

Social and Economic Characteristics of AIDS Patient in Jordan: A Descriptive Field Study

Prof. Dr. Hussein Omar Al khozahe¹

1.1 Background to the study

Ethnoviolence refers to any antagonistic conduct toward other person(s) or group(s) on the basis of prejudice. Prejudgement simply refers to prejudice; a pre-conceived negative view of others, usually based on lopsided information. Ethnoviolence could also be seen as violence, unfairness, injustice or discrimination targeted at persons or group(s) on the basis of differences in religion, gender, ethnicity, sexual orientation, skin colour, ideology or group culture. The term 'ethnoviolence', first used in a report for the National Institute Against Prejudice and Violence in 1986 to refer to "an act or attempted act that is motivated by group prejudice and intended to cause physical or psychological injury" (Pincus & Ehrlich, 1994), is synonymous with 'bigotry' which refers to a mindset of obstinate, mostly illogical believe in one's sociocultural perspectives, with correspondent actions typifying extreme intolerance of others'. People usually exhibit prejudice by aligning with the point of view of an in-group enclave against out-groups. The concept of psychosocial programming posits that neurochemical processes and social factors precondition members of the society to behave in patterns which are sometimes detrimental to society. Such behavioural tendencies are exhibited until a time when social behaviour is interrupted by relevant social dynamics and new behavioural dispositions are induced. In line with this perspective, various forms of ethnoviolence are perpetrated in a given society until there is adequate interruption by appropriate psychosocial influences which would, in turn, largely determine future social predilections, until they are also interrupted by some other counter-programmes.

1.2 Statement of the problem

Despite concerted effort by the global community to reduce the spate of ethnoviolence, documented evidence shows that incidences of different forms of prejudice - related crime are on the increase ("Racism, Xenophobia Increasing Globally" 2016). The study sought to explore possible psychosocial programming undercurrents underlying various forms of ethnoviolence, with a view to identifying ways through which the application of same could contribute in stemming the spate of ethnoviolence and thereby ensure more sustainable order and progress in the society.

1.3 Objective of the study

The overall objective of the study was to examine the nexus between psychosocial programming and ethnoviolence, with a view to suggesting ways through which the application of psychosocial programming principles would contribute in stemming the wave of ethnoviolence and thereby ensure more sustainable order and progress in the society.

1.4 Significance of the study

An effective understanding of psychosocial programming perspective and its application is useful in such areas as gender studies, hate crime, social policy and social reorientation project development, communication studies, religion studies, peace and conflict studies, deviance and criminology, etc. The application of the approach will be useful both in stemming the tide of prejudice – related crime, and in leveraging the potentials of social development - oriented activities, groups and movements, in order to heal deeply-entrenched emotional wounds among society's constituents.

¹ Dept. of Applied Sociology, College of Princess Alia University, Al-Balqa Applied University, Jordan

1.5 Scope of the study

The study was focused on examining the interlinkages between psychosocial programming and ethnviolence, with particular emphasis on developing a conceptual framework for understanding ethnviolence from the perspective of psychosocial programming.

1.6 Limitations of the Study

The study was largely focused on conceptual explanations and was therefore explorative based on review of relevant literature. There is not, as yet, any applicable field research to back up theoretical claims here made.

2.0 Contextual framework

Key concepts and phrases used in the study would be explained in the context in which they are herein applied in order to foster better understanding of psychosocial programming approach.

2.1 Concept of ethnviolence

Ethnviolence is any act of antagonism directed toward some other person(s) or group on the basis of prejudice. It is believed that prehistoric man was often confronted with enormous challenges, ranging from natural hazards to invasions and deadly assaults by other animals, including fellow man. The need for self-preservation may have made it necessary for man to live in relatively organized groups to enable the specie mobilize group solidarity both to ward off life-threatening assaults and to enhance socioeconomic development. Every human society is made up of sub-units that may, each have some sort of uniqueness and therefore could be dissimilar from others in certain ways. Such diversities of uniqueness between and among society's sub - groupings could be in terms of ideology, physical characteristics (such as skin colour) or in terms of group culture, distinguishing one social group from another, and forming part of each group's distinct identity. However, group identity is sometimes taken by some as being symbolic of fundamental, irreconcilable, differences on the basis of which in-group solidarity and out-group rivalry become enshrined. Examples of acts of ethnviolence include gender – based violence, racism, xenophobic attacks, homophobic assaults, political oppression, religious violence, ethnic cleansing, etc. (“global terrorism database”, n.d.; “Religious wars timeline”, n.d.; [McPhillips](#), 2016; Gendercide statistics” n.d.; “Ethnic cleansing”, n.d.; Fayomi, Chidozie & Ayo, 2015; Mujahid, 2017). In Sub-Saharan Africa, the activities of Boko Haram, an Islamic terrorist group operating mostly in Nigeria's Northeast and Lake Chad Basin has claimed over 20,000 lives, destroyed large volumes of property and precipitated serious refugee crisis where hundreds of thousands, mostly women and children have been rendered homeless (Humanitarian Bulletin Nigeria, May 2015). Crises in Central African Republic, South Sudan and the Democratic Republic of Congo, among others are other examples of ethnviolence in Sub-Saharan Africa (Dörrie, 2016).

