



**NATIONAL OPEN UNIVERSITY OF NIGERIA**

**FACULTY OF SOCIAL SCIENCES**

**COURSE GUIDE**

**DES 221: SOCIAL CHANGE AND DEVELOPMENT**

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## **Introduction**

DES221: Social Change and Development is a two credit unit course for Development Studies students. The course is made up of 11 units spread among 15<sup>th</sup> weeks; this course will review the definition of social change, process of social change, theories on social change such as Evolutionary, Cyclical and Diffusion, focusing especially at the societal level, theories of development such as Modernisation, Dependency and World System Perspective and Social cultural dimensions of development are also addressed in this course material.

## **Course Content**

The course is basically Social change and Development. The course aims at addressing the questions of why and how social change occurs. Students will examine the meaning of social change, and will compare and contrast different theoretical approaches to the understanding of social change. Comparative dimensions will include the theory's scope; the cultural contexts, societal arenas, and problem areas from which the theory was developed and in which it has been applied; the assumptions of a theory about society and how social change occurs. Emphasis will be given to the types of empirical evidence available about each theoretical approach and the types of inquiry used to develop and critique different theories. Although the primary emphasis will be on societal level change, this course will also consider theories of change at the individual, group, community, and organizational levels, and in particular how changes at different system levels affect each other. Students will consider the extent to which different theories are, or are not, compatible with each other and the implications of these relationships for the usefulness of particular theories for different purposes. Student will explore the social system, colonialism and its impact in Nigeria. The course will explore the social dimensions of economic development with a total concentration on socio-cultural dimension of

development, economic development, and development as agents of social change, Nigerian example and some other African Countries.

### **Course Aim**

The aim of this course is give an in-depth understanding of social change and development as related to the following:

- i. To ensure that students understand the basic concept of social change
- ii. To enlighten students on the processes of social change
- iii. To make students understand the theories of social change
- iv. To expose students to the various theories of development
- v. To stimulates students' knowledge on the social dimensions of economic development

### **Course Objectives**

Upon completion of the course, students will be able to:

1. Define social change
2. Understand the social system
3. Describe the processes of social change
4. Ascertain the impact of colonialism on Nigeria
5. Describe, compare, and contrast several types of theories about social change.
6. Identify theories of development and critique their strengths and limitations.
7. To understand the socio-cultural dimensions of development.
8. To know about economic development.
9. Discuss development as agent of social change.
10. To know the Nigerian example and some selected African Countries.

### **Course Design**

This course may use a variety of pedagogical strategies, including readings, class exercises, case studies, and debates. Students will focus on cognitive and analytic tasks, skills in the

use and application of theory, and identifying underlying value and attitudinal issues related to particular theories.

### **Working through the Course**

To successfully complete this course, you are required to read the study units, referenced books and other materials on the course.

Each unit contains self-assessment exercises called Student Assessment Exercises (SAE). At some points in the course, you will be required to submit assignments for assessment purposes. At the end of the course there is a final examination. This course should take about 15 weeks to complete and some components of the course are outlined under the course material subsection.

### **Course Material**

The major component of the course, What you have to do and how you should allocate your time to each unit in order to complete the course successfully on time are listed below:

1. Course guide
2. Study unit
3. Textbook
4. Assignment file
5. Presentation schedule

### **Study Unit**

There are 11 units in this course which should be studied carefully and diligently.

## **MODULE ONE: BASIC CONCEPT OF SOCIAL CHANGE**

**UNIT 1 Definition of social change and processes of change**

**UNIT 2 Social Systems**

**UNIT 3 Colonialism and its impacts in Nigeria**

## **MODULE TWO: THEORIES OF SOCIAL CHANGE AND DEVELOPMENT**

**UNIT 1 Evolutionary, diffusion and cyclical theories**

**UNIT 2 Functionalist, modernization and conflicts theories**

**UNIT 3 Dependency and World System Perspectives**

## **MODULE 3 SOCIAL DIMENSION AND ECONOMIC DEVELOPMENT**

**UNIT 1 Social cultural dimensions of development**

**UNIT 2 Economic developments**

**UNIT 3 Development as agent of social change**

**UNIT 4 Nigeria Example and other African Countries**

Each study unit will take at least two hours, and it include the introduction, objectives, main content, conclusion, summary and references. Other areas border on the Tutor-Marked Assignment (TMA) questions. Some of the self-assessment exercise will necessitate discussion, brainstorming and argument with some of your course mates. You are advised to do so in order to understand and get acquainted with historical economic event as well as notable periods.

There are also textbooks under the reference and other (on-line and off-line) resources for further reading. They are meant to give you additional information if only you can lay your hands on any of them. You are required to study the materials; practice the self-assessment exercise and tutor-marked assignment (TMA) questions for greater and in-depth

understanding of the course. By doing so, the stated learning objectives of the course would have been achieved.

### **Assignment File**

Assignment files and marking scheme will be made available to you. This file presents you with details of the work you must submit to your tutor for marking. The marks you obtain from these assignments shall form part of your final mark for this course. Additional information on assignments will be found in the assignment file and later in this Course Guide in the section on assessment.

There are four assignments in this course. The four course assignments will cover:

Assignment 1 - All TMAs' question in Units 1 – 4 (Module 1 and 2)

Assignment 2 - All TMAs' question in Units 5 – 7 (Module 2)

Assignment 3 - All TMAs' question in Units 8 – 10 (Module 3)

### **Presentation Schedule**

The presentation schedule included in your course materials gives you the important dates for this year for the completion of tutor-marking assignments and attending tutorials. Remember, you are required to submit all your assignments by due date. You should guide against falling behind in your work.

### **Assessment**

There are two types of the assessment of the course. First are the tutor-marked assignments; second, there is a written examination.

In attempting the assignments, you are expected to apply information, knowledge and techniques gathered during the course. The assignments must be submitted to your tutor for formal Assessment in accordance with the deadlines stated in the Presentation Schedule

and the Assignments File. The work you submit to your tutor for assessment will count for 30 % of your total course mark.

At the end of the course, you will need to sit for a final written examination of three hours' duration. This examination will also count for 70% of your total course mark.

### **Tutor-Marked Assignments (TMAs)**

There are four tutor-marked assignments in this course. You will submit all the assignments. You are encouraged to work all the questions thoroughly. The TMAs constitute 30% of the total score.

Assignment questions for the units in this course are contained in the Assignment File. You will be able to complete your assignments from the information and materials contained in your set books, reading and study units. However, it is desirable that you demonstrate that you have read and researched more widely than the required minimum. You should use other references to have a broad viewpoint of the subject and also to give you a deeper understanding of the subject.

When you have completed each assignment, send it, together with a TMA form, to your tutor. Make sure that each assignment reaches your tutor on or before the deadline given in the Presentation File. If for any reason, you cannot complete your work on time, contact your tutor before the assignment is due to discuss the possibility of an extension. Extensions will not be granted after the due date unless there are exceptional circumstances.

### **Final Examination and Grading**

The final examination will be of three hours' duration and have a value of 70% of the total course grade. The examination will consist of questions which reflect the types of self-assessment practice exercises and tutor-marked problems you have previously encountered. All areas of the course will be assessed.

Revise the entire course material using the time between finishing the last unit in the module and that of sitting for the final examination. You might find it useful to review your self-assessment exercises, tutor-marked assignments and comments on them before the examination. The final examination covers information from all parts of the course.

### **Course Marking Scheme**

The Table presented below indicates the total marks (100%) allocation.

<b>Assignment</b>	<b>Marks</b>
Assignments (Best three assignments out of four that is marked)	30%
Final Examination	70%
<b>Total</b>	<b>100%</b>

### **Course Overview**

The Table presented below indicates the units, number of weeks and assignments to be taken by you to successfully complete the course, Social change and Development (DES 221).

<b>Units</b>	<b>Title of Work</b>	<b>Week's Activities</b>	<b>Assessment (end of unit)</b>
	Course Guide		
<b>Module 1 Basic Concept of Social Change</b>			
1	Definition of social change and processes of social change	Week 1 & 2	Assignment 1
2	Social system	Week 3 & 4	Assignment 1
3	Colonialism and its impact on Nigeria	Week 5	Assignment 1
<b>Module 2 Theories of Social Change and Development</b>			
1	Evolutionary, diffusion and cyclical theory	Week 6	Assignment 1
2	Functionalist, Modernization and Conflict Theories	Week 7	Assignment 2
3	Dependency, World System Perspective	Week 8	Assignment 2
<b>Module 3 Social Dimension of Economic Development</b>			
1	Socio-cultural dimension of development	Week 9	Assignment 2
2	Economic Development	Week 10	Assignment 3
3	Development as agent of social change	Week 11	Assignment 3

4	Nigeria example and other countries	Week 12	Assignment 3
	<b>Total</b>	<b>12 Weeks</b>	

### **How to get the most from This Course**

In distance learning the study units replaces the university lecturer. This is one of the great advantages of distance learning; you can read and work through specially designed study materials at your own pace and at a time and place that suit you best.

Think of it as reading the lecture instead of listening to a lecturer. In the same way that a lecturer might set you some reading to do, the study units tells you when to read your books or other material, and when to embark on discussion with your colleagues. Just as a lecturer might give you an in-class exercise, your study units provides exercises for you to do at appropriate points.

Each of the study units follows a common format. The first item is an introduction to the subject matter of the unit and how a particular unit is integrated with the other units and the course as a whole. Next is a set of learning objectives. These objectives let you know what you should be able to do by the time you have completed the unit.

You should use these objectives to guide your study. When you have finished the unit you must go back and check whether you have achieved the objectives. If you make a habit of doing this you will significantly improve your chances of passing the course and getting the best grade.

The main body of the unit guides you through the required reading from other sources. This will usually be either from your set books or from a readings section. Some units require you to undertake practical overview of historical events. You will be directed when you need to embark on discussion and guided through the tasks you must do.

The purpose of the practical overview of some certain historical economic issues are in twofold. First, it will enhance your understanding of the material in the unit. Second, it will give you practical experience and skills to evaluate economic arguments, and understand the roles of history in guiding current economic policies and debates outside your studies. In any event, most of the critical thinking skills you will develop during studying are applicable in normal working practice, so it is important that you encounter them during your studies.

Self-assessments are interspersed throughout the units, and answers are given at the ends of the units. Working through these tests will help you to achieve the objectives of the unit and prepare you for the assignments and the examination. You should do each self-assessment exercises as you come to it in the study unit. Also, ensure to master some major historical dates and events during the course of studying the material.

The following is a practical strategy for working through the course. If you run into any trouble, consult your tutor. Remember that your tutor's job is to help you. When you need help, don't hesitate to call and ask your tutor to provide it.

1. Read this Course Guide thoroughly.
2. Organize a study schedule. Refer to the 'Course overview' for more details. Note the time you are expected to spend on each unit and how the assignments relate to the units. Important information, e.g. details of your tutorials, and the date of the first day of the semester is available from study centre. You need to gather together all this information in one place, such as your dairy or a wall calendar. Whatever method you choose to use, you should decide on and write in your own dates for working breach unit.
3. Once you have created your own study schedule, do everything you can to stick to it. The major reason that students fail is that they get behind with their course work. If you get into difficulties with your schedule, please let your tutor know before it is too late for help.

4. Turn to Unit 1 and read the introduction and the objectives for the unit.
5. Assemble the study materials. Information about what you need for a unit is given in the 'Overview' at the beginning of each unit. You will also need both the study unit you are working on and one of your set books on your desk at the same time.
6. Work through the unit. The content of the unit itself has been arranged to provide a sequence for you to follow. As you work through the unit you will be instructed to read sections from your set books or other articles. Use the unit to guide your reading.
7. Up-to-date course information will be continuously delivered to you at the study centre.
8. Work before the relevant due date (about 4 weeks before due dates), get the Assignment File for the next required assignment. Keep in mind that you will learn a lot by doing the assignments carefully. They have been designed to help you meet the objectives of the course and, therefore, will help you pass the exam. Submit all assignments no later than the due date.
9. Review the objectives for each study unit to confirm that you have achieved them. If you feel unsure about any of the objectives, review the study material or consult your tutor.
10. When you are confident that you have achieved a unit's objectives, you can then start on the next unit. Proceed unit by unit through the course and try to pace your study so that you keep yourself on schedule.
11. When you have submitted an assignment to your tutor for marking do not wait for it return 'before starting on the next units. Keep to your schedule. When the assignment is returned, pay particular attention to your tutor's comments, both on the tutor-marked assignment form and also written on the assignment. Consult your tutor as soon as possible if you have any questions or problems.
12. After completing the last unit, review the course and prepare yourself for the final examination. Check that you have achieved the unit objectives (listed at the beginning of each unit) and the course objectives (listed in this Course Guide).

## **Tutors and Tutorials**

There are some hours of tutorials (2-hours sessions) provided in support of this course. You will be notified of the dates, times and location of these tutorials. Together with the name and phone number of your tutor, as soon as you are allocated a tutorial group.

Your tutor will mark and comment on your assignments, keep a close watch on your progress and on any difficulties you might encounter, and provide assistance to you during the course. You must mail your tutor-marked assignments to your tutor well before the due date (at least two working days are required). They will be marked by your tutor and returned to you as soon as possible.

Do not hesitate to contact your tutor by telephone, e-mail, or discussion board if you need help. The following might be circumstances in which you would find help necessary. Contact your tutor if.

- You do not understand any part of the study units or the assigned readings
- You have difficulty with the self-assessment exercises
- You have a question or problem with an assignment, with your tutor's comments on an assignment or with the grading of an assignment.

You should try your best to attend the tutorials. This is the only chance to have face to face contact with your tutor and to ask questions which are answered instantly. You can raise any problem encountered in the course of your study. To gain the maximum benefit from course tutorials, prepare a question list before attending them. You will learn a lot from participating in discussions actively.

