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PSYCHOLOGICAL ORIENTATION, REORIENTATION, AND INNOVATION AS CATALYSTS FOR BUILDING AN EQUITABLE, HABITABLE, AND PROGRESSIVE SOCIETY

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Abstract

Societies do not become equitable, habitable, and progressive through infrastructure, laws, institutions, technology, or economic resources alone. Their quality also depends on the beliefs, values, identities, expectations, relationships, and behavioural patterns through which people interpret and participate in social life. This conceptual article examines psychological orientation, reorientation, and innovation as interconnected processes in sustainable societal transformation and proposes the Orientation–Reorientation–Innovation Psychological Model (ORIPM). Drawing on Social Cognitive Theory, Social Identity Theory, Lewinian change perspectives, self-efficacy and human agency, positive psychology, social-norm research, and innovation scholarship, the article integrates foundational theory with contemporary African and Nigerian evidence. Psychological orientation is conceptualized as the continuing formation of beliefs, values, identities, expectations, attitudes, and behavioural dispositions through socialization, modelling, reinforcement, group membership, institutional experience, and digital environments. Psychological reorientation refers to the critical examination, unlearning, reconstruction, and relearning of orientations that sustain prejudice, corruption, intolerance, injustice, division, or resistance to constructive change. Psychological innovation describes the agency, creativity, cognitive flexibility, self-efficacy, and problem-solving capacity through which reconstructed orientations are translated into better social practices and institutional alternatives. ORIPM links orientation, critical evaluation, reorientation, agency, innovation, reinforcement, institutionalization, societal transformation, and intergenerational transmission in a cyclical pathway. The article argues that enduring societal progress requires alignment among psychological change, leadership modelling, social norms, institutional incentives, accountability systems, and opportunities for constructive participation. It concludes that societies become more equitable, habitable, and progressive when people learn constructive values, critically revise harmful orientations, and possess the agency and creativity to institutionalize better alternatives across successive generations.

Keywords: equitable society, habitability, ORIPM, psychological innovation, psychological orientation, psychological reorientation, societal transformation.

INTRODUCTION

Every society teaches. Some lessons are deliberately communicated. Parents teach children, schools educate learners, governments enact laws, communities establish norms, and religious, cultural, and traditional institutions communicate values. Other lessons are transmitted indirectly but may be equally influential. People observe who succeeds and who fails, which behaviours receive social approval, which actions attract sanctions, which practices are quietly tolerated, and which forms of conduct appear to provide easier access to power, wealth, recognition, or social advancement.

Citizens also observe whether leaders practise the values they demand from others. They learn whether honesty is genuinely rewarded, whether corruption attracts meaningful consequences, whether competence matters, whether people who are different are treated with dignity, whether public institutions apply rules fairly, and whether aggression, manipulation, favouritism, integrity, creativity, or accountability receives greater social reinforcement.

Society therefore teaches through both formal instruction and lived experience.

Bandura's (1977, 1986) work on observational learning and Social Cognitive Theory provides an important foundation for understanding this process. Human beings learn not only from direct instruction but also by observing models, interpreting the consequences of behaviour, and interacting with environments that repeatedly communicate what is normal, legitimate, rewarding, admirable, or unacceptable.

Emeh (2026a) applied this principle to leadership, arguing that leaders influence citizens not only through policies, speeches, and administrative decisions but also through the behavioural examples they provide. Their conduct may become part of the psychological environment from which citizens develop expectations about responsibility, accountability, integrity, justice, and public service.

The present article extends that argument beyond formal leadership by conceptualizing society as a broader psychological orientation ecosystem comprising families, schools, peer groups, communities, religious and traditional institutions, governments, political systems, workplaces, civic organizations, media, entertainment, and digital environments.

Within this ecosystem, individuals continuously acquire beliefs about themselves, other people, authority, justice, success, citizenship, identity, morality, relationships, and social responsibility.

This raises an important question:

What happens when what people have learned no longer supports the kind of society they desire to build?

A society may publicly condemn corruption while individuals perceived to have benefited from corruption continue to enjoy considerable prestige. It may proclaim national unity while influential actors mobilize political support through ethnic, religious, regional, or partisan divisions. Schools may encourage creativity while educational or organizational systems punish questioning. Governments may affirm equality before the law while citizens perceive selective accountability. Public campaigns may condemn violence while aggressive behaviour continues to produce political, social, or digital visibility.

Such contradictions demonstrate that societal development cannot be understood solely through infrastructure, legislation, technology, institutional structures, or economic indicators.

At the same time, complex social problems must not be reduced to psychology. Poverty, inequality, unemployment, insecurity, discrimination, corruption, political exclusion, institutional weakness, and underdevelopment also possess economic, political, legal, historical, cultural, and structural causes.

The central argument of this article is therefore deliberately integrative:

Sustainable societal transformation depends on interactions among psychological orientations, behaviour, relationships, institutions, culture, technology, incentives, and structural conditions.

Within this broader interaction, three psychological processes are especially important: **orientation, reorientation, and innovation.**

Psychological orientation asks: *What have people learned to believe, value, expect, and practise?*

Psychological reorientation asks: *What beliefs, attitudes, identities, norms, expectations, or behaviours should be critically examined, modified, unlearned, or relearned?*

Psychological innovation asks: *What better alternatives can individuals, communities, organizations, and institutions create?*

These questions provide the conceptual foundation for the proposed **Orientation–Reorientation–Innovation Psychological Model (ORIPM).**

PURPOSE AND SCHOLARLY CONTRIBUTION OF THE ARTICLE

This article has four interrelated purposes.

First, it examines how individuals and groups acquire beliefs, values, identities, attitudes, expectations, and behavioural patterns through socialization, modelling, reinforcement, group membership, institutional experience, and digital interaction.

Second, it conceptualizes psychological reorientation as more than public enlightenment or information dissemination. Reorientation involves awareness, critical reflection, questioning, selective unlearning, reconstruction, relearning, behavioural practice, and reinforcement.

Third, the article develops the concept of psychological innovation as the capacity through which reconstructed thinking is translated into constructive alternatives through agency, self-efficacy, creativity, cognitive flexibility, adaptability, and problem-solving.

Fourth, these processes are integrated within the Orientation–Reorientation–Innovation Psychological Model as a recursive pathway linking psychological formation to institutional and societal transformation and, ultimately, to renewed intergenerational orientation.

The framework develops themes from the author's recent published scholarship. Emeh (2026a) examined leadership modelling and national transformation. Emeh (2026b) considered personal values, social values, self-efficacy, self-esteem, social integration, and societal habitability. Emeh (2026c) examined collective pressure, conformity, justice, and injustice. Emeh and Onyemaechi (2026)

examined psychological well-being, ethical leadership, institutional accountability, emerging technologies, and national development.

The present article brings these concerns into a broader conceptual architecture.

The distinctive contribution of ORIPM does not lie in claiming that observational learning, identity, self-efficacy, social norms, behavioural change, creativity, innovation, or institutionalization are individually new psychological constructs.

Rather, its proposed originality is integrative and architectural.

ORIPM seeks to organize established psychological and behavioural mechanisms into a recursive pathway explaining how socially acquired orientations may be:

formed → critically evaluated → reconstructed → supported by agency → translated into innovation → reinforced → institutionalized → transformed into societal outcomes → transmitted as renewed orientation.

