1980) respectively is left intact, then the present global trends will only result in false unity or pseudo-solidarity in-as-much as the homogeneous or monocultural global community will be made up of negated beings with false or inauthentic identities: in short, non-beings. However, what is desirable has been expressed thus: "The West may be inclined to global homogenous solidarity, but we prefer the solidarity that arises out of diversity, after African nations have achieved separate corporate identities and realized unique potentials..." (Chinwuba, personal communication, September 26, 1998). This is probably why Laszlo (1977) felt that for a united and cooperating world, "neither the spread of a uniform system of values nor the imposition of foreign ideas is necessary" (p.421), and he envisioned "a global society of undiminished diversity" (p.424).

THE STARTING POINT AND OTHER REQUIREMENTS FOR ADDRESSING THE SOCIAL PROBLEMS

According to the social psychology of groups, the two main group goals are the enhancement of relationship among the members and the accomplishment of group task¹³ (Feidler (1967), Reddin (1970) & Shattle (1975); cited in Ukeje, 1994). At the global level, if the world is considered to be a mega-group by extrapolation, the two main global task become achievement of solidarity (or unity) and development¹⁴. The Oxford Advanced Learner's Dictionary (6th Ed.) defines solidarity as "support by one person or group of people for another because they share feelings, opinions, aims, etc". The same dictionary defined "developed" with respect to countries as "having many industries and a complicated economic system". Development is

enabled through science and technology. The provision of basic infrastructure is a stage in this process. Global solidarity precedes global development in the lexical senses in which both words are used. Laszlo (1977) inquires if humanity is "willing to give human development precedence over material growth?" (p. ix) in order to accomplish global goals. He went on to affirm that "the achievement of world solidarity is the great imperative of our era (p.415). So the attainment of this solidarity is the basis for addressing other social problems. The central issue then is how to bring about global solidarity first and foremost. Wells, a historian put the cause of this present lack this way in his book: -A Short History of The World: "The idea of human brotherhood struggles now to possess the human soul... The present lack of grip is due to their lack of assurance and exact rightness... But with precision and certainty the new... vision of the world will gain compelling power... ." (pp.240-241). Kuppuswamy (1973), in a similar vein, noted that: "...it may be said that technological change provides a physical basis for a true world community. But the intellectual and emotional basis for a world community and durable peace has to be developed" (p.204).

The expressions "assurance" and "emotional basis" imply the need for a common value, while "exact rightness", "precision and certainty" and "intellectual basis" point to the need of an ideological framework in order to instill the sense of universal oneness. That is, for humanity to perceive itself as a global family and each other as a brother or a sister¹⁵. This is a critical need since it is the starting point for addressing the present problems as well as attaining future global goals as enunciated by Laszlo (1977). Thus, the need for "shared feelings, opinions, aims, etc" boils down to the need for common global values and a global ideological framework. The word "solidarity" approximates the dimension of

"acceptance" cooperation (which is mutual support) in meaning. It has been demonstrated in social psychological studies of inter group relations that the provision of super-ordinate goal or value transforms intergroup conflicts into inter group cooperation (Sherif & Sherif (1956); cited in Whittaker, 1976). The word "acceptance" was earlier shown in this write-up as the major conceptualization of the word "love". So if humanity perceives and receives the phenomenon termed "love" as the ultimate and common value, then it can lead to the attainment of solidarity eventually. Therefore, love which is also a feeling or an emotion, becomes the super-ordinate goal or value for humanity. The ideological framework or philosophy, which should be related to love, has to be elaborated and it should possess these qualities; it must rationalize love, that is, its theme must be the conceptualization of love at different levels of concreteness. Secondly, it should be about human beings and their relations. In social psychology of perception, it has been demonstrated empirically that when the external stimulus is unstructured or ambiguous, then internal factors begin to influence the patterns of perception. Thus when there is no intellectual and emotional direction globally, attitudes such as ego-centrism (or individualism), ethnocentrism, racism, prejudice, ultra-nationalism, religionism, etc, take over. Laszlo's (1977) "inner limits", which make countries to be concerned mainly with national goals (which are usually short-term), to the detriment of global concerns (which may be long-term goals), eventually leading to global development gaps, remain. As these attitudes (including the "inner limits") are social problems, it follows that as human solidarity is entrenched as the basis for addressing social problems, these attitudinal social problems shall automatically be taken care of¹⁶. As "new human goals... new ideals and standards" (Argyle, 1983, p. 297) are specified, the modus operandi for

implementation crop up. There may be the need for social movements that will bring about social change through the creation of new social norms. Also, needed is a new type of leader—the social leader “with new vision and new dynamism” (Kuppuswamy, 1973, p.92). Kuppuswamy called the person a charismatic leader and went on to say that “such a leader seeks to break the traditional social structures; he is the creator of a new social order” (pp. 92-73). He also observed that social movements that desire to bring about “a new age” may be started by scholarly groups. Thus, the phenomenon of love, manifested as solidarity and a supporting global ideological framework, through social movements guided by social leaders, shall rally humanity together to deal with other social problems.