2.1.1 Consequences of ethnviolence

Ethnviolence leads to loss of life and property, and it also precipitates an atmosphere of fear, mutual suspicion and distrust. Increase in the spate of ethnviolence, such as religiously - motivated crises, would naturally force businesses to close shop, cause schools to shut down and make healthcare services to become very scarce, as well as spring up worsening cases of refugee crises and epidemic around the world (“A War on Development” 2013; Nwanegbo & Odigbo 2013). Social conduct, including ethnviolence is, more often than not, a response to social influence(s), and it could also be an effort toward exerting same, due to existing interconnectedness and interdependence among humans (Allport, 1985; Bergland, 2015). Our social interactions with and experience of acts of ethnviolence largely determine our thoughts about ethnviolence; our thoughts control our reactions to ethnviolence; our reactions affect the people around us and then influence their behaviour, while their resultant behaviour also goes on to have series of social repercussions on others and society at large.

2.2 Psychosocial programming

Psychosocial programming is a perspective that situates ethnviolence in the context of how people and groups consciously or unconsciously precondition others to act in more or less predictable patterns, through the instrumentality of various forms of intercommunication, interaction and social exposure. The term psychosocial is derived from the combination of two terms; psychology (mostly relating to an individual's mind, thought pattern and behaviour) and social (mostly relating to collectivity, group or society). The term psychosocial therefore describes the complex interplay of people's thoughts, their attitudes and activities, and how all of these influence society's outlook in terms of ethnviolence and related issues.

Programming in this context, does not connote an absolutely strict adherence to pre-existing codes and operational commands as it does in the field of computing. Rather, it implies some sort of strong 'influence' that sets the boundaries to certain forms of social behaviour. Acts of ethnviolence are the combined outcome of neurochemical and social pre-conditioning, mainly through intercommunication and indoctrination. For example, a religious sect would hardly become extremists unless some opinion molders have consistently preached to, and indoctrinated followers along lines of extremist ideologies. In the same vein, racism, gender discrimination, homophobia, etc; continue to fester from generation to generation mostly because members of the society have been thus programmed.

2.2.1 Emotions and ethnviolence

Most social experiences leave people with some kind of sentiments, feelings or emotions. For example, a social encounter with someone of opposing religious ideology, someone with a different sexual orientation, etc., would usually precipitate some (hardly conscious) subtle uncomfortable feeling largely based on the fact that the other party seems unfamiliar to us and is not in conformity with the norm. The more or less negative sentiments so induced would probably cause an antagonistic behaviour (even if it is at an unconscious level). Now, the direction or nature of those sentiments, whether positive or negative is herein referred to as emotional valence (e). Note that although, people could have mixed feelings about a social encounter, evolutionary factors and primordial psychology makes truly mixed feelings rather rare when it comes to ethnviolence and related issues. According to Nass & Yen (2010), negative sentiments usually involve more detailed neurochemical than positive sentiments. Such large differential in the level of neurochemical processing makes most humans seem to be more given to socially undesirable predilections such as ethnviolence (Nass & Yen, 2010). Continuous survival of the caveman depended largely on his ability to recognize things that looked different and unfamiliar such as the presence of unfamiliar persons and strange animals as these happened to be some of the threats that may have wiped off some of his earlier generations. The things he suffered in prehistoric times may have created in man very strong impressions that have conditioned him to often (consciously or unconsciously) respond antagonistically to things that look different or unfamiliar. Humans are thus preconditioned to exhibit ethnviolence (Hansen & Bejenke, 2010; Kisley, Wood & Burrows, 2007; Baumeister, Bratslavsky, Finkenauer & Vohs, 2001), and this is largely through the process of psychosocial programming.