Accordingly, the central scholarly question guiding the article is:

How can socially acquired orientations be critically reconstructed and translated into innovative behaviours and institutional practices that contribute to a more equitable, habitable, and progressive society?

Method of Conceptual Synthesis

This article adopts an **integrative conceptual-review approach** rather than an empirical research design. Its purpose is conceptual synthesis and theory development.

The analysis draws principally on Social Cognitive Theory and observational learning (Bandura, 1977, 1986), self-efficacy and human agency (Bandura, 1997, 2001), Social Identity Theory (Tajfel & Turner, 1979; Tajfel, 1981), self-categorization perspectives

(Turner et al., 1987), Lewinian approaches to social and behavioural change (Lewin, 1947), positive psychology (Seligman & Csikszentmihalyi, 2000), diffusion of innovations (Rogers, 2003), social-norm scholarship, and contemporary research on digital identity, cognitive flexibility, innovative behaviour, social cohesion, and community-level behavioural change.

Classical theoretical works were retained where they provide foundational constructs. These were considered alongside contemporary international, African, and Nigerian scholarship (Avci et al., 2025; Bibian & Ma'rof, 2024; Igras et al., 2025; Kirsten & Bonga-Bonga, 2025; Leite et al., 2025; Namono et al., 2024; Pérez-Torres, 2024; Shaw et al., 2023; Yu et al., 2025).

The article also draws on the author's recent publications where directly relevant to the conceptual development of ORIPM (Emeh, 2026a, 2026b, 2026c; Emeh & Onyemaechi, 2026).

The review does not claim exhaustive coverage of all available literature. Rather, it synthesizes theoretically relevant ideas into a coherent explanatory framework whose proposed relationships can subsequently be subjected to empirical testing.

PSYCHOLOGICAL ORIENTATION: What Society Teaches People to Believe and Expect

Psychological orientation may be understood as the continuing formation of beliefs, values, identities, attitudes, expectations, perceptions, emotional dispositions, and behavioural tendencies

through which individuals interpret themselves, other people, institutions, and society.

In simpler terms, psychological orientation concerns what people have learned to believe, value, expect, and practise.

Orientation begins early in life but continues throughout the lifespan. Families provide some of the earliest experiences of authority, affection, fairness, discipline, empathy, cooperation, conflict, responsibility, and trust.

Schools influence attitudes toward knowledge, achievement, citizenship, social difference, creativity, competition, cooperation, and authority.

Religious and traditional institutions may influence moral reasoning, social responsibility, collective identity, belonging, meaning, and community participation.

Political and governmental institutions teach citizens something about justice, leadership, citizenship, accountability, equality, and the use of power.

Peer groups shape belonging, aspiration, conformity, identity, and social comparison.

Workplaces communicate expectations concerning competence, cooperation, authority, ethics, advancement, and organizational loyalty.

Digital environments increasingly influence lifestyles, political attitudes, social comparison, interpersonal behaviour, group identities, aspirations, and definitions of success.

Psychological orientation is therefore not merely what people are explicitly told. It includes what they repeatedly observe, experience, interpret, and learn to expect.

SOCIAL MODELLING AND THE ORIENTATION ENVIRONMENT

Bandura (1977, 1986) demonstrated that individuals can acquire behaviour through observation.

Children observe parents. Students observe teachers. Employees observe supervisors. Citizens observe political leaders. Congregants observe religious leaders. Young people increasingly observe entertainers, activists, athletes, celebrities, entrepreneurs, content creators, and social-media influencers.

Collectively, these actors constitute an important part of society's social modelling environment.

Emeh (2026a) emphasized the implications of behavioural modelling for leadership, arguing that citizens can acquire expectations about responsibility, integrity, accountability, and public conduct through what leaders repeatedly demonstrate.

A broader implication follows:

Society teaches not only through what it formally declares but also through what it repeatedly models, rewards, tolerates, celebrates, and sanctions.

This helps explain why some public enlightenment campaigns produce limited behavioural effects.

A society cannot sustainably promote integrity while unethical behaviour produces greater visible rewards. It cannot credibly promote tolerance while hostility produces political advantage. It

cannot convincingly encourage creativity where independent thinking is consistently punished.

The effectiveness of psychological orientation therefore depends partly on the degree of consistency between declared social values and lived experience.

VALUES AND CONSTRUCTIVE ORIENTATION

Values provide standards through which individuals evaluate behaviour, make choices, relate to other people, and determine what they regard as desirable, acceptable, or unacceptable.

Emeh (2026b) argued that personal values, social values, self-efficacy, and self-esteem represent important psychological resources for social integration and the creation of healthy and habitable societies.

A society that repeatedly models dignity, responsibility, fairness, empathy, honesty, tolerance, reciprocity, and accountability provides different psychological lessons from a society in which aggression, prejudice, exploitation, dishonesty, manipulation, or favouritism consistently generate social rewards.

Values, however, do not operate in isolation. They can be strengthened, contradicted, weakened, distorted, or reconstructed by experience.

ORIPM therefore asks:

How are values formed?

What happens when institutions contradict the values they publicly proclaim?

How can dysfunctional orientations be reconstructed?

How can reconstructed values become enduring social practices?

SOCIAL IDENTITY AND ORIENTATION ORIENTATION THROUGH BELONGING

Individuals do not develop identities in isolation.

Social Identity Theory proposes that individuals derive part of their self-concept from membership in social groups and from the meanings attached to those memberships (Tajfel & Turner, 1979; Tajfel, 1981).

Ethnicity, nationality, religion, language, profession, political affiliation, community, region, gender, and other social categories may provide belonging, solidarity, meaning, cultural continuity, and mutual support.

These identities are not inherently problematic.

Difficulties emerge when positive identification with one's own group becomes psychologically dependent upon hostility, exclusion, prejudice, discrimination, or devaluation of another group.

Emeh (2026c) similarly argued that collective pressure can support justice or injustice depending on the loyalties, expectations, conformity pressures, and norms operating within a group.

This produces an important ORIPM principle:

A socially shared orientation is not automatically a healthy orientation.

Groups may teach responsibility, courage, solidarity, fairness, and peaceful coexistence. They may also normalize prejudice, hostility, injustice, intolerance, or blind conformity.

The goal of psychological reorientation should therefore not be to destroy meaningful identities.

Rather, individuals should be capable of valuing their own identities without denying the dignity, rights, legitimacy, or humanity of people who belong to other groups.

The psychological difficulty is therefore not simply that differences exist.

It concerns what individuals and groups have learned to believe those differences mean.

DIGITAL ENVIRONMENTS AS CONTEMPORARY ORIENTATION SPACES

Digital environments have become increasingly important spaces of psychological orientation.

Social-media platforms expose individuals to lifestyles, role models, social comparisons, political narratives, social identities, behavioural expectations, cultural representations, misinformation, and definitions of success.

Pérez-Torres (2024) identifies self-presentation, social comparison, role modelling, and online audiences as important aspects of identity development within digital environments.

Avci et al. (2025) similarly found relationships between different patterns of social-media engagement and adolescent identity-development processes.

Nigerian evidence also suggests relationships among social-media use, social support, peer influence, social identity, and self-concept among young people (Bibian & Ma'rof, 2024).

Digital spaces should consequently be recognized as part of the contemporary **psychological orientation ecosystem**.