FURTHER RECOMMENDATIONS:

Psychology, Social Psychology and Social Science.

Psychology is yet to contribute substantially to humankind according to some prominent psychologists interviewed by Crider, Goethals, Kavanaugh and Solomon (1993), about sixteen years ago. Today it is the same. As has been mentioned; the picture of man presented by contemporary psychology is seriously deficient. Since man's nature is related to his social problems we need to know more about him and have the full picture. This is why Abraham Maslow, a humanistic psychologist, suggested among others that a future psychology “should study the depths of human nature” and that “academic psychology... should learn more about the subjective, the private, the inner, the meditative” (Misiak & Sexton, 1966, p.466). Moreover, in order to understand or know man's essential aspects, we need to incorporate and emphasize a particular theoretical framework. This is the phenomenological/existential/humanistic paradigm of man

(which has “love” as one of its subject matter). And the Judeo-Christian view of man, a legitimate variant of this paradigm (Ibeh, lecture notes, March 1983), which emphasizes the spiritual nature of man, should be embraced. And the phenomenological method is the most relevant since it is the “basis for a science of the person and as the method to be used in the development of a theory of inner subjective phenomena” (Olowu, 1990, p. 106). Maslow (cited in Misiak & Sexton, 1966) also suggested that psychology:

1) Should be “more problem-centered” and “more concerned with the problems of humanity”. 2) and should be concerned with “ethics and values” (pp.466-467). Hence, it should no longer be enough to describe man, even fully, but much more important is to find a purpose for which the understanding of man would merely be means. This “teleologizing” of psychology ought to be related to the value of love. In the context of an individual, this tantamount to understanding oneself in order to love oneself. In conceptualizing love, self-love boils down to self- acceptance as we have seen. This self-understanding, self- knowledge or self-awareness would precede self-acceptance. This self-knowledge, which includes all aspects of the self (plus the spiritual), implies the knowledge of person in his uniqueness which is his identity. So the primary purpose of studying psychology¹⁷ should be for one to learn to accept oneself or one's identity. This unique self does not exist in vacuum but in a particular social milieu or culture. Part of Maslow's (cited in Misiak & Sexton, 1966) suggestions for a future psychology was “. ..the task of creating a health-fostering culture”. (p.467). This may refer to mental health. But the health of the being is more important. “Health”, in the value perspective we have indicated in this write-up, is for the unimpeded growth and actualization of the being. This takes place in a group context within a cultural identity. This is a context that is not already

alienated, distorted, contradicted or negated neocolonially and spiritually. If already so, then the task of psychology should be to liberate the whole personality (Fanon, 1980) and the culture by applying the principles of cultural revival (Ejiofor, 2002) to the latter. This shall produce a conducive social environment (Chinweizu, 1978), since one's group is the setting for primary socialization and the formation of personality. The application of the principles of cultural revival leads to "the rejection of negative spirituality, negatively-spiritualized traditions, and negative traditions" (Chinwuba, 1999, p.50), mental decolonization and other results.

Because contemporary social psychology is sick (Chinwuba, 2000), to cure it requires a relevant subject matter, adequate theories of man and human relationships and appropriate methodology. The most relevant subject matter should be love, the adequate theories should be based on or derived from the Judeo-Christian *weltanschauung*. Next, the appropriate methodology ought to be the phenomenological method, elaborated primarily in a group context. The characteristics of this method have been outlined by Chinwuba (2000) and may be termed "phenopedagogic participant observation". When spirit beings are brought into the picture, it becomes or may be called "metaphenopedagogic participant observation". Freire (1982), a prominent educationist, once stated thus: "I consider the fundamental theme of our epoch to be that of domination. This implies that the objective to be achieved is liberation, its opposite theme" (pp.32 & 75); and similarly Obiechina (1980), writing about the instinct of domination noted that people "are constantly striving to put down those weaker than themselves so that they can exercise their superior will over them..." (pp.3-4). So "domination", a rejecting form of social relations, should be studied more. Moreso, since it is the most ontologically-negating as has been indicated, and much more, because it enables