## **MODULE ONE**

### **UNIT 1 DEFINITION OF SOCIAL CHANGE AND PROCESSES OF CHANGE**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Contents
  - 3.1 Definition of Social Change
  - 3.2 Processes of Social Change
  - 3.3 Influences on Social Change
  - 3.4 Changes in Modern Period
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

#### **1.0 INTRODUCTION**

The term social change is used to indicate the changes that take place in human interactions and interrelations. Society is a web of social relationships and hence social change means change in the system of social relationships. These are understood in terms of social processes and social interactions and social organization. Today, most sociologists assume that change is a natural, inevitable, ever present part of life in every society. When we are looking at social change, we are focusing not in changes in the experiences of an individual, but on variations in social structures, institutions and social relationship. To understand social change clearly, here are some definitions of social change.

#### **1.2 OBJECTIVES**

At the end of the unit, you should be able to;

- i. Understand what social change is
- ii. Explain the processes of social change

#### **3.0 MAIN CONTENT**

### 3.1 DEFINITION OF SOCIAL CHANGE

Social change is difficult to define, because there is a sense in which everything changes, all of the time. Every day is a new day; every moment is a new instant in time. The Greek philosopher Heraclitus cited in Giddens (2004) pointed out that a person cannot step into the same river twice. On the second occasion, the river is different, since water has flowed along it and the person has changed in subtle ways too. While this observation is in a sense correct, we do of course normally want to say that it is the same river and the same person stepping into it on two occasions. There is sufficient continuity in the shape or form of the river and in the physique and personality of the person with wet feet to say that each remains 'the same' through the changes that occur.

The International Encyclopedia of the Social Science looks at social change as the change in the social structure, or in the pattern of action and interaction in societies. Alterations may occur in norms, values, cultural products and symbols in a society. Other definitions of change also point out that change implies, above all other things, alteration in the structure and functions of a social system. Institutions, patterns of interaction, work, leisure activities, roles, norms, and other aspects of society can be altered over time as a result of the process of social change. While defining the social change we can say that social change is essentially a process of alteration with no reference to the quality of change. Changes in society are related/linked to changes in culture, so that it would be sometimes useful to talk about 'socio-cultural change'.

M. E. Jones, "Social change is a term used to describe variations in, or modifications of, any aspect of social processes, social patterns, social interactions, or social organizations."

Manjumdar, "Social change may also be defined as a new fashion or mode, either modifying or replacing the old, in the life of the people, or in the operation of society."

MacIver and Page, "Social change refers to a process responsive to many types of changes, to changes in the manmade conditions of life, to changes in the attitudes and beliefs of men, and to the changes that go beyond the human control to the biological and the physical

nature of things.” Thus, any alteration, difference or modification that takes place in a situation or in an object through time to time can be called change. The term social change is used to indicate the changes that take place in human interactions and interrelations. Society is a web of social relations and hence social change obviously means a change in the system of social relationships. Social relationships are understood in terms of social processes and social interactions and social organizations. Thus, the term social change is used to describe variations in social interaction, social processes and social organizations. It includes alterations in the structure and functions of the society.

Identifying significant change involves showing how far there are alterations in the underlying structure of an object or situation over a period of time. In the case of human societies, to decide how far and in what ways a system is in a process of change we have to show to what degree there is any modification of basic institutions during a specific period. All account of change also involves showing what remains stable, as a baseline against which to measure alterations. Even in the rapidly moving world of today there are continuities with the distant past. Majority religious systems, for example, such as Christianity or Islam, retain their ties with ideas and practices initiated some two thousand years ago. Yet most institutions in modern societies clearly change much more rapidly than did institutions of the traditional world.

### **Self-Assessment Exercise**

Briefly define Social Change

## **3.2 CAUSES OF SOCIAL CHANGE**

There are numerous and varied causes of social change. Four common causes, as recognized by social scientists, are technology, social institutions, population, and the environment. All four of these areas can impact when and how society changes. And they are all interrelated: a change in one area can lead to changes throughout. Modernization is a typical result of social change. Modernization refers to the process of increased differentiation and specialization within a society, particularly around its industry and infrastructure. While this assumes that more modern societies are better, there has been significant pushback on this western-centric view that all peripheral and semi-peripheral countries should aspire to be like North America and Western Europe.

### **3.2.1. Technology**

Some would say that improving technology has made our lives easier. Imagine what your day would be like without the internet, the automobile, or electricity. In *The World Is Flat*, Friedman (2005) argues that technology is a driving force behind globalization; while the other forces of social change (social institutions, population, and environment) play comparatively minor roles. He suggests that we can view globalization as occurring in three distinct periods. First, globalization was driven by military expansion, powered by horsepower and wind power. The countries best able to take advantage of these power sources expanded the most, exerting control over the politics of the globe from the late 15<sup>th</sup> century to around the year 1800. The second shorter period, from approximately 1800 C.E. to 2000 C.E., consisted of a globalizing economy. Steam and rail power were the guiding forces of social change and globalization in this period. Finally, Friedman brings us to the post-millennial era. In this period of globalization, change is driven by technology, particularly the internet.

But also consider that technology can create change in the other three forces social scientists link to social change. Advances in medical technology allow otherwise infertile women to bear children, indirectly leading to an increase in population. Advances in agricultural technology have allowed us to genetically alter and patent food products, changing our environment in innumerable ways. From the way we educate children in the

classroom to the way we grow the food we eat, technology has impacted all aspects of modern life. Of course there are drawbacks. The increasing gap between the technological haves and have nots — sometimes called the digital divide—occurs both locally and globally. Further, there are added security risks: the loss of privacy, the risk of total system failure (like the Y2K panic at the turn of the millennium), and the added vulnerability created by technological dependence. Think about the technology that goes into keeping nuclear power plants running safely and securely. What happens if an earthquake or other disaster, like in the case of Japan’s Fukushima plant, causes the technology to malfunction, not to mention the possibility of a systematic attack to our nation’s relatively vulnerable technological infrastructure?

### **3.2.2. Social Institutions**

Each change in a single social institution leads to changes in all social institutions. For example, the industrialization of society meant that there was no longer a need for large families to produce enough manual labor to run a farm. Further, new job opportunities were in close proximity to urban centers where living space was at a premium. The result is that the average family size shrunk significantly.

This same shift towards industrial corporate entities also changed the way we view government involvement in the private sector, created the global economy, provided new political platforms, and even spurred new religions and new forms of religious worship like Scientology. It has also informed the way we educate our children: originally schools were set up to accommodate an agricultural calendar so children could be home to work the fields in the summer, and even today, teaching models are largely based on preparing students for industrial jobs, despite that being an outdated need. As this example illustrates, a shift in one area, such as industrialization, means an interconnected impact across social institutions.

### **3.2.3. Population**

Population composition is changing at every level of society. Births increase in one nation and decrease in another. Some families delay childbirth while others start bringing children into their fold early. Population changes can be due to random external forces, like an epidemic, or shifts in other social institutions, as described above. But regardless of why and how it happens, population trends have a tremendous interrelated impact on all other aspects of society.

Globally, often the countries with the highest fertility rates are least able to absorb and attend to the needs of a growing population. Family planning is a large step in ensuring that families are not burdened with more children than they can care for. On a macro level, the increased population, particularly in the poorest parts of the globe, also leads to increased stress on the planet's resources.

#### **3.2.4. The Environment**

Turning to human ecology, we know that individuals and the environment affect each other. As human populations move into more vulnerable areas, we see an increase in the number of people affected by natural disasters, and we see that human interaction with the environment increases the impact of those disasters. Part of this is simply the numbers: the more people there are on the planet, the more likely it is that people will be impacted by a natural disaster.

But it goes beyond that. We face a combination of too many people and the increased demands these numbers make on the earth. As a population, we have brought water tables to dangerously low levels, built up fragile shorelines to increase development, and irrigated massive crop fields with water brought in from several states away. How can we be surprised when homes along coastlines are battered and droughts threaten whole towns? The year 2011 holds the unwelcome distinction of being a record year for billion-dollar weather disasters, with about a dozen falling into that category. From twisters and floods to snowstorms and droughts, the planet is making our problems abundantly clear (CBS

News2011). These events have birthed social movements and are bringing about social change as the public becomes educated about these issues.

### **3.2.5. Modernization**

Modernization describes the processes that increase the amount of specialization and differentiation of structure in societies resulting in the move from an undeveloped society to developed, technologically driven society (Irwin 1975). By this definition, the level of modernity within a society is judged by the sophistication of its technology, particularly as it relates to infrastructure, industry, and the like.

However, it is important to note the inherent ethnocentric bias of such assessment. Why do we assume that those living in semi-peripheral and peripheral nations would find it so wonderful to become more like the core nations? Is modernization always positive?

One contradiction of all kinds of technology is that they often promise time-saving benefits, but somehow fail to deliver. How many times have you ground your teeth in frustration at an internet site that refused to load or at a dropped call on your cell phone? Despite time-saving devices such as dishwashers, washing machines, and, now, remote control vacuum cleaners, the average amount of time spent on housework is the same today as it was fifty years ago. And the dubious benefits of 24/7 email and immediate information have simply increased the amount of time employees are expected to be responsive and available. While once businesses had to travel at the speed of the United States postal system, sending something off and waiting until it was received before the next stage, today the immediacy of information transfer means there are no such breaks.

Further, the internet bought us information, but at a cost. The morass of information means that there is as much poor information available as trustworthy sources. There is a delicate line to walk when core nations seek to bring the assumed benefits of modernization to more traditional cultures. For one, there are obvious pro-capitalist biases that go into such attempts, and it is short-sighted for western governments and social scientists to assume all other countries aspire to follow in their footsteps.

Additionally, there can be a kind of neo-liberal defense of rural cultures, ignoring the often crushing poverty and diseases that exist in peripheral nations and focusing only on a nostalgic mythology of the happy peasant. It takes a very careful hand to understand both the need for cultural identity and preservation as well as the hopes for future growth.

### **Self-Assessment Exercise**

Discuss the causes of Social Change

### **3.3 PROCESSES OF CHANGE**

Some sociologists propose that social change take place basically in one or more of the following three ways:

#### **1. Discovery**

A shared human perception is an aspect of reality which already exists, for example discovery of blood circulation in biology. It is an addition in the world's store of verified knowledge. However, it becomes an actor in social change only when it is put to use, not when it is merely known.

#### **2. Inventions**

Invention is the new combination or a new use of existing knowledge, for example the assembling of the computer from an already existing idea. The idea of combining them was new. Inventions can be material and social. Each invention may be new in form (i.e. in shape or action) in function (what it does) or in meaning (its long range consequence) or in principle (the theory or law on which it is based).

#### **3. Diffusion**

Diffusion refers to the spread of cultural traits from one group to another. It operates both within and between societies. It takes place whenever societies come into contact. Diffusion is a two way process. The British gave us their language and made tea an important ritual. Diffusion is also a selective process. Majority of the Indians may adopt

the English language, but not their eating habits. Diffusion generally involves some modification of the borrowed elements of culture either in form, function or meaning.

### **Self-Assessment Exercise**

List and explain the process of Social Change

## **3.4 INFLUENCES ON SOCIAL CHANGE**

Social theorists have tried for the past two centuries to develop a grand theory that explains the nature of social change. But no single factor theory has a chance of accounting for the diversity of human social development from hunting and gathering and pastoral societies to traditional civilizations and finally to the highly complex social systems of today. We can, however, identify the three main factors that consistently influenced social change: the physical environment, political organization and cultural factors (Benedict, 1949; Fagan, 1992; Holmes, 1996).

### **3.4.1. The Physical Environment**

The physical environment often has an effect on the development of human social organization. This is clearest in more extreme environmental conditions, where people must organize their ways of life in relation to weather conditions. Inhabitants of Polar Regions necessarily develop habits and practices different from those living in sub-tropical areas. Less extreme physical conditions can also affect society. The native population of Australia has never stopped being hunters and gatherers, since the continent contained hardly any indigenous plants suitable for regular cultivation, or animals that could be domesticated to develop pastoral production. The world's early civilizations mostly originated in areas that contained rich agricultural land – for instance, in river deltas; the ease of communication across land and the availability of sea routes are also important: societies cut off from others by mountain ranges, impassable jungles or deserts often remain relatively unchanged over long period of time.

Yet the direct influence of the environment on social change is not very great. People are often able to develop considerable productive wealth in relatively inhospitable areas. This is true, for example, of Alaskans, who have been able to develop oil mineral resources in spite of the harsh nature of their environment. Conversely, hunting and gathering culture have frequently lived in highly fertile regions without becoming involved in pastoral or agricultural production.

### **3.4.2. Political Organization**

A second factor strongly influencing social change is the type of political organization. In hunting and gathering societies, this influence is at a minimum, since there are no political authorities capable of mobilizing the community. In all other types of society, however, the existence of distinct political agencies – chiefs, lords, kings and governments – strongly affects the course of development a society takes. Political systems are not, as Marx believed, direct expressions of underlying economic organization; quite different types of political order may exist in societies that have similar production systems. For instance, some societies based on industrial capitalism have had authoritarian political systems (examples are Nazi Germany and South Africa under apartheid), while others are much more democratic (for example, the United States, Britain or Sweden).

Military power played a fundamental part in the establishment of most traditional state; it influenced their subsequent survival or expansion in an equally basic way. But the connections between the level of production and military, for example, even when this impoverished most of the rest of the population – as has happened in North Korea under the rule of Kim Il Sung and his son, Kim Jong Il.

### **3.4.3. Cultural Factors**

The third main influence on social change consists of cultural factors, which include the effects of religion, communication systems and leadership. Religion may be either conservative or an innovative force in social life. Some forms of religious belief and practice have acted as a brake on change, emphasizing above all the need to adhere to

traditional values and rituals. Yet, as Marx Weber emphasized, religious convictions frequently play a mobilizing role in pressures for social change.

A particular important cultural influence that affects the character and pace of change is the nature of communication system. The invention of writing, for instance, allowed for the keeping of records, making possible increased control of material resources and the development of large-scale organizations. In addition, writing altered people's perception of the relation between past, present and future. Societies that write keep a record of past events and know themselves to have a history. Understanding history can develop a sense of the overall movement or line of development a society is following, and people can then actively seek to promote it further.