This means that national or community reorientation cannot rely exclusively on traditional media, schools, religious organizations, or occasional public campaigns while substantial social learning takes place online.

PSYCHOLOGICAL REORIENTATION: What Must Change?

Psychological reorientation becomes necessary when established beliefs, values, attitudes, identities, expectations, social norms, or behavioural patterns begin to undermine individual or collective well-being.

Within ORIPM, **psychological reorientation** refers to the deliberate process through which individuals or groups critically examine, question, modify, unlearn, reconstruct, and relearn maladaptive orientations.

In simple terms:

Reorientation asks what should be questioned, changed, unlearned, or relearned.

This is more complex than awareness creation.

Individuals may know that corruption is harmful and still participate in corrupt practices.

They may verbally support national unity while retaining hostile stereotypes concerning members of other groups.

They may understand environmental responsibility while continuing destructive habits.

They may condemn injustice while defending injustice when members of their own group benefit from it.

Thus:

Knowing differently does not necessarily mean living differently.

Within ORIPM, psychological reorientation may therefore involve:

Awareness → Critical Reflection → Questioning → Selective Unlearning → Reconstruction → Relearning → Practice → Reinforcement

Lewin's (1947) analysis of social change helps explain why information alone may be insufficient.

Behaviour is supported by social environments, group forces, incentives, relationships, institutional expectations, and established routines.

Changing knowledge without addressing some of these sustaining conditions may produce only temporary behavioural change.

UNLEARNING AND RELEARNING

A progressive society requires not only the capacity to learn but also the capacity to critically unlearn.

Unlearning does not imply indiscriminate rejection of culture, history, tradition, or inherited social knowledge.

Many inherited practices provide identity, moral guidance, meaning, community stability, accumulated wisdom, and social solidarity.

Reorientation instead requires critical discernment.

Individuals and communities need the capacity to ask whether particular inherited beliefs or practices continue to promote dignity, justice, peaceful coexistence, human flourishing, and collective well-being.

Thus:

Societal progress requires the wisdom to preserve what remains constructive, the courage to question what has become harmful, the willingness to unlearn what undermines collective well-being, and the openness to learn better alternatives.

AFRICAN AND NIGERIAN EVIDENCE FOR REORIENTATION

Contemporary African research supports the proposition that sustained behavioural reorientation requires more than information transmission.

Igras et al. (2025) identified processes including dialogue, experiential learning, role modelling, safe spaces, community meetings, deliberate diffusion, and engagement with change agents as important mechanisms through which community-level norm-shifting interventions may influence behaviour.

Leite et al. (2025) similarly identified community dialogues, educational interventions, life-skills programmes, parenting approaches, media and digital interventions, and engagement with

community and religious actors among strategies used to influence social norms and behavioural outcomes in sub-Saharan Africa.

In Nigeria, Shaw et al. (2023) demonstrated that faith-community settings can participate in changing attitudes and social norms when interventions are deliberately structured.

These findings reinforce a central ORIPM proposition:

Reorientation becomes more sustainable when changed understanding is supported by changed social experience.

The same institutions that participate in psychological orientation—families, schools, communities, peer groups, religious institutions, leadership structures, media, and digital networks—can therefore also become agents of constructive reorientation.

PERSONAL AND ENVIRONMENTAL REORIENTATION

ORIPM distinguishes between personal reorientation and environmental reorientation.

Personal reorientation refers to changes in beliefs, values, attitudes, identities, interpretations, expectations, motivation, and behaviour.

Environmental reorientation refers to changes in social norms, incentives, role models, sanctions, policies, institutional practices, organizational cultures, and opportunities.

The distinction is important.

A person may value integrity while operating within an institution where corruption is rewarded.

A young person may value peace while belonging to a peer environment that glorifies aggression.

A leader may personally value accountability while operating within a political culture where admitting mistakes is interpreted as weakness.

Accordingly:

When people change while environments continue to reward old behaviour, change remains fragile. When institutions change while people's orientations remain unchanged, old behaviour may reappear in new forms.

Sustainable transformation therefore requires meaningful interaction between **personal and environmental reorientation**.

PSYCHOLOGICAL INNOVATION : What Better Alternative Can Be Created?

Reorientation identifies what needs to change.

Innovation addresses the next question:

What better alternative can be created?

This distinction separates **correction from creation**.

A society may condemn youth violence without developing meaningful channels for youth participation.

It may oppose corruption without redesigning procedures that encourage unofficial payments.

It may condemn discrimination without creating genuinely inclusive practices.

It may oppose unemployment while failing to cultivate entrepreneurship, productive skills, innovation, or opportunities for meaningful participation.

Within ORIPM, **psychological innovation** refers to the capacity to translate reconstructed orientations into constructive alternatives through creativity, agency, cognitive flexibility, self-efficacy, adaptability, experimentation, and problem-solving.

Innovation in this sense is not limited to technology.

A better conflict-resolution process is innovation.

A transparent accountability mechanism is innovation.

An inclusive educational practice is innovation.

A community-based solution to an environmental problem is innovation.

A more accessible public-service system may also constitute innovation.

Psychological innovation therefore connects:

Changed Thinking → Constructive Problem-Solving → Better Alternatives → Improved Social Practice

SELF-EFFICACY, AGENCY, AND INNOVATION

Agency provides an important bridge between recognizing the need for change and creating alternatives.

Bandura (1997, 2001) argued that self-efficacy influences motivation, effort, persistence, and willingness to act in difficult situations.

People may understand a social problem and even desire change while believing that their actions will achieve nothing.

Repeated experiences of corruption, insecurity, unemployment, inequality, institutional failure, or unsuccessful reforms may contribute to resignation.

Individuals may conclude:

“Nothing will change.”

“My effort will make no difference.”

Such beliefs can weaken participation, creativity, and innovation.

Research on innovative behaviour similarly highlights the relevance of psychological capital, self-efficacy, creative self-efficacy, mastery orientation, and cognitive flexibility (Kumar et al., 2022; Namono et al., 2024; Yu et al., 2025).

ORIPM therefore places agency between reorientation and innovation.

In simple terms:

Awareness without agency may produce frustration.

Reorientation with agency can produce participation.

Reorientation combined with agency and creativity can produce innovation.

EQUITY, HABITABILITY, AND PROGRESS

The societal outcomes proposed within ORIPM are broadly conceptualized as equity, habitability, and progressiveness.

Equity

An equitable society requires fair institutions, laws, policies, and procedures.

However, it also requires individuals capable of interpreting and implementing fairness without prejudice, favouritism, manipulation, or selective loyalty.

Emeh (2026c) argued that collective influence can support justice but can also distort justice when partisan or group identities override impartial principles.

Equity therefore depends upon interaction between institutional arrangements and psychological orientations toward dignity, fairness, tolerance, impartiality, responsibility, and accountability.

Habitability

Societal habitability extends beyond physical infrastructure.

Emeh (2026b) associated psychological resources with social integration and the creation of healthy and habitable societies.

A society may possess roads, electricity, sophisticated buildings, advanced technology, and abundant natural resources while remaining psychologically difficult to inhabit because of fear, exclusion, hostility, distrust, discrimination, insecurity, or persistent injustice.

A psychologically habitable society should therefore provide reasonable conditions for:

- dignity;
- safety;
- belonging;
- trust;
- participation;
- positive relationships;
- opportunity;
- hope; and
- psychological well-being.