us to understand a crucial spiritual phenomenon i.e., spiritual domination (or spiritual colonization). The other dimensions of neocolonialism and colonialism, apart from the economic such as the psychological, educational, political, arts etc, are equally areas of alienation, negation of identity and frustration of the realization of unique, separate and genuine being, the so-called "Third World" countries. The descriptions of the nature of alienation in all the areas of culture and their solutions have been well-detailed by Chinweizu (1977). Such a work is recommended, especially for Africans; but some caution should be exercised in reading about the religious dimensions of our culture, since as the principles for cultural revival (Ejiofor, 2002) show, not everything foreign is bad. The psychological and economical forms, which correspond to the human and material resources of a country, respectively, are crucial (Chinweizu, 1978; Fanon, 1980; Laszlo, 1977; Okolo, 1978).

In social psychological leadership studies, it appears that the effective leadership style most suited to a neocolonized and oppressed society is yet to be delineated (Chinwuba, 1995). So research may be undertaken in this area. Since many of the social problems are attitudinal, the discipline of social psychology should be consulted in order to sort relevant strategies for changing attitudes¹⁸. Laszlo (1977) felt this is quite relevant for the inner limits. But, as we shall see later, it is not sufficient. Out of the two forms of relationships, the accepting form, with these types-accommodations, competition (healthy), cooperation, nurturance and adoption, in ascending order of importance, should be aspired after. That is, social psychology should also be "teleologized" to be the means of accepting another person or a group of persons¹⁹. Contemporary social science has been demonstrated as imperialistic (Ake, 1982), crisis-laden (Nzimiro, 1986), and theoretically sick (Tayo, 1999). What amounted to a vote-of-no-

confidence was cast on it by the Social Science Academy of Nigeria (1999)²⁰. It was observed that social sciences tried to "reflect the aims and methods of natural sciences" (May, 1993, pp. 18-19). The aims of the natural sciences are description, understanding, explanation, prediction and control; while the modus operandi is the scientific method with emphasis on experimentation. This social science was thought to be objective and value-free. And humanity and his society, conceptualized mainly in physical and materialistic categories, are the subjects of study, coupled with undue emphases on the quantification of data. But the colossal failure of the social sciences to address the main problems suggests the need for a complete overhauling. The Social Science Academy of Nigeria (1999) recommended that "social scientists should strive to undertake a critical appraisal of Western theories and methods that are dominant in the social sciences" (pp.41-42). Because, as Misiak and Sexton (1966) observed too, "The traditional ends and means of science have greatly amplified and the definition of the 'scientific' is now much more liberal" (p.464), there is now the need for a model of human beings and the society that includes the spiritual dimensions of life. Moreso, because man is yet to be fully studied and comprehensively understood²¹ (Misiak & Sexton, 1966), as has been indicated. To spiritualize this social science, the Judeo-Christian world-view has already been strongly recommended. Apart from the already listed aims or purposes of social sciences, which are conservative and do not challenge the status quo, the most significant purpose should be to help the oppressed to be liberated from their domination (Ezumah, 2000; May, 1993) and qualitative methods are appropriate (Ezumah, 2000). This is already the position held by feminists who believe women to be oppressed by men. So the aim and method of a proposed new social science should be related to the relieving of neocolonialism (an

instance of domination). Ultimately, its purpose should also be to evolve strategies that would move the societies away from the rejecting forms of relationship towards the accepting forms such as accommodation, cooperation (healthy), nurturance and adoption²². The relevant methodology should be the same ones recommended for social psychology, which do not dehumanize the subjects.

Philosophy And Religion / Spirituality

Karl Marx once wrote that "The philosophers have only interpreted the world in various ways; the point, however, is to change it" (Boguslavsky, Karpushin. Rakitov, Chertikhin & Ezrin, 1978, p.5 I). The subsequent advent of socialism/communism based on his ideas (and also that of Frederick Engel's), revolutionized philosophy and impacted the world significantly. Marxist ideology preceded the changes that took place in various countries. However, despite these significant changes the contemporary world is still upside down and there are serious problems. The necessity for a rallying global ideology was highlighted earlier in this write-up. Since "philosophy aims at a universally unified vision of reality and existence. . ." (Godalex, 1996. p.11) and because it is not merely descriptive but also prescriptive, through ethics, a subfield (Godalex, 1996), it has provided the most important and globally accepted value which shall be elaborated subsequently. This value "love" and its conceptualization plus the spiritual dimension should be elaborated. These philosophies must be about human unique qualities, about his relationships with each other and about relationships with spirit beings. These possible philosophies may be discerned from human thought evolutionary perspective. Comte (1798-1857), "believed that human thought passes through three stages: theological, metaphysical, then finally positive" (Colman, 2003, p. 570). This writer, however, thinks that human thought without