Under the general heading of cultural factors we should also place **leadership**. Individual leaders have had an enormous influence in world history. We have only to think of great religious figures (like Jesus), political and military leaders (like Julius Caesar), or innovators in science and philosophy (like Isaac Newton) to see that this is the case. A leader capable of pursuing dynamic policies and generating a mass following or radically altering pre-existing modes of thought can overturn a previously established order.

However, individuals can only reach positions of leadership and become effective if favorable social conditions exist. Adolf Hitler was able to seize power in Germany in the 1930s, for instance, partly as a result of the tensions and crises that beset the country at that time. If those circumstances had not existed, he would probably have remained an obscure figure within a minor political faction. The same was true at a later date of Mahatma Gandhi, the famous pacifist leader in India during the period after World War Two. Gandhi was able to be effective in securing his country's independence from Britain because the war and other events had unsettled the existing colonial institutions in India.

### **3.5. CHANGES IN MODERN PERIOD**

What explains why the last two hundred years, the period of modernity, have seen such a tremendous acceleration in the speed of social change? This is a complex issue, but it is not difficult to pinpoint some of the factors involved. Not surprisingly, we can categorize them along lines similar to factors that have influenced social change throughout history, except that we shall subsume the impact of the physical environment within the overall importance (Dicken, 1998; Roberts & Hite, 1999).

#### **3.5.1. Economic Factors**

Modern world differs in a fundamental way from pre-existing production systems, because it involves the constant expansion of production and ever-increasing accumulation of wealth. In traditional production system, levels of production were fairly static since they were geared to habitual, customary needs. Capitalism promotes the constant revision of the technology of production, a process into which science is increasingly drawn. The rate of technological innovation fostered in modern industry is vastly greater than in any previous type of economic order.

The impact of science and technology on how we live may be largely driven by economic factors, but it also stretches beyond the economic sphere. Science and technology both influence and are influenced by political and cultural factors; scientific and technological development, for example, help to create modern forms of communication such as radio, television, mobile telephones and the internet. Such electronic forms of communication have produced changes in politics in recent years. Our use of electronic media such as television and the internet has also come to shape how we think and feel about the world.

#### **3.5.2. Political Factor**

The second major type of influence on change in the modern period consists of political developments. The struggle between nations to expand their power, develop their wealth and triumph militarily over their competitors has been an energizing source of change over the past two or three centuries. Political change in traditional civilizations was normally

confined to elites. One aristocratic family, for example, would replace another as rulers, while for the majority of the population life would go on relatively unchanged. This is not true of modern political systems, in which the activities of political leaders and government officials constantly affect the lives of the mass of the population. Both externally and internally, political decision-making promotes and directs social change far more than in previous times.

Political development in the last two or three centuries has certainly influenced economic change as much as economic change has influenced politics. Governments now play a major role in stimulating (and sometimes retarding) rates of economic growth and in all industrial societies there is a high level of state intervention in production, the government being far and away the largest employer.

Military power and war have also been of far reaching importance. The military strength of the Western nations from the seventeenth century onwards allowed them to influence all quarters of the world – and provided an essential backing to the global spread of Western lifestyles. In the twentieth century, the effects of the two world wars have been profound: the devastation of many countries led to processes of rebuilding that brought about major institutional changes, for example, Germany and Japan after World War Two. Even those states that were the victors - like the UK – experienced major internal changes as a result of the impact of the war on the economy.

### **3.5.3. Cultural Factors**

Among the cultural factors affecting processes of social change in modern time, the development of science and the secularization of thought have each contributed to the critical and innovative character of the modern outlook. We no longer assume that customs or habits are acceptable merely because they have the age-old authority of tradition. On the contrary, our ways of life increasingly require a ‘rational’ basis. For instance, a design for a hospital would not be based mainly on traditional taste, but would consider its capability for serving the purpose of a hospital – effectively caring for the sick.

In addition to how we think, the content of ideas has also changed. Ideals of self-betterment, freedom, equality and democratic participation are largely creation of the past two or three centuries. Such ideals have served to mobilize processes of social and political change, including revolutions. These ideas cannot be tied to tradition, but rather suggest the constant revision of ways of life in the pursuit of human betterment. Although they were initially developed in the West, such ideals have become genuinely universal and global in their application, promoting change in most regions of the world.

### **SELF ASSESSMENT EXERCISE**

- i. Discuss the process of social change

### **4.0 CONCLUSION**

In this unit, we can conclude that change is inevitable and it is an everyday occurrence in the society. Social change is essentially a process of alteration with no reference to the quality of change. This change occurs from the following sources; invention, diffusion and invention. There are other causes of change in the society such as population growth, industrialization to mention these two.

### **5.0 SUMMARY**

In this unit, we have examined various definition of social change and the processes of social change as well as influences on social change and the factors triggering social change.

### **6.0 TUTOR MARKED ASSIGNMENTS**

- i. Outline and discuss the factors that lead to social change
- ii. Define Social Change from different perspectives

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## **UNIT 2 SOCIAL SYSTEM**

1.0 Introduction

2.0 Objectives

### 3.0 Main Contents

#### 3.1. Definition of Social System

#### 3.2. Impact of Colonialism

##### 3.2.1 Negative Impact of Colonialism in Nigeria

##### 3.2.2. Positive Impact of Colonialism in Nigeria

### 4.0 Conclusion

### 5.0 Summary

### 6.0 Tutor-Marked Assignment

### 7.0 References/Further Reading

## **1.0 INTRODUCTION**

Social system is concern with the inter relationship or interaction among individuals within the framework of a normative pattern. These relationships are patterned as human interaction is not accidental or haphazard. It is organized and it is ordered.

## **2.0 OBJECTIVES**

At the end of the unit, you should be able to;

- i. Understand the meaning of social system
- ii. Explain the functions of social system

## **3.0 MAIN CONTENT**

### **3.1. DEFINITION OF SOCIAL SYSTEM**

Talcott Parson defined social system thus: “A social system consists in a plurality of individual actors interacting with each other in a situation which at least has a physical or environmental aspect, actors who are motivated in terms of a tendency to the ‘optimization of gratification’ and whose relation to their situations, including each other, is defined and mediated in terms of a system of culturally structured and shared symbols”, (The Social System).

Ogburn & Nimkoff have given a simplified version of this definition of Parsons:

“A social system may be defined as a plurality of individuals interacting with each other according to shared cultural norms and meanings”. A careful analysis of the above

definition would show that the emphasis has been placed on interrelationship or interaction among individuals within the framework of a normative pattern. That is, individuals do not behave with one another erratically or in a haphazard manner.

On the contrary, their mutual interaction is very much patterned. They play their roles in terms of the statuses they occupy in the society. The relationship among individuals is thus structured. Likewise, social groups function within the normative pattern of the society. Here also haphazard or erratic functioning of social groups is ruled out.

A system presupposes a structure that is designed to perform certain functions. A watch, for instance, may be considered to be a system because it has a structure consisting of different parts which are interrelated with one another in such a way as to perform its function, which in this case is to indicate correct time.

If any part gets detached or the balance existing among the parts is disturbed, the watch fails to fulfill its function, viz. of indicating the time correctly. If society is looked upon as a system, it also must have a structure consisting of various parts which are designed to perform certain functions of the system.

What are then the parts of the social structure? From what has been discussed above, it follows that individuals and groups in a society may be considered to be parts of the social structure. We also noted that individuals and groups have patterned roles in terms of the prevailing social norms.

Again, these social norms reflect the dominant values of society. Following Durkheim, we may consider social norms and values as ‘things’ and hence parts of the social structure.

Radcliffe-Brown has defined social structure thus:

“The components of social structure are human beings, the structure itself being an arrangement of persons in relationship institutionally defined and regulated”.

### **SELF ASSESSMENT EXERCISE**

Discuss both the negative and positive aspects of colonialism

### **3.2 FUNCTIONS OF SOCIAL SYSTEM**

We have seen that a system presupposes not only a structure but also certain functions which each structure is supposed to perform. What are the functions of the social system? Talcott Parsons has given a four-function paradigm.

This paradigm posits that every social system must continually confront and solve the four sets of organizational problems indicated below. In abbreviated form, the four-function paradigm is referred to as AGIL.

#### **1. Adaptation:**

The problems of adapting the social system to its physical and social environments; the most important problems in this respect are procuring resources needed for its activities, providing for protection against physical and social threats, and developing information relating to these.

#### **2. Goal Attainment:**

The organizational problem of effecting co-ordination in any collective tasks directed outside the system itself.

#### **3. Integration:**

The internal problem of maintaining satisfying relations among the interacting, members and avoiding disrupting conflicts. For small groups, this concerns inter-personal relations. For larger organization, it concerns inter-group relations.

#### **4. Latent Pattern Maintenance:**

The internal organizational problem of ordering activity patterns of the system, and also of adjusting the role demands on members, so that these are compatible with their other role commitments.

It is evident that the first two organizational problems concern the external relations of the social system with its environment, including its physical habitat, the bodily needs of its members, and other social systems with which it comes in contact. The second pair of problems concern the internal organization of the social system as a human group of socialized and interacting persons with cultural commitments.

How does a social system ensure that these important functions are properly performed? The society sets up various institutions which are “a constellation of socially significant customs collected around some function or set of functions, such as ruling, fighting and worshipping”.

We may identify five of these great social institutions— namely, family, economic, political, educational, and religious institutions —which are found in all societies in all eras and in all parts of the world.

These institutions “centre upon getting food and other items of wealth, procreation, worship, and ruling. Getting a living, begetting and rearing children, believing in higher powers, and enforcing order are repetitive activities found in Babylon and in New York, among the Australian aborigines and among the Australian whites”.

The social institutions are all closely interrelated and they form a complex whole. That is why institutions are referred to as “**a cluster of institutions**”, one impinging upon the others.

### **SELF ASSESSMENT EXERCISE**

Discuss Talcott Parsons four functional paradigm

## **4.0. CONCLUSION**

Social system is the patterned network of relationships constituting a coherent whole that exist between individuals, groups, and institutions. These institutions have various roles

the play in the maintenance of the social role. Parsons used his AGIL model to explain the roles of the various institutions in the society.

## **5.0. SUMMARY**

In this unit, we examine the meaning of social system, the structures that make up the social system and the functions of each of the institutions in maintaining the institutions.

## **6.0. TUTOR MARKED ASSIGNMENTS**

- i. Define the concept of social system.
- ii. Outline the functions of social system
- iii. Discuss the benefits of social system

## **7.0 REFERENCES/ FURTHER READING**

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## **UNIT 3: COLONIALISM AND ITS IMPACT IN NIGERIA**

- 1.0. Introduction
- 2.0. Objectives
- 3.0. Main Contents
  - 3.1. Concept of Colonialism
  - 3.2. Impact of colonialism
    - 3.2.1 Negative Impacts
    - 3.2.2. Positive Impacts
- 4.0. Conclusion

- 5.0. Summary
- 6.0. Tutor-Marked Assignment
- 7.0. References/Further Reading

## **1.0. INTRODUCTION**

Colonialism is not a modern phenomenon. World history is full of examples of one society gradually expanding by incorporating adjacent territory and settling its people on newly conquered territory. The ancient Greeks set up colonies as did the Romans, the Moors, and the Ottomans, to name just a few of the most famous examples. Colonialism, then, is not restricted to a specific time or place. Nevertheless, in the sixteenth century, colonialism changed decisively because of technological developments in navigation that began to connect more remote parts of the world. Fast sailing ships made it possible to reach distant ports and to sustain close ties between the center and colonies. Thus, the modern European colonial project emerged when it became possible to move large numbers of people across the ocean and to maintain political sovereignty in spite of geographical dispersion. This entry uses the term colonialism to describe the process of European settlement and political control over the rest of the world, including the Americas, Australia, and parts of Africa and Asia. The colonization of Nigeria was not the best experience for Nigerians; however, there are some positive effects it brought to the country. The impacts of colonialism in Nigeria could be discussed based on the positive and negative impacts. It will be discussed based on the political, economic, social, educational and religious aspects.

## **2.0. OBJECTIVES**

At the end of the unit, you should be able to;

- i. Understand the concept of colonialism
- ii. Explain the impact of colonialism in Nigeria

## **3.0 MAIN CONTENT**

### **3.1 CONCEPT OF COLONIALISM**

Colonialism means a system which the Europeans adopted in ruling the colonies of Africa and their benefits. It also means foreign rule on foreign lands. Colonialism is a practice of domination, which involves the subjugation of one people to another. The term colony comes from the Latin word *colonus*, meaning farmer. This root reminds us that the practice of colonialism usually involved the transfer of population to a new territory, where the arrivals lived as permanent settlers while maintaining political allegiance to their country of origin.

Colonialism is the policy of a nation seeking to extend or retain its authority over other people or territories, generally with the aim of economic dominance. The colonizing country seeks to benefit from the colonized country or land mass. In the process, colonizers impose their religion, economics, and medicinal practices on the natives. Colonialism is the relationship of domination of indigenous by foreign invaders where the latter rule in pursuit of their interests.

Colonialism in its classical form began in the Americas with European invasion, occupation, and exploitation (Quijano, 2000). Its driving motivation was and is not only pursuit of material exploitation and cultural domination, but also European self-aggrandizement to compensate for gnawing doubts on the wholeness and integrity of the self that, in different ways and intensity, assail people everywhere. Colonialism from the very beginning was therefore economic, political, cultural, and psychological. Its economic and political motives were most obvious at the beginning; the cultural and psychological motives integral to it all along became more intense and manifest later. Moreover, the fallout of colonialism is multiple and pervasive; its development and expansion affected the thought, behavior, and generally the life of colonized peoples. The methods and agents of colonialism changed, as did its primary foci of assault.