Kirsten and Bonga-Bonga (2025) provide contemporary African evidence connecting social cohesion, institutional quality, and subjective well-being.

Progressiveness

A progressive society is capable of learning from its experience rather than indefinitely reproducing inherited patterns.

It continually asks:

What is working?

What is failing?

What should be preserved?

What should be modified?

What must be unlearned?

What better alternatives can be created?

Progressiveness may therefore be represented as:

Learning → Reflection → Reorientation → Relearning → Innovation → Institutional Adaptation → Progress

THE INTEGRATIVE THEORETICAL GAP

Existing theories provide powerful explanations of particular mechanisms involved in human learning, behavioural change, identity, agency, social influence, and innovation.

Bandura's (1977, 1986, 1997, 2001) Social Cognitive Theory explains observational learning, reciprocal person-environment influences, self-efficacy, and human agency.

Tajfel and Turner's (1979) Social Identity Theory explains how group membership contributes to self-definition and intergroup behaviour.

Lewin (1947) emphasizes the interaction between individuals and the psychological and social forces operating within their environments.

Social-norm scholarship explains how behaviour can be influenced by perceptions of what significant others do, approve, or expect.

Rogers' (2003) Diffusion of Innovations framework explains how new ideas and practices spread through social systems.

Positive psychology contributes insights concerning psychological strengths, positive functioning, and human flourishing (Seligman & Csikszentmihalyi, 2000).

These theoretical traditions are complementary rather than mutually exclusive.

Nevertheless, each tends to illuminate particular components of societal transformation.

They do not individually provide an explicit recursive framework showing how socially acquired orientations are critically evaluated, reconstructed, translated through psychological agency into innovative alternatives, reinforced by social environments, institutionalized, and subsequently transmitted as part of the orientation environment of another generation.

The author's previous publications have similarly examined important components of this larger problem: leadership modelling and national transformation (Emeh, 2026a); values, self-efficacy, self-esteem, social integration, and habitability (Emeh, 2026b); conformity, collective pressure, and justice (Emeh, 2026c); and psychological well-being, ethical leadership, technology, institutional accountability, and national development (Emeh & Onyemaechi, 2026).

The theoretical gap addressed by this article is therefore integrative rather than elemental.

ORIPM does not claim to introduce social learning, social identity, self-efficacy, social norms, behavioural reinforcement, creativity, or innovation as previously unknown constructs.

Rather, its proposed contribution lies in their specific theoretical integration and recursive organization into a pathway connecting psychological formation, critical evaluation, reconstruction, agency, innovation, institutionalization, societal outcomes, and renewed intergenerational orientation.

The model therefore addresses the following connected questions:

How are social orientations formed?

How are dysfunctional orientations recognized?

How are they critically evaluated and reconstructed?

How do individuals and groups develop confidence that constructive alternatives are possible?

How does reconstructed thinking become innovative action?

How are constructive innovations reinforced and institutionalized?

How do institutionalized practices subsequently become part of the orientation environment through which another generation learns?

ORIPM is proposed as a conceptual response to this complete developmental sequence.

THE ORIENTATION –REORIENTATION –INNOVATION PSYCHOLOGICAL MODEL

The **Orientation–Reorientation–Innovation Psychological Model (ORIPM)** conceptualizes societal transformation as a recursive interaction among psychological learning, critical reflection, behavioural reconstruction, agency, creativity, reinforcement, institutions, and intergenerational socialization.

The model comprises nine interconnected stages.

1. Orientation — Formation

Individuals acquire beliefs, values, identities, attitudes, expectations, emotional dispositions, and behavioural tendencies through socialization, modelling, reinforcement, group membership, institutional experience, and digital interaction.

2. Critical Evaluation — Recognition

Individuals, groups, communities, or institutions

recognize discrepancies between existing orientations and desired social outcomes.

Harmful assumptions, norms, behaviours, contradictions, and consequences are critically examined.

Critical evaluation therefore provides the bridge between inherited orientation and deliberate reorientation.

3. Reorientation — Reconstruction

Maladaptive orientations are questioned, selectively unlearned, modified, reconstructed, and replaced with more constructive beliefs, values, expectations, attitudes, and behavioural possibilities.

4. Agency — Mobilization

Individuals and groups develop self-efficacy, motivation, confidence, perceived control, and realistic opportunities to act constructively.

Agency is important because recognizing what should change does not automatically produce confidence that change is achievable.

5. Innovation — Creation

Reconstructed orientations and psychological agency generate new ideas, behaviours, processes, technologies, community solutions, organizational practices, and institutional alternatives.

6. Reinforcement — Stabilization

Constructive behaviour is strengthened through modelling, recognition, incentives, predictable sanctions, repetition, social approval, and institutional support.

7. Institutionalization — Embedding

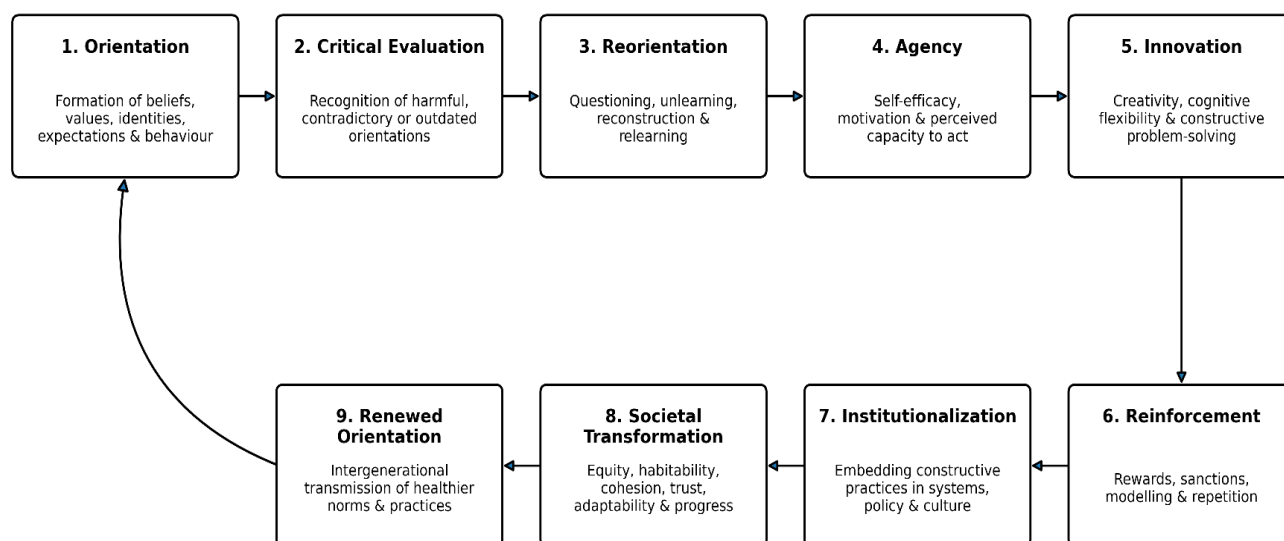
Successful practices become embedded within families, schools, communities, organizations, leadership systems, media

environments, public institutions, laws, policies, and administrative procedures.

Accumulated constructive changes contribute to greater equity, inclusion, accountability, trust, cohesion, habitability, adaptability, participation, innovation, and progress.