following a strictly temporal order, has so far evolved from "Mythologism / Religionism", to Rationalism, to Empiricism, to Existentialism and to "Oppressionism". Marxism²³ is an instance or a variant of oppressionism or oppressor-oppressed dialectics. This writer holds the view that humankind's philosophical challenges today is to go forward and evolve the following philosophies: "Meta-oppressionism", "Christianism", "Missionism" and "Biafraism". In "Meta-oppressionism", the spiritual world-view should be integrated into the secular. "Christianism" should be the rational elucidation of the meaning and essence of Christianity. The most viable methodology or strategy for changing the world shall be exposed in "Missionism", whereas "Biafraism" shall be an exposition of the location ethno-geographically, of the genesis of the movement for a "loving conquest of the world". These philosophies²⁴ from oppressionism (which is yet to be fully developed), up to "missionism", shall not only provide the rallying ideology/ies towards the attainment of global solidarity, but as well infuse intellectual disciplines and other human endeavors with the essential value of love. The philosophical bases of psychology²⁵ are Scholasticism, Cartesianism, and Empiricism, Associationism. (Misiak & Sexton, 1966), and Positivism (Yaroshevsky, 1990). Existentialism, Humanism, Phenomenology (philosophical aspects), Realism, Idealism and Pragmatism plus the above named five philosophies are the ones for social psychology. These philosophies that are related to psychology, social psychology and to other themes of this write-up, with some modification, ought to be emphasized in our educational curricula. Kayoya (1978) suggested that Africans develop a "renewed humanism" rather than the prevalent western prototype. Laszlo (1977) held that the reformation of Liberalism (the philosophical base of liberal democracy), Capitalism, Communism and Socialism

would make these philosophies relevant to the present global community. Also, relevant is Massism (Godalex, 1996) a proposed alternative to liberal democracy. These are further challenges from which to extract or modify ideas for a common global-rallying ideology.

Because, as Harman (1984) rightly observed, "Modern industrial society is exceptionally confused about values. It knows how to approach almost any 'How to?' question... But it is most unsure of when faced with the question, 'what for?' (p.17), the need for religions to provide value is, ipso facto indicated. Laszlo (1977) requested that we extract universal values that will promote world solidarity in religions and quasi-religions such as Judaism, Christianity, Islam, Hinduism, Buddhism, Taoism, Confucianism, African Traditions, etc."²⁶ But Christianity is singularly adequate for this enterprise. This is so for the following reasons. Firstly, it prescribes the universal and ultimate value-love. Secondly, it not only perceives man as a homo spiritus and enables him to attain the deepest understanding of human nature²⁷, his inner and subjective experiences, but more than the other belief systems, it presents a comprehensive account of the spirit realm. Thirdly, it specifies the type of relationship between the two groups of spirit beings and that between the satanic group and humanity (individually and collectively). Finally, it explains the relationship between the satanic group and the present unjust global order with its surplus of social problems. And finally, it points at the means of challenging and surmounting the negations or contradictions. Thus, Christianity's stress on love is relevant to world solidarity. It not only impresses on the need to prioritize our values and to perceive human development as more important than physical and material development, but also shows us how humankind (individually and collectively) is spiritually colonized or is under spiritual domination, which

frustrates human development or the actualization of his spiritual potentials. It posits the necessity of engaging these negative spirit beings in a spiritual warfare²⁸ in order to achieve liberation. In fact, it is not enough to change attitudes and to approve of a new and better world order²⁹, but as Chinwuba (personal communication, July 23, 1998) observed, "There is a gap between acceptance of principles and practical expression, between conviction and action, between desire and actual implementation. And these spiritual persons are often responsible for this gap" (p.6). So to combat effectively this spiritual personification of hatred and wickedness, Satan, there is the corresponding need to put on Personified love which is God through Jesus Christ, first and foremost, individually. Jesus Christ has to be received into our being for us to be transformed or regenerated, spiritually and for a person's natural inclination to obey the Devil to change and become inclined towards obeying God. That is, for us to be born-again, it is necessary to invite Christ unreservedly into one's life as a personal liberator from satanic (or sinful) domination and as personal leader³⁰. Fanon (1980) affirmed that "total liberation is that which concerns all sectors of the personality" (p.250) (the spiritual inclusive) and that there is need "to create the whole man whom Europe has been incapable of bringing to triumphant birth" (p.252). This is possible through Jesus Christ only. But the spiritual empowerment is through the Holy Spirit³¹, who is received on request after the new birth experience.