Psychosocial programming approach alludes to the fact that events and experiences that are generally seen as socially undesirable, and therefore have a greater likelihood of precipitating negative sentiments on members of the society, have a much stronger influence on social behaviour than the reverse. It is estimated that socially undesirable occurrences and social exposures have, at least, between three and five times the impact of corresponding positives (Smith, Cacioppo, Larsen & Chartrand, 2003; Losada & Heaphy, 2004; Gottman, 1993). By implication, if a social experience that shows 'ethno-fairness' were assigned a weight of +1 and has one unit impact on society both in terms of how many persons learn to do same, for example,, a single incidence of ethnviolence would have, at least, four times as much impact in terms of how many persons learn to do same and the overall spiraling effect. This means psychosocial programmes that promote ethnviolence (extremist religious ideologies, gender – discriminatory traditions, for example) would likely have their socially undesirable repercussions much more severely plaguing the society than psychosocial programmes that promote 'ethno-fairness' would promote socioeconomic well - being.

2.2.2 Intensity of exposure

Intensity of exposure (i) explains both how the relative frequency of exposure to acts of ethnviolence makes it easier for people to engage in ethnviolence - related behaviour, and therefore cause ethnviolence and its repercussions to spread more rapidly across society. Imagine for instance, what difference it would make if ethnic minorities and members of a supposedly disadvantage groups were communicated to, just once in a decade, that they were inferior, compared with the likely impact if they were told every single day, that their group was absolutely pathetic! The social repercussions would likely not be the same. Intensity of exposure also recognizes that the average period of time over which a target group is subjected under the influence of an act of ethnviolence would also affect the degree of impact of ethnviolence on their social outlook. For instance, a woman in the developed world who is exposed to some form of sexism, say, every once in a while would probably, not have their socioeconomic life as greatly impacted as a rural woman in the third world who sleeps and awakes amidst an extremely patriarchal and highly gender - biased social enclave, all other things being equal.

2.2.3 Multiplier

The environment under which one is raised has a lot to do with how they turn out, often, irrespective of their biological constitution (Pinker, 2004). We tend to respond to issues and situations differently when we are in a group than when we are alone. The relative size of a group (the number of persons) propagating or being subjected to the influence of a psychosocial programme affects the extent to which the programme influences society and also how quickly a programme's probable social repercussions would spread. For example, gender discrimination and its impact seem very widespread largely because most human societies practice gender discrimination, one way or another (Jones, 2018), just as religious bias is a menace of global proportion because probably, over 80 percent of the global population is religious (Harper, 2012).

Besides, the presence of enabling or predisposing factors for a psychosocial programme (ethnoviolence, in this case) would affect how quickly it spreads and affects society's predisposition (Green & Kreuter, 2005). Predisposing factors are existing circumstances or situations that could make it easier to precipitate the behaviour being investigated. For example, a social enclave whose culture includes a lot of gender – discriminatory norms and traditions would likely be a more fertile ground for the spread and perpetuation of gender – based violence. Another example is a situation where the security and law enforcement apparatuses are weak enough to almost be considered non-existent. Or where legal institutions are highly compromised and previous perpetrators of similar crimes were not brought to justice.

Predisposing factors play a critical role in enabling social researchers forecast the probable repercussions of psychosocial programmes such as the propagation of extremist ideologies or, say, a reorientation project aimed at de-radicalizing former insurgents. In attempting to identify predisposing factors for any situation, it might help to look through the physical environment, sociocultural setting (existing norms and beliefs), socioeconomic arena (for example poverty, availability of sponsors, access to arms, financial rewards, etc.), technological factors (for example technological advancement for sophisticated onslaughts in the case of armed groups), political environment (influence of power play), institutional (law enforcement and justice) systems and other possibilities in various aspects of the society that may make it easier for the behaviour being studied to be exhibited. In addition, the multiplier factor considers the time period over which a particular psychosocial program (a particular form of ethnoviolence) has been propagated in the society under consideration. It is generally expected that subsisting psychosocial programmes would be more deeply entrenched and have more social repercussions as time goes by.

