

**THE HENEMEUTICS OF 'GIVING': TOWARDS PEACEFUL HUMAN AND ENVIRONMENTAL RELATION IN THE WORLD**

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**ABSTRACT**

Man by nature is a rational being and the compatibility of his desire with the open endedness of the universe is a problematic phenomenon which considers at ones the community or social structure of man as a being borne into a community from which he derives, is personality, purpose, meaning, dignity and value. Thus peaceful coexistence and sustenance is man's direct responsibility. Within the confined of such aforementioned analysis, it is crystal clear that giving in all dimensions has deep psychological implications for determining man relations with others and his environment and to examine this unique disposition is the onus of this research. In this process a number of questions arise; What is the quality of our relation with our fellow men and the world around us and how conscious are we of this heavy responsibility? With the critical analysis method, the researcher examines giving and its psycho-social implication for peaceful human and environmental relation and concludes that being conscious of our actions to others and the environment is an imperative.

**KEYWORDS:** Henemeuticss, Giving, peaceful, environmental, World, Relation

**INTRODUCTION**

Giving is a gift every man does not have. However as a gift, it is disposed to possession; it is open to becoming a part, or nature of any man. Giving is the psycho-social determinant of what eventually becomes of human relation. Human relation is the sum total of the involvement and interrelating process of a community. Sociologically, a community is the product of a group of individuals clinging, sharing or interrelating over a period of time. Philosophically, a community is the quit-essence of being in fact the sense of belongingness hence according to John Mbiti<sup>1</sup> (1969), we can well echo, 'I am because we are' that is I belong therefore I exist. Psychologically, a community is the structure of mental and bodily function of individuals; it is personality defined.

Functionally considered, a community is the action of certain group of individuals to come together, freely decided, through or out of continuous or constant transvaluation and identification of self. This obviously become the foundation for a consensus of modes of operation within the community thus erecting structures to protect lives and property, define personality and deeply answers the question 'who are you?' Hegemonically, this coming together results into forming a social structure, historical origin, values/morals, religious periscope, economic mechanism, philosophical dialectics

and political structure like the Leviathan or the sovereignty of Thomas Hobbes and Jean Jack Rousseau<sup>2</sup> (1991).

Existentially, giving and human relations are philosophical realities that engender the determination of a balance human relation in a community or in fact the universe. Consequently therefore, the amount of self given, determines the amount or form of human relation realized that is; either chaotic or peaceful human relation.

**METHODS**

We shall adopt the critical analysis and hermeneutics method. This is a research method employed for the analysis of data, materials, results etc. with the critical analysis method, research materials are critically analyzed or broken down to identify their constituent parts; it also makes easy conceptual comprehension as the researcher who uses the method engages in a systematic intellectual process to succinctly crystallize a concept. Critical analysis method will aid a lime light understanding of the quint essence of this research and show its implication and relevance to human existence. However, the hermeneutics will aid an interpretation of the concepts.

**The Psychological Implication of Giving: A Step Towards Peaceful Human Relation in the World**

Psychologically, when Sigmund Freud (1987) described man a bunch of neurosis<sup>3</sup>, he may as well be informing an interpretation of the voluntariness and involuntariness of human actions. Thus whether actions are directed consciously or unconsciously at the world, it is in fact giving or relating. Giving in dynamics of human relational process therefore, is both physical and spiritual while it is as well metaphysical. Physically, giving in human relation is the observable acts of the society or her individuals.

Making allusion to E. A. Rush and Anyanwu (1981) as well as Placid Tempels (1959) when they noted that there are different forces in the world and each reduce or increase<sup>4</sup>, mal or make the other, it is logically inferable that whatever we emit consciously or unconsciously, affects the others in the world negatively or positively. By the 'other' here, we mean an ontological categorization that goes beyond humans, to plants, animals, and the environment; in fact the universe and everything in it in wholistic terms. Hence spiritually considered, giving is the unseen realities of desires, wishes, thought, aspirations, disposition, will or prayers; the totality of mental activities of the human mind or in fact the mind of the cosmos beaming to its contingents.