8. Societal Transformation — Outcomes

Figure 1. Orientation-Reorientation-Innovation Psychological Model (ORIPM)



Recursive logic: institutionalized constructive practices become part of the social orientation environment for subsequent generations.

9. Renewed Orientation— Intergenerational Transmission

Once constructive practices become normalized and institutionalized, they become part of the social environment through which subsequent generations observe, learn, interpret, and develop expectations.

The process therefore returns to orientation.

ORIPM is consequently **recursive rather than exclusively linear**.

The complete pathway can be represented as:

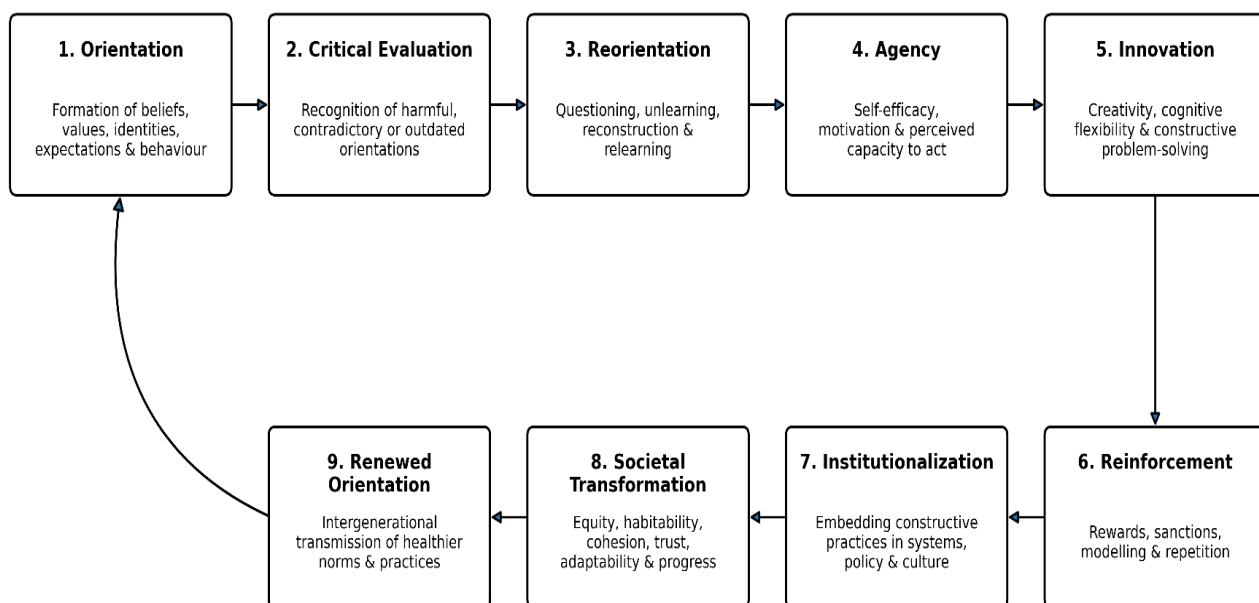
ORIENTATION → CRITICAL EVALUATION → REORIENTATION → AGENCY → INNOVATION → REINFORCEMENT → INSTITUTIONALIZATION → SOCIETAL TRANSFORMATION → RENEWED ORIENTATION

Figure 1

Figure 1

Orientation–Reorientation–Innovation Psychological Model (ORIPM)

Figure 1. Orientation-Reorientation-Innovation Psychological Model (ORIPM)



Recursive logic: institutionalized constructive practices become part of the social orientation environment for subsequent generations.

Note. ORIPM proposes a recursive process in which socially acquired orientations are critically evaluated and reconstructed; psychological agency facilitates the translation of reoriented thinking into innovation; reinforcement and institutionalization stabilize constructive alternatives; and successful societal practices subsequently become part of the social-learning environment through which future generations acquire renewed orientations. The return from renewed orientation to orientation represents the model's intergenerational and cyclical character.

Table 1

Comparison of ORIPM With Selected Theoretical Foundations

Theoretical Perspective	Principal Contribution	Key Mechanism	Relevant to ORIPM	Particular Explanatory Strength	How ORIPM Builds Upon It
Bandura: Social Learning/Social Cognitive Theory (1977, 1986, 1997, 2001)	Explains learning, observational modelling, reciprocal influences, self-efficacy, and agency	Modelling, reinforcement, self-efficacy, human agency	Explains how behaviour is learned observationally and how efficacy beliefs influence action	ORIPM incorporates modelling into orientation, self-efficacy into agency, reinforcement into behavioural stabilization, and person-environment interaction throughout the recursive pathway.	Lewin: Social Change Perspective (1947) Emphasizes behaviour within interacting psychological and environmental forces
Tajfel-Turner: Social Identity Theory (Tajfel & Turner, 1979; Tajfel, 1981)	Explains identity and behaviour through social-group membership	Social categorization, identification, group norms, intergroup comparison	Explains belonging, group loyalty, in-group/out-group processes, and collective behaviour	ORIPM treats group identity as an important source of orientation and identity-related beliefs as possible targets of critical reorientation.	Rogers:

Bandura: Social Learning/Social Cognitive Theory (1977, 1986, 1997, 2001) Explains learning, observational modelling, reciprocal influences, self-efficacy, and agency. Modelling, reinforcement, self-efficacy, human agency. Explains how behaviour is learned observationally and how efficacy beliefs influence action. ORIPM incorporates modelling into orientation, self-efficacy into agency, reinforcement into behavioural stabilization, and person-environment interaction throughout the recursive pathway.

Lewin: Social Change Perspective (1947) Emphasizes behaviour within interacting psychological and environmental forces. Environmental forces, group dynamics, change, stabilization. Explains why behaviour remains resistant when supporting social forces remain unchanged. ORIPM specifies critical evaluation, reorientation, agency, innovation, reinforcement, institutionalization, and renewed orientation within a broader change pathway.

Tajfel-Turner: Social Identity Theory (Tajfel & Turner, 1979; Tajfel, 1981) Explains identity and behaviour through social-group membership. Social categorization, identification, group norms, intergroup comparison. Explains belonging, group loyalty, in-group/out-group processes, and collective behaviour. ORIPM treats group identity as an important source of orientation and identity-related beliefs as possible targets of critical reorientation.

Rogers:

Diffusion of Innovations (2003) Explains adoption and spread of innovations through social systems. Innovation adoption, communication channels, diffusion, social systems. Explains how new ideas and practices spread once introduced. ORIPM addresses processes preceding diffusion by linking reorientation and agency to innovation and processes following adoption through reinforcement and institutionalization.

Social-Norm Perspective Explains how perceived expectations and behaviours of relevant others influence conduct. Descriptive norms, injunctive norms, reference groups, collective expectations. Explains why people may reproduce behaviour because it appears normal, approved, or widespread. ORIPM treats social norms as mechanisms operating across orientation, reorientation, reinforcement, and institutionalization.

Positive Psychology (Seligman & Csikszentmihalyi, 2000) Emphasizes strengths, positive functioning, psychological resources, and flourishing. Psychological strengths, well-being, adaptive functioning. Explains conditions associated with constructive psychological functioning. ORIPM connects psychological resources with agency, innovation, societal habitability, and constructive participation.