2.2.4 Probable social repercussions

Probable social repercussions, R , refers to the overall impact of a given psychosocial programme (ethnoviolence, for example). Social repercussions will continue to take their toll on society until sometime in the future when a counter-programme, l , is initiated. By implication, the negative consequences of gender-based violence, for example, will continue to impact society, until a deliberate, well – planned and executed counter – programme is put in place to (overtime) change society's attitude to one that is more gender – friendly. The fact that probable social repercussions tend to persist rather indefinitely is here referred to as the infinite ripple element of probable social repercussions, and it is an important aspect of the psychosocial programming approach, as it further impresses on stakeholders the huge and far-reaching consequences of socially undesirable programmes, as well as the need to be urgent and deliberate about putting adequate counter – programmes in place in order to effect necessary change in society's predisposition. Generally speaking, probable social repercussion is a function of emotional valence, intensity, multiplier and infinite ripple element. That is to say, $R[e, i, m, \dots \lim_{\infty}]$ Where; R represents probable social repercussion; e represents emotional valence; emotional valence are estimated to have a weight of +1 for probable socially desirable sentiments and outcomes, and a weight of -4 for negative sentiments and outcomes. Note that the positive and negative signs (+ and -) strictly depict the probable emotional direction and therefore probable social desirableness or otherwise of programme's consequences. They do not do not have arithmetic implications; i represents the relative intensity of the programme as explained by both the frequency and duration of each event of exposure and the number of persons involved in propagating the programme; m represents the multiplier factor as explained by the number of persons under programme's influence and the availability of predisposing factors, as well as the total estimated period of time over which a psychosocial programme has been influencing members of the society. $\dots \lim_{\infty}$ represents infinite ripple element; the continuous impact of programme until a time when a counter-programme, l , takes over.

Following hereafter is a diagram explaining the psychosocial programming and repercussion cycle. Psychosocial programming usually begins with some sort of social interaction; various forms of verbal and non-verbal intercommunication as a result of which what is heard, words that are read, art works or pictures that are visualized as well as other non-verbal clues, actions and / or inactions serve as stimulus on a subject (Stage 1). The stimulus received as well as its implications are interpreted by the subject, based on their own unique understanding of the situation (Stage 2). The meanings formed in stage 2 are unconsciously associated with some sort of related past experience (Stage 3). The subject then emotionalizes the impression(s) through which process feelings (emotions) are induced (Stage 4). Emotionalization could precipitate excitement, joy, hurt, fear, anxiety anger, or any other kind of positive or negative feeling.

Then is a stage where the subject takes appropriate action in line with both their interpretation of the experience, the meanings attached to it and the emotions that the experience has induced (Stage 5). Usually, the subject's responsive action or change in attitude and activities would not differ much from their historical responses in similar situations. Stage 5 is the first visible sign of the outcome of the psychosocial programming. Thereafter comes social repercussions or consequences of the change in attitude, activities and behaviour on other people. That is to say, because the primary target lives in an interconnected and interdependent society, their action or change in attitude and activities impacts on other members of the society (Stage 6). Such social repercussion would, in turn, induce a change in the attitude, activities and behaviour of the other members of the society (Stage 7). Now, the resultant change in people's attitude and activities would, again, have its own social repercussions, serving as some sort of stimulus (social experience, interaction, exposure) that would initiate another round of psychosocial programming and repercussion processes; another series of influences that will determine future activities, attitudes and behaviour of members of the society. That means stages 7 and 1 are intertwined, and could either be the end of a programming process (if there is adequate interruption from a relevant counter-programme) or the beginning of another round of (reinforcement) programming in the direction of subsisting programmes. It is often the case that a set of exhibited social attitudes would continue in the direction of overriding emotional valence, and get reinforced until relevant counter-programmes, strong and consistent enough, interrupt the process and subject society to the influence of new sets of psychosocial programmes and repercussions.