Colonialism is often misunderstood or narrowly defined. Some mistakenly confine it to either a geographic area or an era. Others, convinced that colonialism is outmoded and passé, view it a system no longer operative in Africa and generally in the world. Still others

narrow it to a system imposed by and serving only inhabitants and descendants of Europe, ignoring that colonialism would not succeed or sustain in the past and present without local collaborators, minions, and conveyor belts essential for all forms of oppression to take root and persist. No wonder then that discussion on colonialism turned stale in Africa during the last several decades after most African countries attained independence. Euphoria swept through the African continent before and soon after African territories hoisted flags, sang national anthems, and celebrated the rise of African leaders to power. Africans believed then that the Europeans had left for good, that therefore Africans could move forward unhindered to enjoy the freedom and prosperity they thought in immediate grasp. This was not so. The euphoria and rising expectation soon gave way to disappointment and despair because colonialism left behind enduring legacies—including not only political and economic, but also cultural, intellectual, and social legacies—that keep alive European domination.

A critical legacy of colonialism not sufficiently analyzed is the way formerly colonized peoples acquire knowledge, understand their history, comprehend their world, and define themselves. Latin American scholars (e.g. Dussel, 1985, 1996; Mignolo, 2000a, 2000b; Quijano, 2000) have presented fascinating analyses on colonized ways of knowing, behaving, and being. Particularly valuable contributions of these Latin American scholars are the concepts of coloniality, coloniality of power, and colonial difference. These concepts illuminate not only economic and political consequences of colonialism, but also the Eurocentric epistemology, ontology, and ideology emanating from, supporting, and validating European monopoly of power, hegemonic knowledge, distorted truth, and deformed being of the colonized. Their writings emphasize that colonialism is not identical or coterminous to coloniality. The former refers to political and economic relations by which one nation dominates and exploits another; the latter denotes enduring patterns of power as well as a way of thinking and behaving that emerged from colonialism but survived long after its seeming demise. Mignolo (2000a, 2000b, 2003) in particular underscores that coloniality rests on epistemic and ontological biases that promote

validation of European hegemony and superiority while invalidating, marginalizing, and eroding the knowledge, experience, and rights of colonized peoples (see also Alcoff, 2007; Maldonado-Torres, 2007). We cannot understand well why the quest for African freedom and expected prosperity did not materialize after independence unless we understand the historical precedents that gave rise to colonialism, its social and intellectual foundation, its enduring as well as changing aspects, and the cascading disasters that followed.

Starting in the 15th century some European states established their own empires during the European colonial period. The Belgian, British, Danish, Dutch, French, Portuguese, Russian, Spanish and Swedish empires established colonies across large areas. Imperial Japan, the Ottoman Empire P.116 and the United States also acquired colonies, as did imperialist China and finally in the late 19th century the Germans and the Italians.

At first, European colonizing countries followed policies of mercantilism, in order to strengthen the home economy, so agreements usually restricted the colonies to trading only with the metropole (mother country). By the mid-19th century, however, the British Empire gave up mercantilism and trade restrictions and adopted the principle of free trade, with few restrictions or tariffs. Christian missionaries were active in practically all of the European controlled colonies because the metropolises were Christians. Historian Philip Hoffman calculated that by 1800, before the Industrial Revolution, Europeans already controlled at least 35% of the globe, and by 1914, they had gained control of 84% of the globe.

### **SELF-ASSESSMENT EXERCISE**

Discuss the concept of Colonialism

### **3.2 TYPES OF COLONIALISM**

Historians often distinguish between various overlapping forms of colonialism, which are classified into four types: settler colonialism, exploitation colonialism, surrogate

colonialism, and internal colonialism (Lorenzo, 2015, 2010; Hoffman, 2008, Roisin & Enrico, 2014, Adam, 2001).

### **1. Settler Colonialism**

Settler colonialism involves large-scale immigration, often motivated by religious, political, or economic reasons. It pursues to replace the original population. Here, a large number of people emigrate to the colony for the purpose of staying and cultivating the land. Australia, Canada, and the United States are all examples of settler colonial societies (Glenn, (2015).

Settler colonialism as it was to develop in the hands of the British and Dutch in the early part of the 17th century differed from the earlier mercantile colonialism of the Portuguese insofar as it was concerned not merely with the establishment of local trading stations, but with the expansion of the dominion of the State and the volume of its productive land. Spurred by the appearance of new class of colonial merchants seeking to secure control over the production of sugar or tobacco, the new settlements and plantations in the West Indies, Virginia, New England, and New Netherlands were thus, in the first instance, stations for production and consumption: they were to be supplied with (slave) labour, equipment, and an apparatus of security, and would contribute to the general economic prosperity both by the consumption of produce from the imperial centre, and through the supply of new materials. Their integration within the metropolitan political-economy, however, was always dependent upon the latter's control over trade—in the case of the British, for example, through the sequence of Navigation Acts from 1651 onwards—and this increasingly became the principle source of tension as the conditions of self-government intensified. Yet if the central idea was to settle and expand the dominions of the State, the operative means for doing so was not immediately understood in terms of straightforward conquest or annexation. Rather it was through the technology and practice of individual land appropriation (or what Marx called 'primitive accumulation').

## **2. Exploitation Colonialism**

Exploitation colonialism involves fewer colonists and focuses on the exploitation of natural resources or population as labour, typically to the benefit of the metropole. This category includes trading posts as well as larger colonies where colonists would constitute much of the political and economic administration. Prior to the end of the slave trade and widespread abolition, when indigenous labour was unavailable, slaves were often imported to the Americas, first by the Portuguese Empire, and later by the Spanish, Dutch, French and British.

## **3. Surrogate Colonialism**

Surrogate colonialism involves a settlement project supported by a colonial power, in which most of the settlers do not come from a same ethnic group as the ruling power.

## **4. Internal Colonialism**

Internal colonialism is a notion of uneven structural power between areas of a state. The source of exploitation comes from within the state. This is demonstrated in the way control and exploitation passes from whites in the colonizing country to white immigrant population within a newly independent country.

## **SELF-ASSESSMENT EXERCISE**

List and explain types of Colonialism

## **3.3. IMPACTS OF COLONIALISM**

### **3.3.1 Negative Impact**

1. Economic impact: The main negative impact on the economy of Nigeria was slavery. It is true that hundreds of thousands of people were kidnapped and sold as

slaves in the new colonies of the world due to colonization; it was a painful experience for so many Nigerian families. The second negative effect was the stealing of Nigeria's resources. A large amount of resources were exported out of Nigeria due to colonization. The British Empire and other colonial powers extracted and sold a lot of unique minerals belonging to the Nigerian people.

2. Political impact: The most obvious negative political impact is the dependence of Nigeria on the Great Britain. Nigeria is one of the commonwealth countries which were former British colonies ruled by the British government. Some Nigerians were given the chance to take part in the governance of the country; however, they held powers that were either too small or completely irrelevant. The British Governors decided the fate of the nation without consulting the people of Nigeria.
3. Technological impact: It is true that Nigeria became more industrialized because of colonialism; at the same time, it drastically changed the simple lives of Nigerians at the time. The old instruments and tools used by Nigerians became irrelevant in the face of the technology brought by the British Empire. Therefore, the old technologies got forgotten and ceased to exist.
4. Social impact: Slavery also brought some negative social impacts to Nigeria, It is impossible to deny the fact that Nigerians became crueler because of slave trade. A lot of Africans became agents for slave trading companies all over the world. They helped the British slave traders to kidnap people and turn them into slaves.
5. Educational and medical impacts the traditional education in Nigeria was killed by colonialism; this is also same for traditional medicine. However, this is not so bad considering that Nigeria got introduced to new and better forms of medicine and education.

### **3.3.2 Positive impacts of colonialism in Nigeria**

1. Economic Impact: the British colonial authorities encouraged Nigerians to be involved in agriculture for the production of certain crops such as coffee, cotton, cocoa, rubber, groundnut, palm produce and hides and skin. With the production of these agricultural crops, new cash crops were introduced so that the inhabitants

would no longer rely on food crops but also export crops. More so, raw materials were evacuated from the hinterlands for onward transportation to the industries of the colonizers and this led to the development of transport system thus, linking roads and railways were constructed by the colonial masters to enhance the evacuation of these agricultural products.

2. Political impacts: Nigerians learned about a new kind of organized government system from colonialism. The British Empire brought a new judicial system together with some pieces of democracy and a lot of tribes in Nigeria started to get along. The British Government also helped to write peace treaties amongst tribes. Therefore, Europeans helped to protect Africans from their most devastating enemy – themselves. Colonization made a huge impact in decreasing tribal conflicts in Nigeria.
3. Technological impacts: Colonialism in Nigeria provided an industrial and agricultural boom to the country. It also helped Nigerians to solve their medical problems. Europeans were exposed to new disease from Africa and had to find ways to treat them, and in the process, provided cures for sick Africans too.
4. Social impacts: socially, the colonial masters alongside with the Christian missionaries brought education to us in 1864. The curriculum was based on 3Rs which means reading, writing and arithmetic. This helped Nigerians to become literate. It was as a result of the education that Nigerians became exposed to the injustice of colonialism and realized the need to struggle to be free from colonial domination.

### **SELF ASSESSMENT EXERCISE**

Discuss both the negative and Positive Impacts of Colonialism

### **4.0. CONCLUSION**

The impact of colonialism is enormous in Nigeria and has led to social change. This is because it has brought various alterations in the norms, values, culture, traditions, education among others.

### **5.0. SUMMARY**

This unit covered the impact of colonialism on the Nigerian society. It covered the meaning of colonialism and the positive and negative impacts it has on the country.

### **6.0 Tutor Marked Assignments**

- i. What is colonialism?
- ii. Discuss the impacts of colonialism on Nigeria

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## **MODULE TWO: THEORIES OF SOCIAL CHANGE AND DEVELOPMENT**

### **Unit1: Evolutionary, Diffusion and Cyclical Theories**

### **Unit2: Functionalism, Conflict and Modernization Theories**

### **Unit3: Dependency and World System Perspectives.**

## **UNIT1: EVOLUTIONARY, DIFFUSION AND CYCLICAL THEORIES**

- 1.0. Introduction
- 2.0. Objectives
- 3.0. Main Contents
  - 3.1. Evolutionary Theory
  - 3.2. Cyclical Theory
  - 3.3. Diffusionism
- 4.0. Conclusion
- 5.0. Summary
- 6.0. Tutor-Marked Assignment
- 7.0. References/Further Reading

### **1.0. INTRODUCTION**

This unit seeks to explain the theories of social change. It will cover the various scholarly explanations on social change. Students will be drawn to the theories and concepts when examining some of the social, economic and political changes in the society.

### **2.0. OBJECTIVES**

At the end of the unit, you should be able to;

- i. Understand the assumptions of the theories of social change
- ii. Give a critique of the various theories

### **3.0 MAIN CONTENT**

#### **3.1 EVOLUTIONARY THEORY**

Evolution is a process of differentiation and integration. The term 'evolution' comes from the Latin word 'evolvere' which means 'to develop' or 'to unfold'. It is equivalent to the Sanskrit word 'vikas'. It means more than growth. The word 'growth' connotes a direction of change but only of a quantitative character, e.g., we say population grows. Evolution involves something more intrinsic, change not merely in size but at least in structure also, for example when we speak of biological evolution, we refer to the emergence of certain organisms from others in a kind of succession.

Evolution describes a series of related changes in a system of some kind. It is a process in which hidden or latent characters of a thing reveal themselves. It is an order of change which unfolds the variety of aspects belonging to the nature of the changing object. We cannot speak of evolution when an object or system is changed by forces acting on it from without.

Evolutionary theories are based on the assumption that societies gradually change from simple beginnings into more complex forms over time. Early sociologists beginning with Auguste Comte (1798-1857) believed that human societies evolve in a unilinear way- that is in one line of development. According to them social change meant progress toward something better.

They saw change as positive and beneficial. To them the evolutionary process implied that societies would necessarily reach new and higher levels of civilization. L.H Morgan believed that there were three basic stages in the process: savagery, barbarism and civilization. Auguste Comte's ideas relating to the three stages in the development of human thought and also of society namely-the theological, the metaphysical and the positive in a way represent the three basic stages of social change. This evolutionary view of social change was highly influenced by Charles Darwin's theory of Organic Evolution.

Those who were fascinated by this theory applied it to the human society and argued that societies must have evolved from the simple and primitive to that of too complex and advanced such as the western society. Herbert Spencer a British sociologist carried this analogy to its extremity. He argued that society itself is an organism. He even applied Darwin's principle of the survival of the fittest to human societies. He said that society has been gradually progressing towards a better state. He argued that it has evolved from military society to the industrial society. He claimed that western races, classes or societies had survived and evolved because they were better adapted to face the conditions of life. This view known as social Darwinism got widespread popularity in the late 19th century. It survived even during the first phase of the 20th century. Emile Durkheim identified the cause of societal evolution as a society's increasing moral density. Durkheim viewed societies as changing in the direction of greater differentiation, interdependence and formal control under the pressure of increasing moral density. He advocated that societies have evolved from a relatively undifferentiated social structure with minimum of division of labor and with a kind of solidarity called mechanical solidarity to a more differentiated social structure with maximum division of labor giving rise to a kind of solidarity called organic solidarity.

### **SELF-ASSESSMENT EXERCISE**

Briefly discuss on evolutionary theory

### **3.2. CYCLICAL THEORY**

Cyclical theories of social change focus on the rise and fall of civilizations attempting to discover and account for these patterns of growth and decay. Spengler, Toynbee and Sorokin can be regarded as the champions of this theory. Spengler pointed out that the fate of civilizations was a matter of destiny. Each civilization is like a biological organism and has a similar life-cycle, birth, maturity, old-age and death. After making a study of eight major civilizations including the west he said that the modern western society is in the last

stage i.e. old age. He concluded that the western societies were entering a period of decay as evidenced by wars, conflicts and social breakdown that heralded their doom.

A variant of cyclical process is the theory of a well-known American sociologist P.A. Sorokin (*Social and Cultural Dynamics*, 1941), which is known as ‘pendular theory of social change’. He considers the course of history to be continuous, though irregular, fluctuating between two basic kinds of cultures: the ‘sensate’ and the ‘ideational’ through the ‘idealistic’. According to him, culture oscillates like the pendulum of a clock between two points.

The pendulum of a clock swings with the passage of time, but ultimately it comes to its original position and re-proceeds to its previous journey. Thus, it is just like a cyclical process but oscillating in character. A sensate culture is one that appeals to the senses and sensual desires.