ORIPM — Present Article Integrates psychological formation, reconstruction, agency, innovation, reinforcement, institutions, and intergenerational learning. Orientation, critical evaluation, reorientation, agency, innovation, reinforcement, institutionalization, transformation, renewed orientation. Explains a proposed recursive pathway from socially learned orientations to institutionalized societal transformation. Its proposed contribution is the integration and sequencing of established mechanisms within a

multilevel, recursive model of psychological and societal transformation.

Note. The comparison does not suggest that ORIPM replaces the theories from which it draws. ORIPM treats their established insights as complementary theoretical foundations and proposes a broader pathway connecting psychological formation, behavioural reconstruction, innovation, institutionalization, societal outcomes, and renewed social learning.

Theoretical Distinctiveness of ORIPM

Table 1 demonstrates that ORIPM should be interpreted neither as a replacement for established psychological theories nor as a claim that its constituent concepts are individually novel.

Its proposed originality is principally architectural, integrative, and recursive.

Three features are particularly important.

First, ORIPM connects formation with transformation.

Many theories explain either how behaviour develops or how behaviour changes. ORIPM explicitly connects the processes through which people acquire orientations with the processes through which those orientations may subsequently be critically evaluated and reconstructed.

Second, ORIPM places agency and innovation between reorientation and institutional transformation.

Recognizing dysfunctional beliefs or behaviour does not automatically produce constructive alternatives. Individuals and groups also need confidence, opportunity, cognitive flexibility, creativity, and problem-solving capacity.

Third, ORIPM is recursive and intergenerational.

Institutionalization is not treated as the final endpoint. Once constructive practices become embedded within institutions and social systems, they generate new behavioural models, norms, expectations, incentives, and lived experiences.

These subsequently influence the psychological orientation of another generation.

ORIPM therefore proposes a feedback process:

Social Environment → Orientation → Critical Evaluation → Reorientation → Agency → Innovation → Reinforcement → Institutionalization → Societal Transformation → Renewed Social Environment

This cyclical dimension represents an important conceptual distinction of the model.

The Core Logic of ORIPM

The model can be expressed through five simple questions:

Orientation — What have we learned?

Critical Evaluation — Is what we have learned still constructive and defensible?

Reorientation — What must we change, reconstruct, or unlearn?

Innovation — What better alternatives can we create?

Transformation — How can constructive alternatives become lasting social practices and eventually shape what another generation learns?

Thus:

FORMATION → EVALUATION → RECONSTRUCTION → AGENCY → CREATION → INSTITUTIONALIZATION → TRANSFORMATION → RENEWED FORMATION

This constitutes the conceptual heart of ORIPM.

Illustrative Application of ORIPM to Corruption

Corruption provides a useful illustration of the model.

A conventional public campaign may simply state:

“Corruption is wrong.”

ORIPM asks deeper questions.

Orientation: What experiences, social models, institutional practices, or expectations have taught people that corruption is normal, necessary, unavoidable, or rewarding?

Critical Evaluation: What contradictions exist between publicly stated ethical principles and everyday institutional experience?

Reorientation: Which assumptions, rationalizations, habits, expectations, and norms need to be critically reconstructed?

Agency: Do citizens and public officials believe that ethical alternatives can realistically work and that responsible conduct can produce meaningful outcomes?

Innovation: What technologies, procedures, administrative reforms, accountability systems, or transparency mechanisms could make integrity easier and corruption more difficult?

Reinforcement: Is ethical conduct rewarded? Are sanctions predictable, impartial, and credible?

Institutionalization: Are constructive practices embedded within government, schools, workplaces, communities, families, and leadership structures?

Renewed Orientation: Are subsequent generations increasingly encountering integrity as normal, credible, socially rewarded behaviour?

The model therefore shifts the discussion from moral condemnation alone toward **psychological, behavioural, and institutional transformation**.

Implications for Nigeria and Africa

ORIPM may have particular relevance for African societies undergoing rapid demographic, economic, political, technological, and cultural change.

African societies possess considerable social resources, including youthful populations, strong family and community networks, indigenous knowledge, religious institutions, traditional structures, entrepreneurial creativity, and rapidly expanding digital participation.

These environments can reproduce dysfunctional orientations.

They can also become powerful environments for reorientation and innovation.

Nigeria's diversity makes it particularly important to promote inclusive national belonging without demanding the disappearance of legitimate subgroup identities.

A constructive psychological orientation should enable individuals to affirm:

“I can value my ethnic, religious, cultural, regional, or community identity without denying your equal right to value yours, while both of us recognize obligations arising from our shared citizenship and common humanity.”

Unity therefore need not mean uniformity.

For diverse societies, sustainable social cohesion requires individuals who can maintain meaningful subgroup identities while also developing inclusive superordinate identities, reciprocal respect, and commitment to shared institutions.

Implications for Psychology and Public Policy

One of the central submissions of ORIPM is that national reorientation should move beyond slogans, ceremonial campaigns, intermittent public enlightenment programmes, and moral appeals unsupported by corresponding behavioural and institutional changes.

Information is important, but information alone rarely guarantees durable behavioural transformation.

Individuals are influenced by what they observe, what relevant groups approve, which behaviours institutions reward, what consequences follow misconduct, and whether they believe constructive change is realistically possible (Bandura, 1986, 2001).

National reorientation should therefore be understood as a psychological, behavioural, institutional, cultural, educational, and developmental process, not merely as a communication exercise.

Behavioural Modelling and Exemplary Leadership

Public policy should recognize behavioural modelling as an important mechanism of social orientation.

Political leaders, public officials, teachers, religious leaders, traditional rulers, community leaders, professionals, celebrities, and digital influencers may function as socially significant behavioural models.

Their conduct can influence beliefs regarding what is legitimate, admirable, successful, acceptable, or socially rewarded.

Leadership therefore possesses an educational function even when leaders are not consciously teaching.

Citizens observe whether leaders respect laws, accept responsibility, tolerate criticism, manage public resources transparently, relate respectfully to opponents, and submit to legitimate accountability.

Accordingly:

National reorientation becomes psychologically less credible when leaders publicly advocate values that their observable behaviour repeatedly contradicts.

Transparent accountability systems, enforceable ethical standards, conflict-of-interest regulations, predictable sanctions, and recognition of exemplary conduct should therefore accompany national reorientation initiatives.

Critical-Thinking Education

Reorientation requires citizens capable of evaluating information, questioning harmful assumptions, distinguishing evidence from manipulation, identifying contradictions, and revising beliefs when better evidence becomes available.

Critical thinking should therefore be deliberately strengthened within primary, secondary, tertiary, professional, and civic education.

Education should not merely teach learners **what to think**.

It should develop their capacity to ask:

Why do I believe this?

Where did this assumption originate?

What evidence supports it?

Does it remain ethically and socially defensible?

This capacity is particularly important in plural societies where stereotypes, political misinformation, conspiracy narratives, ethnic prejudice, sectarian intolerance, and manipulative digital information may circulate across generations.

Media and Digital Literacy

Digital platforms have become major environments of identity development, political communication, role modelling, group influence, and social comparison (Avci et al., 2025; Pérez-Torres, 2024).

Media and digital literacy should therefore be treated as civic and psychological competencies.

Citizens need the capacity to evaluate sources, identify misinformation, recognize emotionally manipulative content, understand algorithmic amplification, resist hate-based narratives, and communicate respectfully with people holding different views.