This empowerment is important for two reasons: Firstly, neocolonial bondage is now too strong and almost permanent (Hawthorne, 1997) that reasoning or intellectual persuasion (Heslin, 1995), brilliant diplomacy, moralizing, military prowess, and so on may no longer be adequate to resolve it; moreover since spirit beings are involved. Hence spiritual weapons are required. Secondly, as Peck (1978)

recognized, to move humanity from undeveloped spirituality to spiritual competence which is to move against the force of entropy demands grace. Thus, it is born-again Christianity, rather than nominal Christianity (or "Churchianity")³² which emphasizes observance of Christian rituals, morals and Biblical legalism, that is advocated. This born-again Christianity must accept other Christian groups, religions and quasi-religions. That is, while it strives to convert others; meanwhile, it should accommodate, tolerate and respect others and their views. Again, we need to transcend colonial and neocolonial Christianity (Leslie, 2005; Chinwuba, 1999) which negate our culture and deny us a cultural identity.

Therefore, change of attitudes (Laszlo, 1977), but much more, redressing the spiritual alienation (Chinwuba, 1977), are relevant to humankind with respect to attaining proper social relations (or solidarity) and to successfully address the social problems.

AFRICANS (AND NIGERIANS)

In this era of globalism, in spite of the marginalization of Africa, we need to aspire to global relevance. Africans possess: "inherent understanding of the spirit world" (Onofurho, 2002, p.29) and perceive existence wholistically, not separating the secular from the spiritual (O' Donovan, 1996). Moreover, "Africans tend to place a higher priority on people and human relationships than on technology and material-things" (O' Donovan, p.4) and still retain to a large extent their "sense of community" (Laszlo, 1977, p.393). Kaunda (cited in McClure, 1993) saw Africa's contribution to global culture "in the realm of human relationship" (p.19). These qualities place them advantageously to begin a world changing movement. Furthermore, Toffier (1984) observed that "Tomorrow's 'development' strategies will come not from Washington or Paris or

Geneva but from Africa, Asia and Latin America" (p.26). Senghor (1978) reasoned that "because the Negro Africans have kept a sense of brotherhood and dialogue... they can propose positive solutions for the construction of the international as well as the national community" (p.56); and Fanon (1980) suggested that "a new history of man" (p.254) should be started by the "Third World".³³ What is required today may be termed a "theo-social" revolution, in order to bring about "...a caring world, where spiritually-energized brotherly love is the norm" (Chinwuba, 2000, p.140), at individual and group levels. To be the vanguards of this revolution, Africans do not need to strive to catch up with the more-developed countries at the material level. Here her aim should be modest; to meet the basic needs of life. As Kayoya (1978) suggested, our ambition to have the basic needs is "so that these goods may be a cloak to cover us as we go forward to build a renewed humanism" (p.89). African leaders and elites are expected to contribute immensely to this project (Chinwezu, 1978). But this depends on their mentality, whether it is already decolonized or still neo-colonized, that is, whether it is already internal-oriented or still external-oriented. The primary cultural sector for grooming the mentality is formal education, especially at the tertiary level. And at this level, we have seen that it is the social science that are primarily concerned, especially psychology and social psychology. The issue then boils down to the orientation of these disciplines and their teachers. The response is that it is still largely foreign and secular, that is, pro-western (Chinwuba, 2000). This is why today there is much sterility, lack of originality and creativity, sophisticated plagiarism, scholarship-for-promotion and scholarship for-money syndromes, etc in our intellectual output. So what needs to be done is that our psychologists and social psychologists become decolonized attitudinally and get born-again spiritually

and subsequently decolonize their disciplines. As this process spreads to other social sciences and to other disciplines, a relevant educational sector would be created. This reformed education should spread eventually and become a massive global educational reconstruction. This global education which would include instructions on human brother-hood, shall lead to radical change of attitudes at least, and finally to a reorientation in human civilization and global social re-engineering. It should be an education with a new focus or emphasis such as "love", "being and becoming",³⁴ etc. The new methodology in the social sciences would be man himself rather than the mechanistic methods of the natural sciences.