It is hedonistic in its ethics and stresses science and empiricism. On the other hand, the ideational culture is one in which expressions of art, literature, religion and ethics do not appeal to the senses but to the mind or the spirit. It is more abstract and symbolic than the sensate culture.

The pendulum of culture swings from sensate pole and leads towards the ideational pole through the middle pole called ‘idealistic’ culture, which is a mixed form of sensate and ideational cultures—a somewhat stable mixture of faith, reason, and senses as the source of truth. Sorokin places contemporary European and American cultures in the last stage of disintegration of sensate culture, and argues that only way out of our ‘crisis’ is a new synthesis of faith and sensation. There is no other possibility.

In Sorokin’s analysis of cultures, we find the seeds of both the theories—cyclical and linear change. In his view, culture may proceed in a given direction for a time and thus appear to conform to a linear formula. But, eventually, as a result of forces that are inherent in the culture itself, there will be shift of direction and a new period of development will be

ushered in. This new trend may be linear, perhaps it is oscillating or it may conform to some particular type of curve.

Vilfredo Pareto's (1963) theory of 'Circulation of Elites' is also essentially of this variety. According to this theory, major social change in society occurs when one elite replaces another, a process Pareto calls 'circulation of elites'. All elites tend to become decadent in the course of time. They 'decay in quality' and lose their 'vigour'. According to Marx, history ultimately leads to and ends with the communist Utopia, whereas history to Pareto is a never-ending circulation of elites. He said that societies pass through the periods of political vigour and decline which repeat themselves in a cyclical fashion.

The view that change takes place in a cyclical way has been accepted by some modern thinkers also who have given different versions of the cyclical theory. The French anthropologist and biologist Vacher de Lapouge held that race is the most important determinant of culture. Civilization, he maintained, develops and progresses when a society is composed of individuals belonging to superior races and declines when racially inferior people are absorbed into it.

Western civilization, according to him, is doomed to extinction because of the constant infiltration of foreign inferior elements and their increasing control over it. The German anthropologist Otto Ammon, the Englishman Houston Stewart Chamberlain and American Madison Grant and Lothrop Stoddard also agreed with the view of Lapouge which may be called the theory of biological cycle.

Spengler developed another version of cyclical theory of social change. He analysed the history of various civilizations including the Egyptian, Greek and Roman and concluded that all civilizations pass through a similar cycle of birth, maturity and death. The western civilization is now on its decline which is unavoidable.

Vilfredo Pareto propounded the theory that societies pass through the periods of political vigour and decline which repeat themselves in cyclical fashion. The society according to

him, consists of two types of people—one, who like to follow traditional ways whom he called rentiers, and those who like to take chances for attaining their ends whom he called as Speculators.

Stuart (2017) gave another version of cyclical change. He made the concept of accumulation the basis for his theory of social change. According to him, cultural change is “selectively accumulative in time.” He stressed that; the most hopeful approach to the concept of cultural change would seem to be to regard the process as selectively accumulative in time and cyclical or oscillatory in character.” Thus, according to Chapin, cultural change is both selectively accumulative and cyclical in character. He postulated a hypothesis of synchronous cyclical change. According to him, the different parts of culture go through a cycle of growth, vigour and decay.

If the cycles of the major parts, such as government and the family, coincide or synchronize, the whole culture will be in a state of integration, if they do not synchronize, the culture will be in a disintegrated condition. Growth and decay, according to Chapin, in cultural forms are as inescapable as they are in all living things.

### **SELF-ASSESSMENT EXERCISE**

Discuss the cyclical theory in detail

### **3.3. DIFFUSIONISM**

Diffusionism as an anthropological school of thought was an attempt to understand the distribution of culture in terms of the origin of culture traits and their spread from one society to another. Versions of diffusionist thought included the conviction that all cultures originated from one culture center (*heliocentric diffusion*); the more reasonable view that cultures originated from a limited number of culture centers (*culture circles*); and finally the notion that each society is influenced by others but that the process of diffusion is both contingent and arbitrary (Winthrop 1991:83-84).

**Diffusion** may be simply defined as the spread of a cultural item from its place of origin to other places (Titiev 1959:446). A more expanded definition depicts diffusion as the process by which discrete culture traits are transferred from one society to another, through migration, trade, war, or other contact (Winthrop 1991:82).

Diffusionist research originated in the middle of the nineteenth century as a means of understanding the nature of the distribution of human cultural traits across the world. By that time scholars had begun to study not only advanced cultures, but also the cultures of non-literate people (Beals and Hoijer 1959:664). Studying these very diverse cultures stimulated an interest in discerning how humans progressed from primeval conditions to “superior” states (Kuklick 1996:161). Among the major questions about this issue was whether human culture had evolved in a manner analogous to biological evolution or whether culture spread from innovation centers by means of processes of diffusion (Hugill 1996:343).

Two schools of thought emerged in response to these questions. The most extreme view was that there were a very limited number of locations, possibly only one, from which the most important culture traits diffused to the rest of the world. Some Social Evolutionists, on the other hand, proposed that the “psychic unity of mankind” meant that since all human beings share the same psychological traits, they are all equally likely to innovate (see Social Evolutionism in this site for more on the psychic unity of mankind). According to social evolutionists, innovation in a culture was considered to be continuous or at least triggered by variables that are relatively exogenous. This set the foundation for the idea that many inventions occurred independently of each other and that diffusion had relatively little effect on cultural development (Hugill1996:343).

During the 1920’s the school of **cultural geography** at the University of California, Berkeley purposely separated innovation from diffusion and argued that innovation was relatively rare and that the process of diffusion was quite common. It generally avoided the trap of the Eurocentric notion of the few hearths or one hearth origination of most cultural traits. The school of cultural geography combined idealism, environmentalism, and social

structural explanations, which made the process of diffusion more feasible than the process of innovation (Hugill 1996:344).

**Franz Boas** (1938) argued that although the independent invention of a culture trait can occur at the same time within widely separated societies where there is limited control over individual members, allowing them freedom to create a unique style, a link such as genetic relationship is still suspected. He felt this was especially true in societies where there were similar combinations of traits (Boas 1938:211). Boas emphasized that culture traits should not be viewed casually, but in terms of **a relatively unique historical process** that proceeds from the first introduction of a trait until its origin becomes obscure. He sought to understand culture traits in terms of two historical processes, **diffusion and modification**. Boas used these key concepts to explain culture and interpret the meaning of culture. He believed that the cultural inventory of a people was basically the cumulative result of diffusion. He viewed culture as consisting of countless loose threads, most of foreign origin, but which were woven together to fit into their new cultural context. Discrete elements become interrelated as time passes (Hatch 1973:57-58).

The American, **Lewis Henry Morgan**, demonstrated that social change involved both independent invention and diffusion. He agreed with British socio-cultural anthropologists that human progress was often due to independent innovation, but his work on kinship terminology showed that diffusion occurred among geographically dispersed people (Kuklick 1996:161).

During the mid-twentieth century studies of acculturation and cultural patterning replaced diffusion as the focus of anthropological research. Ethnological research conducted among Native American tribes, even though influenced by the diffusionist school of thought, approached the study of culture traits from a more holistic interpretation. Presently, the concept of diffusion has value in ethnological studies, but at best plays a secondary role in interpreting the processes of culture change (Winthrop 1991:84).

Recently there have been theoretical developments in anthropology among those seeking to explain contemporary processes of **cultural globalization and transnational culture flows**. This “anthropology of place” approach is not an attempt to polarize autonomous local cultures against the homogenizing movement of cultural globalization. Instead, the emphasis of this line of research is to understand and explain how dominant cultural forms are “imposed, invented, reworked, and transformed.” In order to do this, an ethnographic approach must be taken to study the interrelations of culture, power, and place: place making, identity, and resistance. Anthropologists have long studied spatial units larger than “the local” (Gupta & Ferguson 1997 P. 5-7).

In spite of the fact that diffusion has its roots in anthropology, archaeology, and cultural geography, modern research involving the process of diffusion has shifted from these areas to agriculture business studies, technological advancement (Rogers 1962), economic geography (Brown 1981), history (McNeill 1963), political science, and rural sociology. In all of these areas, except for history, research involves observing societies, how they can be influenced to innovate, and predicting the results of such innovation (Hugill, 1996 P. 343).

### **3.4. SELF ASSESSMENT EXERCISE**

Discuss Evolutionary, Cyclical and Diffusion theories

### **4.0 CONCLUSION**

Theories of social change explain the factors that lead to change in the society. Syntheses of the main aspects of the theories are reviewed to help understand social change.

### **5.0 SUMMARY**

The unit aimed at breaking to bare the assumptions of the various theories of social change with their criticism.

### **6.0 Tutor Marked Assignments:**

- i. Compare and Contrast Evolutionary theory with cyclical theory of Social Change.
- ii. Discuss Diffusion as a theory of Social Change.

## **7.0 REFERENCES/FURTHER READINGS**

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## **UNIT 2 FUNCTIONALIST, CONFLICT AND MODERNIZATION THEORIES**

- 1.0. Introduction
- 2.0. Objectives
- 3.0. Main Contents
  - 3.1. Functionalist Theory
  - 3.2. Conflict Theory
  - 3.3. Modernization Theory
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

### **1.0 INTRODUCTION**

This unit examines the assumptions of the functionalist, conflict and modernization theory on social change and development. The major contributions of various scholars were examined to ascertain the factors that explain development and change.

### **2.0 OBJECTIVES**

At the end of the unit, you should be able to;

- i. Understand the assumptions of the functionalist, conflict and modernization theories of social change
- ii. Give a critique of the various theories

### **3.0 MAIN CONTENT**

#### **3.1 FUNCTIONALIST THEORY**

In the middle decades of the 20th century, a number of American sociologists shifted their attention from social dynamics to social static or from social change to social stability. Talcott Parsons stressed the importance of cultural patterns in controlling the stability of a society. According to him society has the ability to absorb disruptive forces while maintaining overall stability. Change is not as something that disturbs the social equilibrium but as something that alters the state of equilibrium so that a qualitatively new equilibrium results. He has stated that changes may arise from two sources. They may come

from outside the society through contact with other societies. They may also come from inside the society through adjustment that must be made to resolve strains within the system. Parsons speaks of two processes that are at work in social change. In simple societies institutions are undifferentiated that is a single institution serves many functions. The family performs reproductive, educational, socializing, economic, recreational and other functions. A process of differentiation takes place when the society becomes more and more complex. Different institutions such as school, factory may take over some of the functions of a family. The new institutions must be linked together in a proper way by the process of integration. New norms must be established in order to govern the relationship between the school and the home. Further bridging institutions such as law courts must resolve conflicts between other components in the system.

One of the founders of sociology, Emile Durkheim, applied Spencer's analogy to explain the structure of societies and how they change and survive over time. Durkheim believed that earlier, more primitive societies were held together because most people performed similar tasks and shared values, language, and symbols. They exchange goods and services in similar ways. Modern societies, according to Durkheim (2002), were more complex. People served many different functions in society and their ability to carry out their function depended upon others being able carry out theirs. He sees society as a complex system of interrelated parts, working together to maintain stability. According to this sociological viewpoint, the parts of society are interdependent. This means each part influences the others. In a healthy society, all of these parts work together to produce a stable state called **dynamic equilibrium** (Parsons, 1961).

Durkheim believed that individuals may make up society, but in order to study society, sociologists have to look beyond individuals to social facts. **Social facts** are the laws, morals, values, religious beliefs, customs, fashions, rituals, and all the cultural rules that govern social life (Durkheim, 1895) cited in Ritzer & Stepnisky, (2014). Each of these social facts serves one or more functions within a society. For example, one function of a

society's laws may be to protect society from violence, while another is to punish criminal behavior, while another is to preserve public health.

Furthermore, the English sociologist Alfred Radcliffe-Brown (1881 – 1955) shared Comte's and Durkheim's views. He believed that how these functions work together to maintain a stable society was controlled by laws that could be discovered through systematic comparison (Broce, 1973). Like Durkheim, he argued that explanation of social interactions had to be made at the social level and not involve the wants and needs of individuals (Goldschmidt, 1996). He defined the **function** of any recurrent activity as the part it plays in the social life as a whole, and thereby, the contribution it makes to structural continuity.

Another noted structural functionalist, Robert Merton (1910-2003), pointed out that, social processes often have many functions. **Manifest functions** are the consequences of a social process that are sought or anticipated, while **Latent functions** are the unsought consequences of a social process. A manifest function of university education, for example, includes: gaining knowledge, preparing for a career, and finding a good job or running a personal organization that utilizes that education. Latent functions of your university years includes: meeting new people, participating in extracurricular activities, or even finding a spouse or partner. Another latent function of education is creating a hierarchy of employment based on the level of education attained. Latent functions can be beneficial, neutral, or harmful. Social processes that have undesirable consequences for the operation of society are called dysfunctions. In education, examples of dysfunction includes: getting bad grades, truancy, dropping out, not graduating, and not finding suitable employment.

Functionalism was the sociological paradigm that prevailed between World War II and the Vietnam War. Its influence declined in the 1960s and 1970s because many sociologists believed that it could not adequately explain the many rapid social changes taking place at the time. Many sociologists now believe that functionalism is no longer useful as a macro-level theory, but that it does serve as useful purpose in many mid-range analyses.