Digital literacy within ORIPM therefore involves not merely knowing how to use technology, but also knowing how to engage with technology critically and psychologically responsibly.

Social and Emotional Learning

Societal development requires more than cognitive competence.

Individuals also need skills in empathy, emotional regulation, perspective-taking, constructive communication, self-control, cooperation, conflict resolution, and responsible decision-making.

Social and emotional learning can contribute to both orientation and reorientation because it strengthens capacities associated with peaceful coexistence, interpersonal trust, constructive disagreement, and responsible civic participation.

These competencies are central to psychological habitability because habitability involves not only physical security but also dignity, belonging, trust, and constructive relationships.

Civic Education and Responsible Citizenship

Civic education should extend beyond memorizing constitutions, governmental structures, political offices, or national symbols.

A psychologically informed approach should cultivate practical orientations toward responsibility, participation, tolerance, public accountability, fairness, peaceful disagreement, respect for institutions, and commitment to the common good.

Citizens should be encouraged to ask:

What responsibilities do I have toward people outside my immediate group?

What does responsible disagreement look like?

How can citizens resist injustice without reproducing injustice?

How do individual decisions affect collective well-being?

Such civic education may help reconstruct orientations in which citizenship is interpreted almost exclusively through ethnic, religious, partisan, or regional loyalty.

Intergroup Contact and Social Cohesion

Social Identity Theory demonstrates that group membership can influence perceptions and behaviour toward people categorized as members of other groups (Tajfel & Turner, 1979).

Public policy should therefore create meaningful opportunities for constructive interaction across ethnic, religious, regional, political, and social boundaries.

Schools, universities, youth programmes, national-service initiatives, workplaces, sports programmes, professional associations, and community projects can become deliberate environments for intergroup cooperation.

National unity cannot be sustained simply by repeatedly instructing citizens to unite.

Citizens also require social experiences that allow them to practise coexistence, cooperation, shared responsibility, and trust.

Community Dialogue and Participatory Reorientation

African norm-shifting research highlights the value of community dialogue, experiential activities, role modelling, safe spaces, life-skills development, reference-group engagement, and participation of influential community actors (Igras et al., 2025; Leite et al., 2025).

Public policy should therefore move beyond one-directional communication.

Communities should have structured opportunities to discuss difficult issues, examine harmful norms, listen to different perspectives, and participate in developing contextually appropriate alternatives.

This is particularly important because some orientations are deeply connected to identity, culture, religion, historical experience, and collective memory.

Reorientation imposed without participation may be interpreted as humiliation, cultural rejection, or external domination.

Dialogue creates opportunities for communities to participate in reconstructing their own social environments.

Efficacy-Building and Psychological Agency

National reorientation programmes should not merely tell citizens what is wrong.

They should also help individuals and communities believe that constructive change is possible.

Bandura's (1997, 2001) work on self-efficacy demonstrates that perceived capacity influences motivation, persistence, effort, and willingness to confront difficult challenges.

In societies where long-standing corruption, unemployment, inequality, insecurity, or institutional disappointment creates a belief that **"nothing can change,"** civic withdrawal may follow.

Public policy should therefore provide accessible mechanisms for participation, demonstrate examples of successful reform, protect legitimate civic engagement, and show that responsible action can sometimes produce meaningful results.

Within ORIPM:

Reorientation without agency may produce informed frustration; reorientation supported by agency can produce constructive participation.

Creativity and Innovation Development

Psychological reorientation should not end with the rejection of dysfunctional behaviour.

Citizens, organizations, and institutions should also develop the capacity to create better alternatives.

Creativity, cognitive flexibility, problem-solving, innovative self-efficacy, entrepreneurial thinking, and responsible experimentation should therefore become important components of educational and development policy.

Research demonstrates relationships among psychological resources, creative self-efficacy, cognitive flexibility, and innovative behaviour (Kumar et al., 2022; Namono et al., 2024; Yu et al., 2025).

People should therefore move beyond asking:

"What should we stop doing?"

toward:

"What better way can this problem be solved?"

This represents the movement from **reorientation to innovation.**

Social-Norm Interventions

Some behaviours persist because individuals believe that significant others approve of them or that most people behave similarly.

Public policy should therefore examine perceived social expectations rather than assuming that all undesirable behaviour reflects strong personal endorsement.

Norm-based interventions may correct inaccurate perceptions, increase the visibility of constructive models, engage relevant reference groups, and promote the diffusion of healthier expectations.

African research demonstrates that dialogue, modelling, community participation, and deliberate diffusion can support norm change (Igras et al., 2025; Leite et al., 2025).

Behavioural Reinforcement

Constructive behaviour becomes more sustainable when environments reinforce it.

A society cannot consistently reward dishonesty while expecting honesty to become normal.

It cannot promote innovation while punishing every responsible experiment that does not immediately succeed.

It cannot advocate peaceful citizenship while aggression produces greater social or political reward.

Institutions therefore need reward and sanction systems consistent with their declared values.

Integrity should have visible benefits.

Competence should matter.

Responsible citizenship should be recognized.

Misconduct should attract predictable consequences.

A useful principle follows:

What society consistently rewards becomes easier to reproduce; what it consistently sanctions becomes more difficult to normalize.

Institutional Accountability

Institutional accountability constitutes a critical bridge between psychological and structural reform.

Reorientation messages lose credibility when institutions behave contrary to the values they promote.

Citizens are unlikely to internalize justice when they repeatedly experience selective justice.

They are unlikely to develop trust where accountability is inconsistent.

They are unlikely to believe corruption is unacceptable when powerful offenders appear immune from consequences.

Emeh and Onyemaechi (2026) emphasized institutional accountability alongside psychological well-being and ethical leadership within national development.

ORIPM extends this argument by proposing that institutions themselves constitute part of the psychological environment from which citizens learn.

Thus:

Institutions are not merely administrative structures; they are also behavioural teachers.

Fair institutions teach fairness.

Transparent institutions teach accountability.

Inclusive institutions teach belonging.

Innovative institutions teach adaptability.

Corrupt institutions teach cynicism.

Selective institutions teach distrust.

Institutional reform is therefore simultaneously a structural intervention and a form of psychological reorientation.

Toward Psychologically Informed Governance

The broader implication of ORIPM is that psychology should assume a more visible, although interdisciplinary, role in governance and development planning.

Psychologists can contribute to:

- behavioural-policy design;
- leadership assessment and development;
- education and civic programmes;

- peacebuilding;
- community engagement;
- social-cohesion interventions;
- digital and media literacy;
- organizational reform;
- conflict prevention;
- creativity and innovation programmes;
- behavioural-change interventions; and
- programme monitoring and evaluation.

This does not mean that psychologists should replace economists, lawyers, sociologists, political scientists, educators, public administrators, technology specialists, or other professionals.

Rather, psychology contributes an important question that development policy sometimes overlooks:

How will actual human beings think, feel, interpret, learn from, trust, distrust, resist, adapt to, and behave within this policy or institution?

Policies may appear technically sound on paper but fail because they underestimate social identity, distrust, perceived injustice, group norms,

incentives, emotional reactions, learned expectations, or behavioural habits.

Psychologically informed governance therefore seeks to understand the human processes through which policy becomes lived reality.

Public-Policy Framework Derived From ORIPM

The public-policy implications of ORIPM may be summarized through the following sequence:

1. Orient Constructively

Teach and model dignity, responsibility, fairness, tolerance, accountability, creativity, and responsible citizenship.