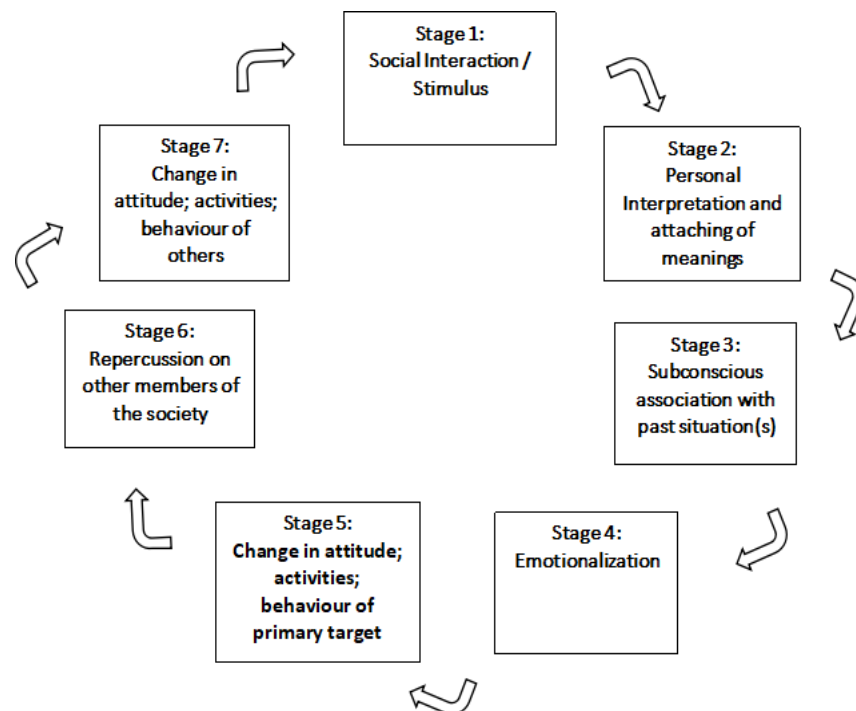
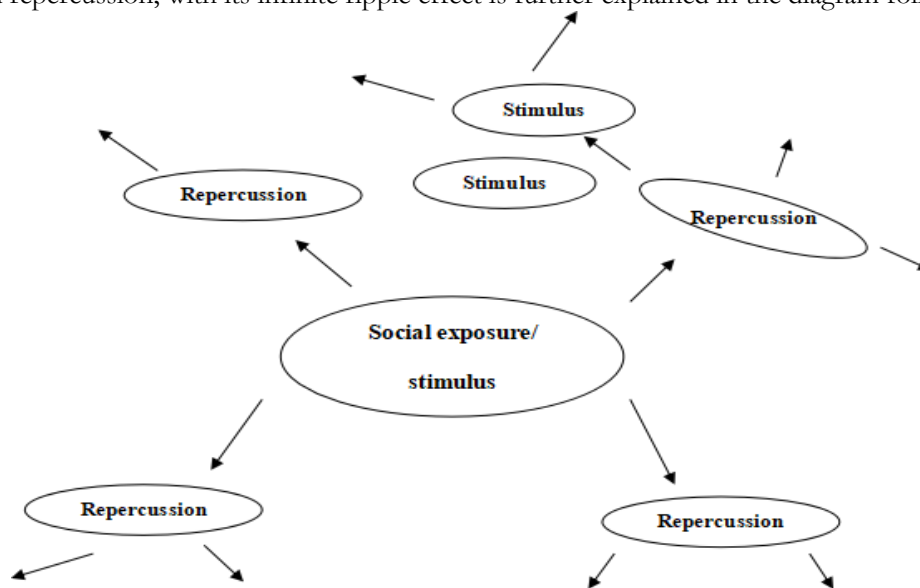


Diagram showing the cycle of psychosocial programming and repercussion

To further drive home the point on the psychosocial programming and repercussion cycle, imagine that followers of an extremist group are preached to, to the effect that their set of beliefs are the only one recognized by Supreme Divinity and that all others are coming in to corrupt that which is divine; that it is their religious duty to defend their faith, shed blood or die in defense of the faith where necessary as there awaits an absolutely blissful life for all who kill or lose their life fighting for their faith (stage 1). In stage 2, each of the followers interprets their leader's charge based on their unique understand. In stage 3, they consciously or unconsciously associate the situation with some historical experience whereby their very existence and future was threatened. Then in stage 4, they emotionalize the situation (and most likely get a negative feeling). In stage 5, they begin to behave antagonistically toward people of other faith and probably physically assault people over minor arguments. Stage 6 is the point where extremists' high level of intolerance and physical violence could induce a violent response from other members of the society and then a full – scale religious war might break out. In stage 7, the negative consequences of religious crisis are felt in the socioeconomic well – being of the society, namely, further insecurity, lack, hunger, disease, refugee crises, etc., which would likely force both victims and perpetrators to migrate to other societies.

Social amenities in the migration destination are over-stretched; unemployment rates would likely worsen, which might induce some people to engage in socially undesirable conduct, on, and on, and on. Psychosocial programming and repercussion, with its infinite ripple effect is further explained in the diagram following.



Diagrammatic representation of infinite ripple effect

2.2.5 Some key assumptions of psychosocial programming approach

- i. There is almost always, deliberate or non-deliberate psychosocial programming going on in every social interaction situation where there is some sort of intercommunication, be it verbal or non-verbal.
- ii. The environment wherein one is raised has an overwhelming influence over biologically inherited traits.
- iii. A subsisting programme or ideology is not reasonably undermined by other programmes, unless there are counter-programmes with adequate probable repercussions.
- iv. For every social predisposition, there are always predisposing factors.
- v. Socially undesirable outcomes have, at least, four times the impact of socially desirable outcomes.

2.3 Classification of Psychosocial Programmes

The study also attempted a classification of psychosocial programmes based on purpose, emergence and nature of impact as further explained following.