## **SELF-ASSESSMENT EXERCISE**

Discuss the functionary theory

### **3.2. CONFLICT THEORY**

Another theory with a macro-level view, called **conflict theory**, looks at society as a competition for limited resources. Whereas the equilibrium theories emphasize the stabilizing processes at work in social systems the so-called conflict theories highlight the forces producing instability, struggle and social disorganization. According to Ralf Dahrendorf the conflict theories assume that - every society is subjected at every moment to change, hence social change is ubiquitous. Every society experiences at every moment social conflict, hence social conflict is ubiquitous. Every element in society contributes to change. Every society rests on constraint of some of its members by others. The most famous and influential of the conflict theories is the one put forward by Karl Marx who along with Engel wrote in the Communist Manifesto 'the history of all hitherto existing societies is the history of class struggle.' Individuals and groups with opposing interests are bound to be at conflict. Since the two major social classes- the rich and poor or capitalists and the proletariat have mutually hostile interests they are at conflict. History is the story of conflict between the exploiter and the exploited. This conflict repeats itself off and on until capitalism is overthrown by the workers and a socialist state is created. What is to be stressed here is that Marx and other conflict theorists deem society as basically dynamic and not static. They consider conflict as a normal process. They also believe that the existing conditions in any society contain the seeds of future social changes. Like Karl Marx, George Simmel too stressed the importance of conflict in social change. According to him conflict is a permanent feature of society and not just a temporary event. It is a process that binds people together in interaction. Further conflict encourages people of similar interests to unite together to achieve their objectives. Continuous conflict in this way keeps society dynamic and ever changing.

The German sociologist Max Weber agreed with Marx that the economic inequalities of the capitalist system were a source of widespread conflict. However, he disagreed that the conflict must lead to revolution and the collapse of capitalism. Weber theorized that there was more than one cause for conflict: besides economics, inequalities could exist over political power and social status. The level of inequalities could also be different for different groups based on education, race, or gender. As long as these conflicts remained separate, the system as a whole was not threatened. Weber also identified several factors that moderate people's reaction to inequality. If the authority of the people in power was considered legitimate by those over whom they had power, then conflicts were less intense. Other moderating factors were high rates of social mobility and low rates of class.

Another German sociologist, Georg Simmel (1858-1918), wrote that conflict can in fact help integrate and stabilize a society. Like Weber, Simmel asserted that, the nature of social conflict was highly variable. The intensity and violence of the conflict depended upon the emotional involvement of the different sides; the degree of solidarity among the opposing groups, and if there were clear and limited goals to be achieved. Simmel also stressed that frequent smaller conflicts would be less violent than a few large conflicts. He also studied how conflict changes the parties involved. He showed that groups work to increase their internal solidarity, centralize power, reduce dissent, and become less tolerant of those not in the group during conflict. Resolving conflicts can release tension and hostility and pave the way for future agreement.

Just as functionalism was criticized for focusing too much on the stability of societies, conflict theory has been criticized because it tends to focus on conflict to the exclusion of recognizing stability. Many social structures are extremely stable or have gradually progressed over time rather than changing abruptly as conflict theory would suggest.

### **SELF-ASSESSMENT EXERCISE**

Discuss the Conflict Theory.

### **3.3. MODERNIZATION THEORY**

As way of providing a background for this perspective, the concept of modernization theory as a whole has its root in the classical evolutionary explanation of social change (Giddens, 1991P. 137-138; Tipps, 1991P. 200-201; Smith, 2003 P. 44). Two characteristics of early modernization theories have continue to influence current modernization discourse. One is the idea of frequent social change and the other is the idea of development.

Modernization theory casts development as a uniform evolutionary route that all societies follow, from agricultural, rural, and traditional societies to postindustrial, urban, and modern forms (Bradshaw, 1987; Escobar, 1995; Chirot & Hall, 1982; Shrum, 2000). In other words, all societies, once engaged in the modernization process, follow a predetermined sequence of developmental stages: traditional economies, transition to takeoff, takeoff itself, drive to maturity, age of high consumption, and postindustrial society (Chirot & Hall, 1982: 82). Modernization theory emphasizes internal forces and sources of socioeconomic development such as formal education, market-based economy, and democratic and secular political structures. Although modernization theory does not rule out external forces and sources of social change and economic development, it focuses less on foreign influences (Jenkins & Scanlan, 2001; Shrum, 2000).

Among external influences, however, science is exceptional because it is considered beneficial to developing countries by way of ‘knowledge and technology transfer’ from developed countries (Shrum, 2000). In other words, societies can be fast-tracked to modernization by ‘importing’ Western technical capital, forms of organization, and science and technology to developing countries (Herkenrath & Bornschier, 2003; Shrum, 2000). W.W. Rostow argues that adoption of scientific methods and scientific ways of thinking and acquisition of techno scientific skills are critical at the ‘transition to takeoff’ stage of development (Chirot & Hall, 1982). Essentially, proponents of modernization theory view science and technology as catalysts for development. Science and technology provide conducive environments for economic growth in developing countries through their ability

to provide rational protocols in decision making for the efficient use of material and human resources (Shrum & Shenhav, 1995).

As far as modernization theory is concerned, development is simply a matter of knowledge and technology transfer that is unproblematic and straightforward, context free, and not disruptive of existing social and cultural arrangements in developing countries (Herkenrath & Bornschie, 2003). Modernization theory also seems to be unmindful of the fact that much of the knowledge and technology critical for national development and national competitiveness are within the domain of proprietary knowledge production. In a way, modernization theory implies a monolithic, one-way, and top-down development scheme that holds true for all identities, for all time, for all places, and for all contexts. The same holds true for knowledge generation, production, dissemination, and representation. In this top-down development model, the sources of knowledge are foreign to the places and identities to which knowledge is applied or exported. As a model for social change and development, modernization theory fails to consider the possibility of having an interactive and multifarious process of knowledge generation and exchange, which is made possible by recent advances in ICT.

As far as modernization theory is concerned, science is seen as exceptional and different from other institutions in Western developed countries, and is assumed to be independent of and invariant to the limitations of contexts of interpretation and use, and further is viewed as a search, by means of generating objective and rational knowledge claims, for empirical truths and universal laws. Such casting of science is reminiscent of the limited translation model that Callon (1995) critiques. In other words, modernization theory emphasizes the beneficial role of objective, rational science in national socioeconomic development. It de-emphasizes science's possible higher order and negative interactional effects upon local contexts and the identities that populate such contexts.

One of the theorists who identified both the idea of frequent change and the idea of development is Rostow's cited in Giddens (2004) concept of economic growth. He outlined

this concept in his book “The Stages of Economic Growth”; where he argued that within a society sequential economic step of modernization can be identified. These steps are linear and towards an evolutionary higher development. Rostow outlined the five (5) growth stages as follow: The traditional stage; the pre-condition for take-off stage; Take-off stage; the drive towards maturity stage; and the stage of mass consumption. Rostow’s five (5) outlined growth stages can be explained thus:

i. **At the traditional stage**, the economic system is stationary and dominated at this stage by agriculture with traditional cultivating forms. Productivity by man hour work is lower, compared to the other growth stages. The stage characterizes a hierarchical structure and so there is low vertical as well as social mobility. A hierarchical instance of Rostow’s “traditional stage” can be found during the time of Newton.

ii. **The pre-conditions for take-off during this stage**, the rates of investment are getting higher and they initiate a dynamic development. This kind of economical development according to him is a result of the industrial revolution. As a consequence of this transformation that includes development of the agricultural sector too, workforces of the primary sector become redundant. A prerequisite for “the preconditions for “take-off” is industrial revolution, which lasted for a century.

iii. **Take-off stage** this stage characterized by dynamic economic growth. The main characteristic of this economic growth is self-sustained growth which requires no exogenous inputs. Like the textile industry in England, a few leading industries can support development. Generally, “Take-off stage” lasts for two to three decades for example in England; it took place by the middle of the 17th century or in Germany by the end of the 17th century. What is important is not the specific period but how developing countries like Nigeria can transform their traditional model in their quest to attaining development.

iv. **The drive to maturity stage** is characterized by continual investment by 40 to 60 per cent. Economic and technical progresses dominate this stage. New forms of industries like

neo-technical industries supplement the paleo-technical industries. As a consequence of this transformation, social and economic prosperity, especially the latter, increases. On the whole, from Rostow's submission, "the drive to maturity stage" starts about sixty (60) years after "take-off stage". In Europe this stage was attained at about the 1900th.

v. **The stage of mass consumption** this is the final step in Rostow's five-stage model of development. Here, most parts of society lives in prosperity and persons living in this society are offered both abundance and multiplicity of choices. According to him, the "West or the North" belongs to this category today.

The aim of economic stages theories like Rostow's model is that within economic and social history, specific criteria distinguish the stages of modernity from each other. Generally, 'modernization' characterizes a rational conformity to the present or future requirement (Giddens, 1991). Therefore, 'modernization' is the opposite of traditionalism, which keep hold of tradition and custom. Through this, traditionalism involves a conservative connotation and 'modernization' a positive connotation. Here again, 'development' means economic development. In this discourse underdevelopment, with it poverty, are the results of the dualism between traditional economic structures and social structures. In other words, underdevelopment is a result of endogenous factors. And so 'development' has to be initiated from the outside. This implies a process of social, political, institutional, cultural and technological modernization (Smith, 2003 P. 49; Hall 1992 P. 289).

This perspective have though been criticized for its uni-directional approach to development; also as an 'apologia' for imperialism, and therefore not honest perspective to addressing the developing countries developmental challenges and their quests to development.

### **SELF-ASSESSMENT EXERCISE**

Briefly discuss the modernization theory

#### **4.0 CONCLUSION**

Conclusively, various scholarly explanations have been made to explain the various perspectives towards social change. Several scholars have made numerous efforts to explain the incidence of change in human society.

#### **5.0 SUMMARY**

In this unit, we were able to examine the various theoretical perspectives to social change in the society.

#### **6.0 TUTOR MARKED ASSIGNMENTS**

Discuss the main trust of functionalism

Explain the main argument of conflict theory

Give a critique of the modernization theory of social change.

#### **7.0. REFERENCES/ FURTHER READINGS**

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## **UNIT 3 DEPENDENCY AND WORLD SYSTEM THEORY**

- 1.0. Introduction
- 2.0. Objectives
  - 3.0. Main Contents
    - 3.1.1. Dependency Theory
    - 3.1.2. The Central Propositions of Dependency Theory
- 3.2. World System Perspective
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

### **1.0 INTRODUCTION**

Development theories are about understanding how the processes of change in societies take place. Scholars from historically less-developed parts of Europe, and from the colonial world, contributed to the construction of modern theories of development in the 1940s, stressing the role of the state. In contrast, critique from left-wing and liberal perspectives gave priority to the role of the market by the 1980s. Yet the apparent success of Newly Industrialized Countries supported neither of these two orthodoxies. Instead the East Asian story, together with reflection upon the failures of the Washington Consensus, inspired a renewal of development theory, recognizing the need for institutional diversity.

### **2.0. OBJECTIVES**

At the end of the unit, student should be able to;

- i. Explain the major assumptions of the dependency and world system theory
- ii. They should be able to effectively apply the theory in explaining social change and development

### **3.0. MAIN CONTENT**

#### **3.1. DEPENDENCY THEORY**

The dependency perspective to development emerged both as challenge and an alternative approach to modernization theory. Its origin could be traced to voices and writings of

scholars from regions confronted with the challenges of underdevelopment and continuous western exploitations. Such voices and writings include: Frank, Amir, Rodney cited in Alubo (2012) among others. The theory was to a large extent influenced by the Marxist theory of social change.

Dependency Theory developed in the late 1950s under the guidance of the Director of the United Nations Economic Commission for Latin America, Raul Prebisch. Prebisch and his colleagues were troubled by the fact that economic growth in the advanced industrialized countries did not necessarily lead to growth in the poorer countries. Indeed, their studies suggested that economic activity in the richer countries often led to serious economic problems in the poorer countries. Such a possibility was not predicted by neoclassical theory, which had assumed that economic growth was beneficial to all (Pareto optimal) even if the benefits were not always equally shared.

Dependency can be defined as an explanation of the economic development of a state in terms of the external influences--political, economic, and cultural--on national development policies. Theotonio Dos Santos emphasizes the historical dimension of the dependency relationships in his definition:

[Dependency is]...an historical condition which shapes a certain structure of the world economy such that it favors some countries to the detriment of others and limits the development possibilities of the subordinate economics...a situation in which the economy of a certain group of countries is conditioned by the development and expansion of another economy, to which their own is subjected.

There are three common features to these definitions which most dependency theorists share. First, dependency characterizes the international system as comprised of two sets of states, variously described as dominant/dependent, center/periphery or metropolitan/satellite. The dominant states are the advanced industrial nations in the Organization of Economic Co-operation and Development (OECD). The dependent states

are those states of Latin America, Asia, and Africa which have low *per capita* GNPs and which rely heavily on the export of a single commodity for foreign exchange earnings.

Second, both definitions have in common the assumption that external forces are of significant importance to the economic activities within the dependent states. These external forces include multinational corporations, international commodity markets, foreign assistance, communications, and any other means by which the advanced industrialized countries can represent their economic interests abroad.

Third, the definitions of dependency all indicate that the relations between dominant and dependent states are dynamic because the interactions between the two sets of states tend to not only reinforce but also intensify the unequal patterns. Moreover, dependency is a very deep-seated historical process, rooted in the internationalization of capitalism.

One of the exponents of this theory is Frank (1960), a German economist of development who contributed enormously to the theory. He devised and popularized the phrase ‘the development of underdevelopment’, describing what he saw as the deformed and dependent economies of the peripheral states – in his terminology the “satellites” of the more advanced “metropolis”. He further argued that the developing or emerging countries were doomed to stagnation because the surplus they produced was appropriated by the advanced capitalist countries, through agencies like: the World Bank, International Monetary Fund (IMF), World Trade Organization (WTO) and the transnational corporations. Stiglitz (2002), a Nobel Prize – winning economist and former chairman of the council of Economic Advisors, share similar view when he issued a stinging attack on the WB, WTO, and especially the IMF for their roles in worsening, rather than resolving global economic crisis. Among other things he criticized the IMF for its homogenizing, ‘one – size – fits – all’ approach that fails to take into account national differences. The IMF in particular and globalization in general, have worked to the advantages of the wealthy nations, especially the United States (which effectively has veto power over IMF decisions), to the detriment of poor nations. The gap between the rich (developed or

emerged) countries and the poor (developing or emerging) countries has actually increased, and will continue to increase as a result of the unequal or uneven relationship between the developing and the developed countries.