As a metaphysical phenomenon, giving is the transcendental fulcrum of our existence. In this dimension, to exist is to give and to give is to relate thus what is given in human relation is a question, whose answer should lie in or must be directed at the general good. 'Giving' will be giving therefore if and only if it is 'towards the good of the whole'. Many reasons perhaps account for why the stoics and Christians moralist like St Augustine, Plato and Socrates, averred that it will be a greater show of freedom should those feelings be suppressed or re-directed towards the activities that strengthens the "whole"<sup>5</sup> (V. E. Obinyan, *'Man As A 'Being-With' In Esan Ontology'* Nnamdi Azikiwe University Awka, Ph.D Dissertation). As a psychological determinant of human relation that is aimed at peaceful relations in the world, giving to a large extent structures the faculties of a nation, state, organization, globalization and the universe as it implies functionalism or ethics oriented actions with a load of responsibility.

From a purely ontological dimension, giving in human relation transcends the activity of man with man to that of man with other anthropoids or seen and unseen realities. In the ontological pyramid of being as I noted elsewhere, relational process is an express description of a good relation made possible by the act of giving. From a diagrammatic illustration<sup>6</sup> (V. E. Obinyan, *Ibid*), we can understand that God is the Supreme Being, who is the first and at the top in the hierarchical placement of beings controlling the whole universe but under Him are what we can call ministers to whom he delegates power to control the world and perform some worldly functions on his behalf. Hence, next to Him is the realm of Divinities, then comes the realm of the Ancestors and follows the realm of Man, then finally the realm of things; animate and inanimate.

With God at the top, and other beings after, a fundamental relational process is felt at once. There is a constant exchange of value and an ever willing desire to give up something for the sake of the other. Toward peaceful human relation in the world, therefore, a morality or justice consciousness; of respect and consideration of the other before any action is taken is thus implied. Such consciousness is the fundamental ingredient of a stable or balance human relation in the community of beings<sup>7</sup>. From this ontological perspective, giving and human relation is an obligation of man as well as all life forms; plant, animal, animate or inanimate in fact the human natural environment.

### **Rethinking Giving and Human Relation as Deep Implication for a constantly Changing World.**

Who would think that the sun does not wish to shine for eternity but allowing the dynamics of giving, it encourages a relation that permeates a peaceful co-existence between her and the components at her realm. Just as the moon, the stars, the cloud, the planets and particularly man and his environment.

The environment is the sum total of human endeavors; the political, the social, the religious, the economical. These

environmental categories avers man the opportunity to 'know thyself' in a constantly relating world of both physical and spiritual realities. Giving exalts the human relation of a political society, hence for political consistency and commitment process that will bring to bear peace and development of the general, alote must be given by both the governed and the governor, the ruled and the rulers. Although Samuel Huntington (2012) has streamlined political theories to the background of an evolutionary<sup>8</sup> process, however, for the experience of a truly balance family, transcendent society, peaceful world and transparent democratic Nigeria, alote must be given to achieve the greater good of human relation. This constructs also structures the giving and human relations in the economic/social instrumentalities. Giving like a submarine is the psychological oil of the human relational engine of a political, social, economical machine.

Religiously, giving is the very essence of our being. By the virtue of creation, or our creative process as recorded in the biblical creation analogy, giving as a substance of human nature and as an ingredient for human relation cannot be over emphasized. By the verbalization of 'let there be'<sup>9</sup>, something was of taking and from nothing to make a thing and the act taking and eventual making is a giving made possible by a relational of sacrifice. By this chemistry of 'giving relation' between God and his creatures. Man who became the birth of such love-dynamics or sacrificial relation was caused to give all he has in exchange for a peaceful human relation. Thus the act of not giving disallows human relations and results in aggrandizement and eventual infulfillment, bitterness, aggressiveness, extremism, war, economic meltdown, religious proliferation and gangsterism<sup>10</sup>, social and moral decadence and ecological quagmires. It also results in hollow religiosity, or religious gangstarism, bokoharimism, militancy and political insanity. Our world is further distant and dangerously affected by an ever increasing rate of ecological disasters ranging from typhoon, tsunamis, earthquake, volcanic eruptions, pollution, depletion, and many others as well as flood. Man has been 'race guided' by scientific advancement and hyper-conscious materialism; he has taken so much from the environment and given less or in fact given the worse thus affecting the psycho-social-spiritual balance or relation between man, plants, animals, and inanimate existents. This has taken billions of lives and properties, rendering many homeless, sick and with other harsh health or physical challenges or conditions.