2.3.1 Classification based on purpose

- Corrective/curative programme: It refers to a psychosocial programme that is aimed at ridding society of already existing social ills, such as gender-based violence, religious intolerance, etc. It usually involves some sort of social reorientation effort, and it is all about trying to salvage a bad situation.

- Preventive/preemptive programme: It refers to a psychosocial programme that is aimed at avoiding the incidence of some social maladies. For example, a sensitization campaign that aimed at educating members of the society toward shunning religious intolerance. Expected change in social behaviour is aimed at preventing a possible malady, for example, outbreak of religious crisis.
- Reinforcement programmes: As the name implies, reinforcement psychosocial programming is what should, ideally, be embarked upon after an earlier curative or preventive programme has achieved some success and there is the need to sustain or improve upon the gains of the earlier programme.

2.3.2 Classification based on process of emergence

- Deliberate/premeditated/conscious programme: It is a psychosocial programme that is thought through and executed toward the achievement of defined objectives. For example, social enlightenment effort geared toward preventing political violence, executed well ahead of electioneering campaigns.
- Non-deliberate/incidental/unconscious programme: It refers to a psychosocial programme that, although is executed with verifiable results, was neither planned nor consciously implemented.

2.3.3 Classification based on nature of impact

- Malignant/ill-intentioned/unhealthy programme: A Malignant or ill-intentioned programme is a psychosocial programme that yields socially undesirable results. For example, when some religious sects indoctrinate their members along lines of religious intolerance.

- Benign/well-intentioned/healthy programme: A benign programme one that is geared toward socially desirable outcomes. For example, a rehabilitation project aimed at de-radicalizing members of extremist groups. However, the fact that a psychosocial programme is well-intentioned does not necessarily mean it will have positive impact on society. Planning and execution errors could mar the outcome. For example, gender roles may have been enshrined with the overall aim of fostering order in the society. Yet, a closer look at the outcomes of gender issues across the globe would likely reveal that the resultant level of patriarchy and gender bias perpetrated over time has done society a lot of harm in terms of fostering and further entrenching sexism and other socioeconomically retrogressive norms. It is therefore important not to stop at merely hoping for benign outcomes, but to also demonstrate commitment to such noble intentions through careful planning and professional execution of psychosocial programmes.

2.4. Analyzing psychosocial programmes

Applying the psychosocial approach to social issues requires an effective analysis of the existing situation in terms of who the perpetrators, agency, victims and supposed beneficiaries of the current situation are. This is herein referred to as PAViB analysis, where PAViB is an acronym, and P stands for perpetrator, A stands for agency, Vi stands for victim, and B stands for beneficiary. PAViB analysis is important because it enables social researchers to better understand the specific drivers of psychosocial programmes, with a view to developing and targeting necessary strategies at the appropriate areas and stages in the programming process. If one should take for example, ethno-religious intolerance, it would be realized that able - bodied males mostly between the ages of 16 and 55 years often constitute the majority of ethno-religious militia strike squad. They are, in this case, the perpetrators. However, those that aid such violence are probably parents of child - bearing age, sociocultural elites (for example religious leaders and traditional rulers), opinion leaders (political office holders, for example), evil-minded corporate organizations and school teachers (especially those that teach children during the earlier years of human physiological development). Taken together, this group constitutes the agency. They are the actual brain behind most ethno-religious crises; aiding intolerance through indoctrination and brainwashing, and sometimes sponsoring such activities by way of financial support. Those in the agency category are often the primary source of the hate programmes transmute into ethno-religious violence. These, therefore constitute Agency in PAViB analysis. Looking at the victim component, it is mainly women, children and the elderly that bear the brunt of ethno-religious crises since they seem to be more vulnerable. And then for the beneficiary component, a careful study would likely reveal that some of the characters in the agency component are also major beneficiaries. Political office holders, in order to pursue a self-serving agenda, ignore key development issues and rather ethnicize the political process. Of course, this is part of the whole programming process and in no time, political followers and religious adherents are more than willing to kill, maim and lay down their lives in defense of self-centred politicians (Omoajolomoju, 2016).

On the other hand, sociocultural elites also benefit by way of enhancing their tightening grip on their followers and also by leveraging crisis situations in expanding their sociocultural empire. They do this in the hope of wielding greater social influence as an avenue for greater social status and possible financial kickbacks from political office holders, and so forth. Therefore, PAViB analysis is important in enabling a counter-programme appropriately target intervention strategies and effort. Of course, all of this effort should not be put in place without ensuring that victims of such violence are reasonably rehabilitated and catered for.