### **3.1.1 The Central Propositions of Dependency Theory**

There are a number of propositions, all of which are contestable, which form the core of dependency theory. These propositions include:

1. *Underdevelopment* is a condition fundamentally different from *undevelopment*. The latter term simply refers to a condition in which resources are not being used. For example, the European colonists viewed the North American continent as an undeveloped area: the land was not actively cultivated on a scale consistent with its potential. Underdevelopment refers to a situation in which resources are being actively used, but used in a way which benefits dominant states and not the poorer states in which the resources are found.

2. The distinction between underdevelopment and undevelopment places the poorer countries of the world in a profoundly different historical context. These countries are not "behind" or "catching up" to the richer countries of the world. They are not poor because they lagged behind the scientific transformations or the Enlightenment values of the European states. They are poor because they were coercively integrated into the European economic system only as producers of raw materials or to serve as repositories of cheap labor, and were denied the opportunity to market their resources in any way that competed with dominant states.

3. Dependency theory suggests that alternative uses of resources are preferable to the resource usage patterns imposed by dominant states. There is no clear definition of what these preferred patterns might be, but some criteria are invoked. For example, one of the dominant state practices most often criticized by dependency theorists is export agriculture. The criticism is that many poor economies experience rather high rates of malnutrition even though they produce great amounts of food for export. Many dependency theorists

would argue that those agricultural lands should be used for domestic food production in order to reduce the rates of malnutrition.

4. The preceding proposition can be amplified: dependency theorists rely upon a belief that there exists a clear "national" economic interest which can and should be articulated for each country. In this respect, dependency theory actually shares a similar theoretical concern with realism. What distinguishes the dependency perspective is that its proponents believe that this national interest can only be satisfied by addressing the needs of the poor within a society, rather than through the satisfaction of corporate or governmental needs. Trying to determine what is "best" for the poor is a difficult analytical problem over the long run. Dependency theorists have not yet articulated an operational definition of the national economic interest.

5. The diversion of resources over time (and one must remember that dependent relationships have persisted since the European expansion beginning in the fifteenth century) is maintained not only by the power of dominant states, but also through the power of elites in the dependent states. Dependency theorists argue that these elites maintain a dependent relationship because their own private interests coincide with the interests of the dominant states. These elites are typically trained in the dominant states and share similar values and culture with the elites in dominant states. Thus, in a very real sense, a dependency relationship is a "voluntary" relationship. One need not argue that the elites in a dependent state are consciously betraying the interests of their poor; the elites sincerely believe that the key to economic development lies in following the prescriptions of liberal economic doctrine.

Dependency theory therefore rejects the notion of 'uni-linear' change and destined process. The practice of assigning one set of 'bi-polar' characteristic to developed countries and another to underdeveloped countries is likewise rejected in preference to seeing these as opposite side of the same coin. Proponents of this theory see the developed countries and developing countries in an exploitative relation, a kind of zero-sum game, such that

prosperity and boom (depicting the West) in the metropolis are matched by poverty (the picture of developing countries) in the satellite (this metropolis-satellite relationship is an internationalization of the Marxist bourgeoisie-proletariat analysis).

Furthermore, exponents of this perspective posit that, the causes of underdevelopment in the developing countries are found not inside the individual developing countries but in the past and present relations with other countries; countries that have continued to deplete the human and material resources needed for development. Reliance and dependence with these exploiting and yet posing as developed countries assisting developing countries should therefore be discouraged and discontinued.

This perspective differs from modernization theory according to Alubo (2012) not just in domain assumptions, but more importantly on ideological basis. Modernization seems to be preaching directly to developing country like Nigeria: you are responsible for your underdevelopment. When you meet the necessary prerequisite, your country (developing) will be like ours (developed). To attain these necessary conditions, we would (the supposed developed countries) be glad to assist hence our ever dependent on them. The dependency theory instead rejects this sermon, pointing out that development of developing countries is already structurally deformed via: export agriculture, buyers of manufactured goods, foreign assistance, etc. a practice that Frank, cited in Alubo (2012) referred to as the phenomenon of ‘development of underdevelopment’. The culprit for this structural deformation are the developed countries and not the developing countries; so, it is them not us, who are responsible for our underdevelopment.

### **SELF-ASSESSMENT EXERCISE**

Discuss the dependency theory with illustrations

### **3.2. WORLD SYSTEM PERSPECTIVE**

The main characteristics of this theory, which will be discussed in more detail throughout the lesson, are:

- The world systems theory is established on a three-level hierarchy consisting of core, semi-periphery and periphery, areas.
- The core countries dominate and exploit the peripheral countries for labor and raw materials.
- The semi-peripheral countries share characteristics of both core and peripheral countries.
- The peripheral countries are dependent on core countries for capital.
- This theory emphasizes the social structure of global inequality.

In his book, *The Modern World System: Capitalist Agriculture and the Origins of the European World Economy in the Sixteenth Century*, Immanuel Wallerstein develops a theoretical framework to understand the historical changes involved in the rise of the modern world. The modern world system, essentially capitalist in nature, followed the crisis of the feudal system and helps explain the rise of Western Europe to world supremacy between 1450 and 1670. According to Wallerstein, his theory makes possible a comprehensive understanding of the external and internal manifestations of the modernization process during this period and makes possible analytically sound comparisons between different parts of the world.

Wallerstein argues that Europe moved towards the establishment of a capitalist world economy in order to ensure continued economic growth. However, this entailed the expansion of the geographical size of the world in question, the development of different modes of labor control and the creation of relatively strong state machineries in the states of Western Europe. In response to the feudal crisis, by the late fifteenth and early sixteenth centuries, the world economic system emerged. This was the first time that an economic system encompassed much of the world with links that superseded national or other political boundaries. The new world economy differed from earlier empire systems because

it was not a single political unit. Empires depended upon a system of government which, through commercial monopolies combined with the use of force, directed the flow of economic goods from the periphery to the center. Empires maintained specific political boundaries, within which they maintained control through an extensive bureaucracy and a standing army. Only the techniques of modern capitalism enabled the modern world economy, unlike earlier attempts, to extend beyond the political boundaries of any one empire.

The new capitalist world system was based on an international division of labor that determined relationships between different regions as well as the types of labor conditions within each region. In this model, the type of political system was also directly related to each region's placement within the world economy. As a basis for comparison, Wallerstein proposes four different categories, core, semi-periphery, and periphery, into which all regions of the world can be placed. The categories describe each region's relative position within the world economy as well as certain internal political and economic characteristics.

### **3.2.1. The Core**

The core regions benefited the most from the capitalist world economy. For the period under discussion, much of northwestern Europe (England, France, Holland) developed as the first core region. Politically, the states within this part of Europe developed strong central governments, extensive bureaucracies, and large mercenary armies. This permitted the local bourgeoisie to obtain control over international commerce and extract capital surpluses from this trade for their own benefit. As the rural population expanded, the small but increasing number of landless wage earners provided labor for farms and manufacturing activities. The switch from feudal obligations to money rents in the aftermath of the feudal crisis encouraged the rise of independent or yeoman farmers but squeezed out many other peasants off the land. These impoverished peasants often moved to the cities, providing cheap labor essential for the growth in urban manufacturing.

Agricultural productivity increased with the growing predominance of the commercially-oriented independent farmer, the rise of pastoralism, and improved farm technology.

### **3.2.2. The Semi-Periphery**

Between the two extremes lie the semi-peripheries. These areas represented either core regions in decline or peripheries attempting to improve their relative position in the world economic system. They often also served as buffers between the core and the peripheries. As such, semi-peripheries exhibited tensions between the central government and a strong local landed class. Good examples of declining cores that became semi-peripheries during the period under study are Portugal and Spain. Other semi-peripheries at this time were Italy, southern Germany, and southern France. Economically, these regions retained limited but declining access to international banking and the production of high-cost high-quality manufactured goods. Unlike the core, however, they failed to predominate in international trade and thus did not benefit to the same extent as the core. With a weak capitalist rural economy, landlords in semi-peripheries resorted to sharecropping. This lessened the risk of crop failure for landowners, and made it possible at the same time to enjoy profits from the land as well as the prestige that went with landownership.

According to Wallerstein, the semi-peripheries were exploited by the core but, as in the case of the American empires of Spain and Portugal, often were exploiters of peripheries themselves. Spain, for example, imported silver and gold from its American colonies, obtained largely through coercive labor practices, but most of this specie went to paying for manufactured goods from core countries such as England and France rather than encouraging the formation of a domestic manufacturing sector.

### **3.2.3. The Periphery**

On the other end of the scale lay the peripheral zones. These areas lacked strong central governments or were controlled by other states, exported raw materials to the core, and relied on coercive labor practices. The core expropriated much of the capital surplus generated by the periphery through unequal trade relations. Two areas, Eastern Europe (especially Poland) and Latin America, exhibited characteristics of peripheral regions. In Poland, kings lost power to the nobility as the region became a prime exporter of wheat to the rest of Europe. To gain sufficient cheap and easily controlled labor, landlords forced rural workers into a "second serfdom" on their commercial estates. In Latin America, the Spanish and Portuguese conquests destroyed indigenous authority structures and replaced them with weak bureaucracies under the control of these European states. Powerful local landlords of Hispanic origin became aristocratic capitalist farmers. Enslavement of the native populations, the importation of African slaves, and the coercive labor practices such as the *encomienda* and forced mine labor made possible the export of cheap raw materials to Europe. Labor systems in both peripheral areas differed from earlier forms in medieval Europe in that they were established to produce goods for a capitalist world economy and not merely for internal consumption. Furthermore, the aristocracy both in Eastern Europe and Latin America grew wealthy from their relationship with the world economy and could draw on the strength of a central core region to maintain control.

## **SELF-ASSESSMENT EXERCISE**

What are the characteristics of world systems theory?

## **4.0 CONCLUSION**

The dependency and the world system theory give the afro centric perspective to development. It explains the contributions of scholars on development issues.

## **5.0 SUMMARY**

In this unit, we were able to examine the various theoretical perspectives to social change in the society.

## **6.0 TUTOR MARKED ASSIGNMENTS**

- i. Give a critique of the Dependency theory of social change
- ii. Analyze the issues raised by the World System theory.
- iii. Compare and Contrast Dependency and World System

## **7.0 REFERENCES/FURTHER READING**

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## **MODULE THREE: SOCIAL DIAMENSION OF ECONOMIC DEVELOPMENT.**

## **Unit 1 Socio-cultural Dimension of Development**

## **Unit 2 Economic Development**

## **Unit 3 Development as Agent of Social Change**

## **Unit 4 Nigeria Example and other Countries**

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1. Understanding Socio-cultural Dimension of Development
  - 3.2. Socio-cultural Elements
  - 3.3. Maximizing Socio-cultural Elements for Societal Development
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

## **UNIT 1 SOCIO-CULTURAL DIMENSION OF DEVELOPMENT**

### **1.0 INTRODUCTION**

In this unit, we shall broaden our understanding of development beyond economic variables by examining the role of socio-cultural elements to development as argued by scholars. We shall also highlight and discussed the socio-cultural elements and how it can be maximized for societal development.

### **2.0 OBJECTIVES**

At the end of this unit, you should be able to:

- Know that development is multidimensional
- Understand the role socio-cultural elements play in development

- Know the socio-cultural elements and how they can be maximized for societal development

### **3.0 MAIN CONTENT**

#### **3.1. Understanding Socio-cultural Dimension of Development**

Socio-cultural dimension of development sees development as a concept or practice not limited to economics but include both social and cultural dynamics, hence it is a multidimensional phenomenon. So if we think of development only in terms of economic growth, defined as the increase of goods and services made available to a given population over a given period of time, we will have left a fundamental aspect or part of development out. The idea of development requires that we take into consideration the combination of all the multi-dimensions which includes social and cultural elements among others. This account to why Ake (1996 P. 125) defines development as the “process by which people create and recreate themselves and their own choices and values.” According to Nonsin (2001) development in this direction entails fundamental changes in the institutional and ideological (including cultural) apparatus of society and the strengthening of these so that members of society would develop the capacity for autonomous and efficient management of their affairs for their own welfare and happiness. Development is therefore an all-embracing sets of activities and processes, deliberately planned, to yield positive change in a system like Nigeria.

In any kind of developmental activity, socio-cultural factors play a significant role. In this regard, the adopters of innovations attempt to interpret them in tune with their socio-cultural settings. They had to fit into their cultural matrix only then, would the innovations obtain a survival chance. Culture has a causal effect on development. It is measured by indicators of individual values and beliefs, such as trust and respect for one another and confidence in individual self-determination. The difficulty in estimating a causal effect of culture is that it is endogenous to economic development. As stressed by the Modernization

Theory, economic development has predictable effects on culture and social life (Inglehart & Baker 2000).

No doubt, quantitative enquiries are an important facet of development studies but they can never tell the whole story; they need to be supplemented by qualitative data to help explain the intricate independence of the different socioeconomic variables involved in the development process. It is in this sphere of study that anthropological micro-studies can contribute most to the better understanding of development challenges. Stable and sustainable development of whatever variant cannot be achieved unless and until socio-cultural development also takes place. Consequently, the socio-cultural dimensions of development are also important as the economic dimension. In reality, economic development affects, and is affected by culture: “The gods, the saints and the Prophets are constantly intervening in the affairs of agricultural and industrial production.

If there is indeed an emerging consensus that three factors are especially central to development—institutions, social divisions, and human capital—then there must also be a consensus on the centrality of culture. As noted above, institutions are themselves cultural constructs. Patterson (2013) defines institutions as durable knowledge structures, or shared schemata that define the rules and expectations of recurrent behavior. Institutions vary, from ritualized interactions at the individual level to the large formal organizations within state governments that scholars often study. In general, institutions allow individuals to function together within a society by making our actions intelligible to one another. Understanding the institutional effects on development, and the possibilities for institutional transformation, therefore requires understanding the meanings, norms, and values that constitute all institutional forms.

Development sociologists have already demonstrated how greater attention to the cultural aspects of institutions improves our understanding of social change. For example, Swidler (2013) documented the cultural sources of institutional resilience maintaining chieftaincies in Malawi.