Such a reformed educational sector would train leaders and elites with African-centered orientation and then go on to reform other cultural areas accordingly. Dialectically, it is the oppressed who suffer oppressions that take the initiative to resolve the oppressor-oppressed bondage. So this is another reason why oppressed Africans and other "Third World" countries can spearhead the move towards a new world order. Nigeria,³⁵ a leading country of Africa, may pioneer this venture. Bringing the challenge closer home, Chinwuba (1996) suggested thus: "Africans today are closer to the things that matter, and because mankind's main problems today concern these things that matter, black psychologists are in the vantage position to reinvent man in his wholeness and completeness; and with the other black social scientists, to reinvent better societies. Nnamdi Azikiwe University psychologists, with their social science colleagues, are expected to lead in this task and challenge". (p.12).

UNITED NATIONS

The United Nations and her agencies should play a supportive role in this project. It ought to be instrumental in implementing the ideas that would minimize drastically the social problems and bring about a new and better world order. She should not only work for a cooperating world, but much more for an adopting world. The redistribution of global wealth, total cancellation of "Third World" debts, reparations for centuries of slavery and exploitation of the "Third World" (especially Africa), etc should be prominent in their agenda.

The support of the rich nations, wealthy individuals, corporate and business leaders, influential non-governmental organizations etc should be enlisted. In an adopting world, the rich nations would adopt poor nations in order to facilitate their development in a long-term context through "large scale investments and technical aids" (Fanon, 1980, p.83) rather than "sporadic charity-giving and aids-with-strings" (Laszlo, 1977, p.423). This process, which may be facilitated by United Nations Development Programme Representatives, is almost equivalent in roles to the recommended. "Goals Advisory and Research Departments" (Laszlo, 1977, p.424), which, were proposed to be specialized agencies of the United Nations for the monitoring and assessing of the setting of goals. Wells ". . . multitude of devoted and undistinguished missionaries" for the dissemination of the "idea of human brotherhood", in his book, *A Short History of the World* (p.240) should be appreciated in this light.

SUMMARY AND CONCLUDING REMARKS

Thus, we can see that the crucial and critical problems today are global. They are social problems and in turn most of these are basically social-psychological problems. And that these problems are

the legitimate concerns of the social sciences. Unlike the natural sciences which have addressed our physical problems significantly, these major problems have remained, most probably, because of incomplete perception and the secular orientation of psychology and social psychology. An important dimension, the spiritual, has to be brought into the picture; and this compels us to perceive the social problems as spiritual problems ultimately. Judeo-Christian *weltanschauung* and philosophy provide us with the greatest global values plus the proper value hierarchy or prioritization of values. Love personified (or God), followed by loving relationships are, therefore, the greatest values. Love's main conceptualization is acceptance; and cooperation (or solidarity) which is a dimension of (it is a) basic condition to be attained before other social problems would be tackled successfully. Equally, needed is a rallying ideology. The opposite of love, hatred, may be conceptualized as rejection. Domination, a dimension of rejection, and neocolonialism, an instance of it is a very important negation or contradiction. At the individual level, self-love is equivalent to self-acceptance. To attain self-love (or even group-love at the group level), the establishment of identity from neo-colonial alienation and distortions in different dimensions primarily, is implied; which is to be followed by the acceptance of the same established identity. Then others are reached out to in order to enable them gain back and accept their identities. That is, the liberation of an individual and a group as fully and completely as possible as well as actively creating conditions necessary for the liberation of others become the fundamental purpose in existence.

Existence is to be regarded as prescriptive in the main. And philosophy helps us to reach the conclusion that what is good for man (being - enhancing) that should be valued or preferred to what is evil (or being-negating). This valuation is applicable to humankind's

intellectual disciplines, especially the social sciences. Hence social sciences, psychology and social psychology are not or ought not to be value-free but rather values and morals-oriented. "Judeo-Christianity's (a probably exclusively true religion) full integration into the social sciences, especially psychology and social psychology, would revolutionize the aims, subject matter and methodology of these disciplines.