2.5 Application of psychosocial programming approach

To further drive home the applicability of psychosocial programming approach, a sequence of steps are here presented as a guide to enable researchers and social science practitioners make the most of this framework.

- Situational analysis

Carry out a general analysis of the situation. What are you really up against or what are you trying to propagate? How deeply entrenched is the (malignant) programme that you plan to get rid of? What are the likely predisposing factors?

Carry out PAViB analysis to ascertain the Perpetrators, Agency, Victims and Beneficiaries of the situation being studied as explained in earlier paragraphs. =Develop overall aim Be clear on the overall aim of the project. Based on the information gathered during situational analysis, what would you want the target group or society to look like as a result of the project/programme?

- Set objectives

What are the necessary steps toward the realization of your overall aim? Can the main goal be broken down into smaller, measurable actionable steps?

- Develop your action plan Break down objectives into smaller units to have clearly identifiable activities that would be performed toward achieving set objectives. Match the activities with (human, financial, material) resources required and set a timeline for each of the activities.

- Do resource requirement analysis

Based on the overall aim or the project, the objectives and information gathered during PAViB analysis, what resources (human, material, financial) would you require to be able to carry out the activities for the proposed programme? How much resource would you require? Where would you get them from?

- Implement the project Carry out of the activities as indicated on your action plan to ensure you achieve set objectives

- Monitor and evaluate the project

How would you know when you have achieved some level of success? How would you measure success? In reference to your stated objectives, would you say you have achieved the purpose of the programme? Are any corrective actions required?

- Undertake necessary post-project activities

If project evaluation shows that you have achieved set objectives, how would you improve upon and sustain the gains of the project/programme? How would you avoid a relapse into earlier (undesirable) state of affairs?

3.0 Literature review and theoretical framework

3.1 Literature review

Man is continuously socialized to either reinforce current lifestyle, behaviour and attitudes, or to modify them in the direction of stronger and / or more consistent social influences (Thomas & Znaniecki, 1918; Mead, 1934; Cooley, 1902). The repercussions of psychosocial programming would usually rub off on most members of the society (Nease, 2016). Taking religion as an example one realizes that religious superiority complex (the feeling or belief that one's own religion is superior) is a hallmark of all major religions. Religious superiority complex often times lays the foundation for religious bias and intolerance. Religious extremists may then be considered as religious folks that may have taken their religious superiority complex and associated biases to extreme levels.

Could any human being have become racist if, from the day they were born until they grew old, they never knew other races existed or they never saw or heard anything negative about other races? Racism is also an outcome of psychosocial programming.

What we see hear can interrupt our brains' functioning, especially with regard to logic, reason, and attitude (Borchard, 2015). That means, one could exhibit ethnoviolence simply by having too many influences of ethnoviolence around them. Also, socially unacceptable behaviour (often precipitated through negative thinking) is highly self-perpetuating (Alia-Klein et al, 2007). In terms of their impact, for every single socially undesirable behaviour such as ethnoviolence it is require, at least, between three and five (well-timed) socially desirable exposures or acts of relatively equal dimension (acts that promote ethno-fairness) to counter or undo the impact of the earlier exposure in the subject's subconscious (Smith, Cacioppo, Larsen & Chartrand, 2003; Losada & Heaphy, 2004; Gottman, 1993). The import of this fact is that social behaviour could be more deliberately guided toward making society more peaceful and harmonious.

3.2 Theoretical Framework

Psychosocial programming and repercussion is mostly built around systems theory and symbolic interactionist perspective.

3.2.1 Systems theory

Systems theory posits that society is a complex arrangement of elements, including individuals and their beliefs, as they relate to a whole (Parsons, 1951). Systems theory is applicable to this study from the point of view of social interconnectedness and interdependentness.

3.2.2 Symbolic Interactionist Perspective

Herbert Blumer coined the phrase which is today referred to as Symbolic Interactionist Perspective. The theoretical framework posits that reality is socially constructed, and that it is framed through communication and social interaction such as conversations and sometimes, non-verbal clues such as gesture. We relate to people based on the interpretations that we have of each other, roles, and what certain statuses mean to us (Blumer, 1969). Symbolic interactionist perspective is applicable in this study in terms of interpretative understanding of symbols.

4.0 Methodology

The study adopted mainly exploratory in nature to examine the interconnectivity between relevant neurochemical processes, social interactions, and various forms of intercommunication, as well as how the interplay of these psychosocial processes influence social attitudes and society's behavioural disposition. Mostly secondary data were made use of through the review of relevant literature. Literature consulted included journal articles, various publications and internet sources.