That we already have an idea of these challenges in recent time is an epistemological presupposition, however, the case in Nigeria, especially in Anambra, Edo, Kogi, Delta state and other parts of the world<sup>11</sup> are our closest examples. Our emphasis therefore is that we must give much of what we hold so dear so as to restore our lost spiritual equilibrium that will metamorphose good human relation and peaceful co-existence.

## CONCLUSION

That we cannot give what we don't have is a truism. But having asserted that our existence is made possible by a 'giving in relation', the fact that we are givers by nature is indisputable. The question is; what do we give? Do we give what is necessary, good, and guided? Do we give the truth? Do we give ourselves? How much of good human relation do we promote? How much of nationhood consciousness do we give? How much of peace have we related or promoted? We are ambassadors of a world that is made possible by acts of giving in good human relation.

A total giving of self in sacrifice for peace, freedom and progress is the imperative for humanities continuity. Towards peaceful human relation, therefore we must stand for, preach, live and fight to give to all; the displaced by flood, war and diseases, the poor, the disoriented, the scared, the weak, the unsecured, the downcast, the betrayed, the rejected and the environment, the self.

Our analysis depicts humanitarian ethics and this spawns social morality, the morality of the common good, and the morality of duty, the morality of responsibility that is so comprehensive as to bring within its compass what are referred to as moral ideals (such as love, virtue, compassion), which are considered supererogatory in every society and capable of founding a humancentric globalization. However, basic to this analysis of giving towards peaceful human relations is the morality of character or integrity that gushes from the backdrop of our human essences.

By the very nature of our being, we are change agents of the world. Therefore, for the success of the moral life of the individuals and the community which is a function of the quality of personal lives as shown above, we must embrace and popularize the spirit and philosophy of integration. The success of this advocacy lies in the conception that there are certain basic moral norms and ideals to which the conduct of the individual human being, if he is a person, ought to conform. Recognizing all men as brothers by reason of our common humanity as emphasized above, is indeed a lofty moral ideal that must be cherished and made a vital or robust feature of the ethics of our world. It is a barricade against developing narrow-minded attitudes toward peoples of different cultures or skin, colours and tongue, who are bonafide members of the universal human family or human race.

We must finally bear in as we listen to the echoes of our souls that there is no force on earth that can escape to that which is the force of the earth; the force of 'being'. The movement which carries us along is by nature a collective experience which tends to make us completely and equally human. *Ipsa, Facto*, as vital forces-'*Etin*' of the universal form-'*Usuagbon*'<sup>12</sup>, we are called to obey to this inner drive of our being and the universe, which seeks to make us one and if we become aware of this profound ordering of things, we will be able to allow to human person to pass beyond the enforced phase, where it now is; as in this theoretical frame work, to the free phase: that in which men, having learnt in consequence to love the pre-ordained forces that unite them and others in the world, a natural union of affinity and sympathy founded on a universal ethics will supersedes the

forces of compulsion because in and from our very soul is the cry, the hunger, the thirst, the search, the fight for a change; that restoration, that healing, that force, vulcanized by this study.

Above all, we must give a little smile, a little home, a little time, a little hope, a little money, a little wave, a little confidence, a little perseverance, a little life, a little of all the good in us to get the greatest good of human relation. We never can tell who might get hurt finally. You are lifting me today, you never can tell if your lifting me is exactly what you need to be lifted. If you save me and you save you, we have saved the world. Save me, save you, save all.

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