Philosophy can provide the rallying ideology that would rationalize the greatest value and lead to global solidarity. Based on the Judeo-Christian view of man, the yet-to-be elaborated ideological framework or philosophy that would help rally humanity together to pursue a common cause should possess these qualities too; it should incorporate the spiritual dimension of life, and it should rationalize Christianity, especially the born-again variety. Even then yet-to-be elaborated ethnic ideology like Biafraism can be globalized eventually. Domination, which is also the nature of humankind's relationships to the evil spirit beings, who are ultimately responsible for the present negating global status quo riddled with social problems, requires the application of spiritual force for liberation at the spiritual level by men with specified internal qualities. Africans (Nigerians especially) have potentials for a leading role in this gigantic enterprise of globalizing the greatest value, and the United Nations may play a facilitatory role in this venture. Thus, to address social problems and create a new and better world order, it is sensible to accept the Judeo-Christian weltanschauung. A spiritual-cultural movement, informed by relevant philosophies and reformed social science(s), whose aim is to achieve a loving conquest of the world through the establishment of genuine global solidarity, shall produce the most enabling environment to address the social problems, especially neo-colonialism. After significant actualization of

this state of spiritually-energized global brotherly love, the Christian second great commandment - "to love one's neighbor as oneself", shall be fulfilled on an unprecedented scale. Then, the Christian first great commandment which is, "to love God", shall be observed in a deeper sense as an expression of gratitude to a benevolent Deity. For as the Christian Scripture says, "If a man says I love God, and hates his brother, he is a liar: for he that loves not his brother whom he has seen, how can he love God whom he has not seen?" (I John 4:20). And our deeper love response shall further confirm the scripture, "We love Him, because He first loved us" (I John 4:19); which He demonstrated by sending Jesus Christ to the world to save us.

END NOTES

1. They are ultimately spiritual as we shall see later. Some of these problems such as individualism, religionism, negative spirituality and cultism, spiritual alienation, and corruption are mainly spiritual or more of spiritual than social problems.
2. The dyad (or two interacting persons) is the basic unit of social psychology.
3. Shortly it shall be explained why this aspect is the most important and hence critical for the perception and addressing of the social problems.
4. He is a prominent psychologist in Nigeria and a one-time president of Nigeria's Psychological Association (NPA).
5. This negation now involves our culture in its entirety apart from the already negative aspects of culture. Hence, today there are negative (or evil) spirits, spiritually-negated beings, negative spirituality, negatively spiritualized culture (or traditions) and negative traditions. All of these

especially in Africa, give rise to totally negated beings within a negated cultural environment.

⁶ This human development was linked to "human freedom and ability to develop one's capabilities..." (See page 4 of the Hunger Project Global Newsletter, May 1991, Vol.V, No3).

⁷ Being-enhancement is the perpetration and actualization of being into better forms or conditions while being-negation means the distressing, dimension and destruction or extinction of being ultimately.

⁸ Psychopathology is a very important negation whose influence in human relations has not been given the emphasis it deserves. Definitely, it cannot be classified as an accepting relationship. It veers more towards the direction of rejecting relations.

⁹ "Hatred", the opposite of love, is about being-negating relationships and experiences and corresponds to "rejection".

¹⁰ From the psychology of personality there are individual differences and each person is unique and possesses an identity.

¹¹ An oppressive relation also distorts the interpersonal environments of both the oppressor-group and the oppressed-group.

¹² Neocolonialism is narrowly defined as "control by powerful countries of former colonies, or less developed countries by economic pressure" by the Oxford Advanced Learner's Dictionary of Current English (3rd ed.) Even in this form it is very much alive and well. See the revelations based on recently published book-Confessions of an Economic Hit man, written by the American, John Perkins, published in two editions of the monthly magazine, New African (October, 2005, pages 46-51, and November, 2005, pages 46-51).

¹³ This broad dichotomizing is not peculiar or new. In human activities we have "work and love" as Freud pointed out. In leadership we have "task-

orientated leadership and relationship-oriented leadership". In human intellectual endeavors-"the scientific and the humanistic"; in causal relations "determinism and freedom", and in economic activities - "production-centered development and people-centered development",

etc.

¹⁴ It is lack of solidarity and under development that are social problems. And achievements and accomplishments in science, technology and other areas should not be valued more than human solidarity as is presently the case. For exploits in science and technology are related to material values which are lower than human values where human solidarity ranks (See Nwabuisi, 1992).