↓

2. Diagnose Dysfunctional Orientations

Use psychological research, behavioural evidence, community engagement, dialogue, and institutional analysis to identify harmful beliefs, attitudes, expectations, norms, and behavioural practices.

↓

3. Reorient Psychologically and Socially

Promote critical reflection, selective unlearning,

dialogue, intergroup engagement, behavioural relearning, and constructive social models.

↓

4. Build Agency

Provide realistic opportunities for citizens and institutions to experience that constructive action can make a difference.

↓

5. Promote Innovation

Develop creativity, cognitive flexibility, problem-solving, responsible experimentation, and socially useful alternatives.

↓

6. Reinforce Constructive Behaviour

Align rewards, sanctions, leadership behaviour, organizational practices, and institutional incentives with publicly stated values.

↓

7. Institutionalize Successful Change

Embed constructive practices within education, governance, organizations, communities, media, and public policy.

↓

8. Create a Renewed Orientation

Environment

Allow successful reforms to become part of the normal social experience from which present and future generations learn.

Central Policy Proposition of ORIPM

The central public-policy proposition of ORIPM can therefore be stated as follows:

National reorientation should not be treated primarily as a campaign designed merely to change what citizens know. It should be designed as a sustained psychological and institutional process capable of changing what people observe, believe, value, expect, practise, and repeatedly experience within society.

Sustainable national reorientation consequently requires alignment among:

public communication + leadership behaviour + social norms + education + institutional incentives + community experience + accountability systems.

The ultimate objective is not simply to persuade citizens to behave better.

It is to help create a social environment in which constructive behaviour becomes credible, supported, practicable, rewarding, and increasingly normal.

This represents one of the central public-policy submissions of ORIPM.

Testable Propositions

Because ORIPM is currently a conceptual model, its proposed relationships require empirical examination.

Future studies may test the following propositions:

P1: Constructive psychological orientation positively predicts prosocial citizenship, tolerance, fairness, social responsibility, and cooperative behaviour.

P2: Structured psychological reorientation is associated with reductions in maladaptive attitudes, harmful stereotypes, and dysfunctional behavioural intentions.

P3: Psychological agency and self-efficacy mediate the relationship between psychological reorientation and constructive innovative behaviour.

P4: Cognitive flexibility and creative self-efficacy strengthen the relationship between agency and innovation.

P5: Psychological innovation positively predicts adaptive problem-solving and constructive social participation.

P6: Consistency between publicly declared values and institutional behaviour strengthens the relationship between psychological reorientation and sustained behavioural change.

P7: Social reinforcement strengthens the sustainability of reoriented behaviour.

P8: Social cohesion and institutional trust positively predict perceived societal habitability and subjective well-being.

P9: Orientation, reorientation, agency, innovation, reinforcement, and institutional support jointly predict perceived societal equity, habitability, and progressiveness.

P10: Institutionalized constructive innovations contribute to renewed social orientation by increasing the likelihood that subsequent generations perceive those behaviours as normal, legitimate, credible, and desirable.

Limitations and Conceptual Boundaries

ORIPM should be interpreted within several important boundaries.

First, the model does not claim that social problems originate solely in individual psychology.

Poverty cannot be eliminated through positive thinking.

Corruption cannot be eliminated merely through moral instruction where institutional structures continue to reward misconduct.

Discrimination cannot be corrected exclusively through changing attitudes where discriminatory systems remain intact.

ORIPM therefore conceptualizes psychological transformation as operating in interaction with institutional, legal, economic, political, technological, cultural, and structural reform.

Second, ORIPM does not claim originality over the established constructs incorporated within it.

Observational learning, social identity, self-efficacy, human agency, social norms, behavioural reinforcement, innovation, and institutional change possess extensive scholarly histories.

Accordingly:

The proposed originality of ORIPM lies not in presenting these constructs as newly discovered but in their specific theoretical integration and recursive organization.

Its conceptual contribution lies in connecting:

orientation → critical evaluation → reorientation → agency → innovation → reinforcement → institutionalization → societal transformation → renewed intergenerational orientation.

Third, ORIPM presently remains conceptual.

Its proposed relationships require operationalization, empirical investigation, replication, refinement, and possible modification across cultures, institutions, communities, and national contexts.

Fourth, the arrows represented in Figure 1 should not be interpreted as deterministic causal claims.

Social behaviour is complex. Movement among ORIPM stages may involve feedback, interruptions, regression, contextual moderators, reciprocal influences, and multiple pathways.

The diagram therefore represents a theoretically proposed dominant process rather than an assertion that societal transformation invariably occurs in an inflexible sequence.

Finally, equity, habitability, social cohesion, and progressiveness are multidimensional societal constructs. Future empirical research should therefore combine psychological indicators with economic, institutional, governance, social, behavioural, and quality-of-life measures.

CONCLUSION

Societies are shaped not only by what they physically build but also by what people repeatedly learn.

They are influenced by what parents model, what schools reinforce, what peer groups approve, what communities normalize, what leaders demonstrate, what institutions reward, and what digital environments amplify.

These processes contribute to psychological orientation.

Yet inherited orientations are not immutable.

Individuals and societies can critically examine what they have learned, question dysfunctional assumptions, selectively unlearn harmful patterns, and reconstruct healthier ways of thinking, behaving, and relating.

This constitutes psychological reorientation.

Reorientation becomes transformative when reconstructed thinking is accompanied by sufficient agency, self-efficacy, creativity, cognitive flexibility, and problem-solving capacity to generate better alternatives.

This constitutes psychological innovation.

ORIPM therefore proposes that durable societal transformation may develop through the interconnected pathway:

ORIENTATION → CRITICAL EVALUATION → REORIENTATION → AGENCY → INNOVATION → REINFORCEMENT → INSTITUTIONALIZATION → SOCIETAL TRANSFORMATION → RENEWED ORIENTATION

Its central argument is that societies are more likely to become equitable, habitable, and progressive when people learn constructive values, develop the capacity to critically revise dysfunctional orientations, believe that constructive action is possible, create better alternatives, and operate within institutions capable of reinforcing and sustaining those alternatives.

In its simplest formulation:

Orientation — What have we learned?

Critical Evaluation — Is what we have learned still constructive and defensible?

Reorientation — What must we change, reconstruct, or unlearn?

Innovation — What better alternative can we create?

Transformation — How can the better alternative become a lasting social practice and eventually influence what another generation learns?

Thus:

FORMATION → EVALUATION → RECONSTRUCTION → AGENCY → CREATION → INSTITUTIONALIZATION → TRANSFORMATION → RENEWED FORMATION

The principal theoretical contribution of ORIPM can consequently be summarized as follows:

Societies continuously orient people through what they teach, model, reward, normalize, institutionalize, and permit. When dysfunctional orientations are critically evaluated and reconstructed, psychological agency can enable individuals and groups to translate changed understanding into innovative alternatives. When such alternatives are socially reinforced and institutionally embedded, they may contribute to societal transformation and eventually become part of the orientation environment through which another generation learns.

Every society inherits orientations, but no society is permanently imprisoned by them.

Through critical reorientation, societies can reconstruct what undermines collective well-being; through psychological agency and innovation, they can create better alternatives; and through reinforcement and institutionalization, today's constructive innovations can become tomorrow's healthier orientations.

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