5.0 Findings from the study

The study revealed that psychosocial programming and repercussion is a major principle that underlies much of the cases of ethnoviolence in the society. The things people hear and see become what dominates their thinking and how they behave, which, in turn, influences other people and makes ethno violence prevalent in the society. Besides, probable repercussions tend to have an infinite ripple element, subject to the emergence of adequate counter-programmes.

7.2 Conclusion / Recommendation

It takes deliberate effort and planning to mitigate socially - undesirable behaviour and their negative repercussions. Understanding and effectively applying psychosocial programming approach is probable way to achieve socially desirable behavioral dispositions in the society. It is recommended that socioeconomic planners take advantage of psychosocial programming approach toward building a more progressive and sustainable society.

7.3 Suggestion for further study

It is suggested that series of field - based, empirical studies be embarked upon to test the applicability and research value of psychosocial programming and repercussion perspective.

References

- Harper, J. (2012, December 23).. 84 percent of the world population has faith; a third are Christian. *Washington Times*. Retrieved from <https://www.washingtontimes.com/blog/watercooler/2012/dec/23/84-percent-world-population-has-faith-third-are-ch/>
- Humanitarian Bulletin Nigeria. (2015, May 8). Retrieved from <https://reliefweb.int/report/nigeria/humanitarian-bulletin-nigeria-issue-02-may-2015>
- Jones, C. (2018). Here's How Every Country in the World Ranks on Gender Equality. Retrieved from <https://www.undispatch.com/heres-every-country-world-ranks-gender-equality/>
- Kisley, M. A., Wood, S. & Burrows, C. L. (2007). Looking at the sunny side of life: age-related change in an event-related potential measure of the negativity bias. *Psychological science*. 18 (9). DOI: 10.1111/j.1467-9280.2007.01988.x
- Losada, M. & Heaphy, E. (2004). The role of positivity and connectivity in the performance of business teams: A nonlinear dynamics model. *American behavioral scientist*. 47 (6):740–765.
- McPhillips, D. (2016). Sexual violence against women. Retrieved from <https://public.tableau.com/profile/deidre.mcphillips#!/vizhome/SexualViolenceAgainstWomen/Sheet1>
- Mead, G. H. (1934). *Mind, Self, and Society: From the Standpoint of a Social Behaviorist*. Chicago: University of Chicago Press. p. 178
- Mujahid, A. M. (2017). The last hundred years of racism, nationalism, tribalism, and the caste system. Retrieved from <https://www.soundvision.com/article/racism-statistics-and-facts>
- Nass, C. I., & Yen, C. (2010). *The man who lied to his laptop: What machines teach us about human relationships*. New York: Current.
- National Consortium for the Study of Terrorism and Responses to Terrorism (START). (2017). *Global Terrorism Database*. Retrieved from <https://www.start.umd.edu/gtd>
- Nease, B. (2016). How your brain keeps you believing crap that isn't true. Retrieved from <https://www.fastcompany.com/3063319/how-your-brain-keeps-you-believing-crap-that-isnt-true>
- Nwanegbo, C.J. & Odigbo, J., (2013). Security and national development in Nigeria: The threat of Boko Haram. *International Journal of Humanities and Social Sciences*. 3(4), pp. 285-291. Retrieved from http://www.ijhssnet.com/journals/Vol_3_No_4_Special_Issue_February_2013/29.pdf
- Omoajolomoju, O. (2016, March 26). Election violence in Nigeria: causes, pains and solutions. *The Authority*. Retrieved from <http://authorityngr.com>
- Parsons, T. (1951). *The Social System*. London: Routledge.
- Pincus, F. L., & Ehrlich, H. J. (1994). *Race and ethnic conflict: Contending views on prejudice, discrimination, and ethnviolence*. Boulder: Westview Press.
- Pinker, S. (2004). Why nature & nurture won't go away. *Daedalus*. 133(4); p.5-17. doi:10.1162/0011526042365591
- Racism, xenophobia increasing globally, experts tell third committee, amid calls for laws to combat hate speech, concerns over freedom of expression. (2016). Retrieved from <https://www.un.org/press/en/2016/gashc4182.doc.htm>
- Religious wars timeline. (n.d.). Retrieved from <https://www.timetoast.com/timelines/95640>
- Smith, N.K; Cacioppo, J. T; Larsen, J.T & Chartrand, T.L (2003). May I have your attention, please: electrocortical responses to positive and negative stimuli. *Neuropsychologia*. 2003; 41 (2). 171-83.
- Thomas, W. & Znaniecki, F. (1918). *The Polish peasant in Europe and America (Vols. I &2)*. Boston: Badger.