¹⁵ In fact Laszlo felt that humanity is at the verge of another "revolution in consciousness". That of consciousness of the need for solidarity (and hence human brotherhood and sisterhood). He said that the last was the "revolution of rising expectations," when "formerly backward and isolated masses of humanity now recognize the universality of human rights and compare their lot with that of more advanced people" (1977, pp.413-422). Solidarity begins when humanity begin to Perceive themselves as brothers and sisters.

¹⁶ This buttresses the fact that the main challenges are to be found in man's attitudes and relationships. That is, breaking through the "inner limits" and establishing proper social relations (or solidarity).

¹⁷ Perhaps the first task for the accomplishment of this objective is in the formal educational sector. Here psychology ought to be decolonized and spiritualized so that it will lead to mental decolonization and achievement of identity of prospective students, and in the long run produce the right elites and leaders who shall proceed to liberate (or decolonize) other areas of culture,

- viz, political, economic, arts, recreation, etc. This shall lead to genuine independence (rather than the present administrative type) and genuine collective being.
18. Such as persuasive communications, moralizing, changing reference groups, intergroup contacts, etc. And employment of the mass media for powerful influence.
 19. It should help humankind to cooperate (or achieve solidarity) firstly, and then to pursue and attain the highest form of acceptance-adoption, eventually.
 20. If this social science was adequate there would not have been need for Gulberkian Commission and the Wallerstein Commission for its restructuring and organization.
 21. Because a human is the basic element/unit, the thorough understanding of man is the first step towards a better understanding of his societies. Social problems remain partly because of gross mis-perception of human nature by contemporary social sciences (which social psychology and psychology are members).
 22. In fact, the attainment of global solidarity (which relates to love) should equally be one of the practical concerns of the social sciences.
 23. Critical theory, which is in the temper of Marxism, is relevant. It is a normative philosophical analysis of society "that rejects the possibility of a value-free social science. . . that seeks to expose the contradiction in people's belief systems and social practices with a view to changing them" (Colman, 2003, pp.176-177).
 24. These philosophies must also challenge the present negations and contradictions with a view to overthrowing them.
 25. Philosophical psychology is equally relevant.
 26. These, according to him, shall help break humankind's present
- "inner limits".
27. It gives us the most cogent picture of our negated spiritual identity and the way to end this spiritual alienation.
 28. See St. Paul's second letter to the Corinthian Christians, Chapter 10, verses 3-5. and his letter to the Ephesians Christians, Chapter 6, verses 10-20.
 29. That is, intellectual conviction is not sufficient.
 30. There is need to receive Jesus Christ into our lives after meeting other conditions stipulated by Judeo-Christianity. This means to agree with, come to terms with and identification with Personified Love.
 31. The Holy Spirit who exalts Jesus Christ shall help to neutralize the influence of the diabolical spirit beings who are ultimately responsible for the present global status quo. He shall help liberate individuals and groups from spiritual domination and from neo-colonial bondages (Luke 4:18 and Isaiah61:1).
Furthermore, the Holy Spirit shall help subjugate ideas and ideologies "to the obedience of Christ" (II Corinth. 10:5c). He also enables us to love our neighbors as we love ourselves (Mark 12:31a).
 32. See the book, *Witnessing for Christ* (p.54) by Keith Samuel. That is mental assent or mere intellectually - convinced Christianity is rejected.
 33. Because the born-again Christians centre of the world has moved to the "Third World", especially to Africa, there is not just a need for an Africa based born-again Christianity with our cultural identity. More importantly, it is this group of Christians who should be the vanguards of a loving conquest of the world.
 34. Thus we may have a psychology of being and becoming a philosophy of being and becoming, a religion of being and becoming, a science of being and becoming, etc.

- ³⁵. A socio-political possibility is the Christian Democratic Republic of Biafra. Her ideals (see *Heralding The Exodus*, special issue 5764, a New Deal publication, p.7) if the state is actualized, would probably be a powerful impetus to a loving conquest of the world. Another related issue is the Jewishness (and Sephardic Jewry) of the Igbo ethnic group. There is now weighty evidence that have strengthened this view. This writer has almost completely developed this idea in relation to bringing about a new and better world in a separate yet-to-be published write-up.
- ³⁶. Brother-Martin Ben Simon Ukegbu, the editor New Deal publications, considers the present United Nations and other coalitions such as the NATO, European Union, African Union, G7, etc as not important. And that the commonwealth of Israel is biblical and that it is the "real new world-order". But this should not stop us from starting with what we have.

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- Chinwuba Chinyelu Chinweze is a lecturer in social psychology at Nnamdi Azikiwe University – Nigeria.