Bandelj & Wherry (2011) demonstrate that notions of local identity can determine whether and how new markets evolve. And Patterson (2013) demonstrates through a comparison of Barbados and Jamaica how the effectiveness of state institutions is determined not only by declarative knowledge structures (i.e., the shared knowledge or facts embedded in the institutional form), but also by procedural knowledge structures (i.e., shared understanding of how to use said knowledge and facts). To advance institutional analyses of development, scholars must understand institutions as cultural entities.

Culture also helps us understand behavior as a reflection of an individual's own identity and the identities one is assigned by others. We draw upon stores of shared knowledge about appropriate behavior for "people like me" (e.g., a woman, a farmer, or a Hutu) in any given situation, thus minimizing the conscious thought required to navigate daily interactions. On the one hand, the meanings assigned to these identities determine how social groups are constructed (e.g., by race, ethnicity, class), as well as the strength of the boundaries constructed between those two groups (Lamont, 1992, 1999).

Cultural analyses in development studies would allow scholars to investigate how shared meanings evolve and are consequential for patterning all sorts of social relations—in institutions, in communities, and in transnational space. Including cultural analyses would therefore improve the questions we ask as well as the answers we can uncover. Cultural analyses also help us evaluate the intended and unintended outcomes of development interventions, such as how meanings surrounding condom usage affect efforts to stem the spread of HIV/AIDS (Tavory & Swidler 2009), how educational aspirations are built on young women's identity transformations (Frye 2012), and whether world culture might sometimes diffuse beyond the elite networks.

### **SELF-ASSESSMENT EXERCISE**

Explain the Socio-cultural dimension of development

### **3.2. Socio-cultural Elements**

Traditional knowledge (vernacular languages, oral history, scientific knowledge), skills and expression (artisanal skills, traditional architecture and technologies, natural resource management methods), creative communication (stories, poetry, music, dance, theatre) and culturally significant sites are all expression of who we are , how we learn, and how we relates with others, are critical for national and international market.

Perhaps the most crucial elements of most society's culture are its values and beliefs. Values are a culture's standard for discerning what is good and just in society. Values are deeply embedded and critical for transmitting and teaching a culture's beliefs. Beliefs are the tenets or convictions that people hold to be true. Individuals in a society have specific beliefs, but they also share collective values. To illustrate the difference, Americans commonly believe in the American Dream—that anyone who works hard enough will be successful and wealthy. Underlying this belief is the American value that wealth is good and important.

Values help shape a society by suggesting what is good and bad, beautiful and ugly, sought or avoided. Consider the value that the United States places upon youth. Children represent innocence and purity, while a youthful adult appearance signifies sexuality. Shaped by this value, individuals spend millions of dollars each year on cosmetic products and surgeries to look young and beautiful. The United States also has an individualistic culture, meaning people place a high value on individuality and independence. In contrast, many other cultures in Africa as a whole and Nigeria in particular are collectivist, meaning the welfare of the group and group relationships are a primary value.

While different cultures have varying systems of symbols, there is one that is common to all: language. Language is a symbolic system through which people communicate and through which culture is transmitted. Some languages contain a system of symbols used for written communication, while others rely only on spoken communication and nonverbal actions.

Societies often share a single language, and many languages contain the same basic elements. An alphabet is a written system made of symbolic shapes that refer to spoken sound. Taken together, these symbols convey specific meanings. The English alphabet uses a combination of 26 letters to create words; these 26 letters make up over 600,000 recognized English words (OED Online 2011).

Rules for speaking and writing vary even within cultures, most notably by region. Do you refer to a can of carbonated liquid as “soda,” “pop,” or “Coke”? Is a household entertainment room a “family room,” “rec room,” or “den”? When leaving a restaurant, do you ask your server for a “check,” the “ticket,” or your “bill”?

Language is constantly evolving as societies create new ideas. In this age of technology, people have adapted almost instantly to new nouns such as “e-mail” and “Internet,” and verbs such as “downloading,” “texting,” and “blogging.” Twenty years ago, the general public would have considered these nonsense words.

Even while it constantly evolves, language continues to shape our reality. This insight was established in the 1920s by two linguists, Edward Sapir and Benjamin Whorf. They believed that reality is culturally determined, and that any interpretation of reality is based on a society’s language. To prove this point, the sociologists argued that every language has words or expressions specific to that language. In the United States, for example, the number 13 is associated with bad luck. In Japan, however, the number four is considered unlucky, since it is pronounced similarly to the Japanese word for “death.”

The Sapir-Whorf hypothesis is based on the idea that people experience their world through their language, and that they therefore understand their world through the culture embedded in their language. The hypothesis, which has also been called linguistic relativity, states that language shapes thought (Swoyer, 2003). Studies have shown, for instance, that unless people have access to the word “ambivalent,” they don’t recognize an experience of uncertainty due to conflicting positive and negative feelings about one issue. Essentially,

the hypothesis argues, if a person can't describe the experience, the person is not having the experience.

Furthermore, other socio-cultural elements or variables are tourism and the entertainment industry as whole.

## **SELF-ASSESSMENT EXERCISE**

Explain in details the Social cultural element

### **3.3 Maximizing Socio-cultural Elements for Societal Development**

Tourism, increasingly seen as an important economic activity, has become a significant engine of overall development in many destinations. It generates 10% of employment around the world and accounts for 10.4% of global GDP. Promoting tourism can attract regional investment, create commercial opportunities, and support other industries within a destination area. For example, tourism can upgrade local life through better local infrastructure and common devices (for the sake of sustaining tourism) that can ameliorate health care, education resources, job opportunities, and income levels (WTTC, 2018).

Tourism can help propel poverty reduction in the least developed countries since even unskilled laborers in remote areas can find jobs in this diverse and labor-intensive industry. Additionally, in developing countries tourism development creates benefits for the social culture of host communities. The socio-cultural value of tourism may include a great sense of community identity, a heightened sense of linking with local environments, and increased social capital following an increase in tourists (Ryan, 2003; Zaei & Zaei, 2013).

Given its impact on changing the country's global image and its huge potential to bring major economic benefits, Nigeria's entertainment industry can become a very relevant piece of the country's economic development. Worth over USD5 billion and producing more films than Hollywood, Nollywood is today the second-largest movie industry in the world by volume after Bollywood and contributes 5% to Nigeria's GDP. It is also the

second-largest employer of labour in the country, proving its huge socio-economic impact. Through Nollywood movies, Nigerians have been able to influence viewers worldwide and export the “Nigerianness” - our culture, lifestyle and even our accent.

Nigeria’s music industry, on the other hand, has yet to hit Nollywood’s numbers, but within less than a decade it has become an exceptional global phenomenon in London - capital of the second-largest music market in the world; the rise of what many call UK afrobeats or Afro Bashment, a mix of hip hop and African sounds largely Nigerian-inspired, has revolutionized the music industry across the country.

According to PwC (2016), Nigeria’s entertainment and media sector will be the fastest-growing in the world between 2017 and 2020. This is in spite of the country’s many challenges, from piracy to a lack of industry structure. One can only imagine the potential socio-economic impact of entertainment if more investment is spurred and the right policies are implemented. The government, too, has recognized it must take the entertainment business seriously by including entertainment in its top priorities in its Economic Recovery and Growth Plan.

### **SELF-ASSESSMENT EXERCISE**

- i. Clearly discuss the social the socio-cultural dimension of development
- ii. Highlight and discuss the elements of socio-cultural dimension of development.

### **4.0 CONCLUSION**

This first unit of our course has tried to help you understand the socio-cultural dimension of development which is an ambiguous term. Essentially, in any kind of developmental activity, socio-cultural factors play a significant role. And this is why stable and sustainable development of whatever variant cannot be achieved unless and until socio-cultural

development also takes place. You should not only understand these dimensions but know how to analyze them.

## **5.0 SUMMARY**

We have discussed socio-cultural dimension of development. We noted that, in any kind of developmental activity, socio-cultural factors play a significant role since economic development has a predictable effect on culture and social life. These socio-cultural elements covers traditional knowledge, skills and expression, creative communications, culturally significant sites, values, belief and norms among others. The highlighted socio-cultural elements are critical for development in any human society.

## **6.0 TUTOR-MARKED ASSESSMENT**

- i. In any kind of developmental activity, socio-cultural factors play a significant role. Critically evaluate this statement.
- ii. Highlight the socio-cultural elements and clearly discuss with relevant illustrations.
- iii. Clearly discuss socio-cultural dimension of development
- iv. Give examples of elements of socio-cultural dimension of development.

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## **UNIT 2      ECONOMIC DEVELOPMENT**

### **CONTENTS**

- 1.0. Introduction
- 2.0. Objectives
- 3.0. Main Contents

- 3.1. Definition of Economic Development
- 3.2. Origin of Economic Development
- 3.3. Indicators/Indices for Measuring Economic Development
- 4.0. Conclusion
- 5.0. Summary
- 6.0. Tutor-Marked Assignment
- 7.0. References/Further Reading

## **1.0 INTRODUCTION**

In this unit, we shall examine the concept of economic development, noting the various definition and terminologies provide by scholars and international development agencies. We shall also attempt to examine the history of economic development and the indicators/indices used often to measure economic development.

## **2.0 OBJECTIVES**

At the end of this unit, you should be able to:

- Define the concept of economic development
- Differentiate clearly between economic growth and economic development.
- Discuss the origin of economic development
- Highlight and discuss the indices for measuring economic development.

## **3.0 MAIN CONTENTS**

- 3.1 Definition of Economic Development
- 3.2 Origin of Economic Development
- 3.3 Indicators/Indices for Measuring Economic Development

### **3.1 DEFINITION OF ECONOMIC DEVELOPMENT**

Economic development is an economic transformation of a country or a region that leads to the improvement of the wellbeing and economic capabilities of its residents. Economic development is usually thought to occur as per capita incomes rise. A country's per capita income (which is almost synonymous with per capita output) is the best available measure of the value of the goods and services available, per person, to the society per year. This is the measurement of economic growth but is not synonymous with development. Development goes beyond per capita income increases to the actual reduction of poverty, unemployment and inequality in a particular society. Although there are a number of problems of measurement of both the level of per capita income and its rate of growth, these two indicators are the best available to provide estimates of the level of economic well-being within a country and of its economic growth as presented by (Seidman, 2005).

Economic development is therefore the process by which the economic well-being and quality of life of citizens of a nation, region or local community are improved. The concept is most often used interchangeably with economic growth but they are clearly different. Whereas economic development deals with policy intervention endeavour geared towards improving the well-being of people, economic growth is a phenomenon of market productivity and rise in Gross Domestic Product (GDP). Economic growth is therefore one aspect of the process of economic development (Sen, 2011).

The precise definition of economic development has been contested: while economist views development primarily in terms of economic growth accompanied by change, sociologist instead emphasized broader processes of change and modernization (David, 1998). Seidman (2005) further summarized economic development as a process of creating and utilizing physical, human, financial, and social asset to generate improved and broadly shared economic well-being and quality of life for a community or region. Greenwood & Holt (2000) further distinguish economic development from economic growth on the basis that economic development is a “broadly based and sustainable increase in the overall standard of living for individuals within a community”, and measures of growth such as per capita income do not necessarily correlate with improvements in quality of life.

Economic development implies economic growth plus progressive changes in certain important variables which determine well-being of the people, e.g.: health, education.

To further deepen our understanding of the concept of economic development, UNDP (1990) defined it as a process of enlarging people's choices. In principle these choices can be infinite and change over time. But at all levels of economic development, the three essential issues are for people to lead a long and healthy productive life, to acquire knowledge and have access to the resources needed for a decent standard of living. If these essential choices are not available, many other opportunities remain inaccessible.

To date, the scholarly definition of development broadly, has been elusive. Modernization theorists were among the most comprehensive and explicit, if ethnocentric, in defining the end goal of development. They characterized modern societies as those that take on the social, political, cultural and economic features of Western societies, focusing especially on the existence of highly specialized, differentiated, and sometimes technologically sophisticated institutions (e.g., schools, media, and parliaments, as well as an industrialized economy). Dependency and world system scholars typically envisioned development as economic growth. More recently, economist Amartya Sen (1985) promoted a capabilities definition of development, arguing that an ideal society would provide individuals with both the freedom and the opportunity to choose a lifestyle they value.

In this unit, we adopt Pritchett's (2013) vision of development, as we believe it best captures the breadth of proposed social change implied by the term in both academic and policy circles. Pritchett et al. define development as a transformational vision of entire countries, where transformation is sought across the four dimensions of polity, economy, social relations, and public administration. More specifically, ideally developed societies would have political systems that represent the aggregate preferences of citizens, economic systems that grow through enhanced productivity, social relations that fairly extend rights and opportunities to all individuals, and public organizations that function according to meritocratic standards and professional norms (Pritchett, 2013, p. 2). To this we would add

that ideally developed states would provide at least the minimum necessary social protections, including health care, public infrastructure, education, food security, employment support, and legal and judicial protections from discrimination and abuse, required by its population to maximize their capabilities.

### **SELF-ASSESSMENT EXERCISE**

Discuss the term 'Economic Development'

### **3.2 ORIGIN OF ECONOMIC DEVELOPMENT**

The origin of economic development is though uncertain; some scholars have argued that, development is closely bound up with the evolution of capitalism and the demise of feudalism. Others link it to the post-colonial state. But economic development first became a major concern after World War II. As the era of European colonialism ended, many former colonies and other countries with low living standard came to be termed underdeveloped countries, to contrast their economies with those of the developed countries. The former were understood to be Canada, the United States, those of Western Europe, most eastern European countries, the then Soviet Union, Japan, South Africa, Australia, and New Zealand. As living standards in most poor countries began to rise in subsequent decades, they were renamed as developing countries or emerging economies (Hirschman, 1981).

The origin of Economic development can therefore be traced to the postwar era of reconstruction initiated by the United States of America. In 1949, during the inaugural speech of President Truman, he identified the development of undeveloped areas as a priority of the west which stressed thus:

More than half the people of the world are living in conditions approaching misery. Their food is inadequate, they are victims of disease. Their economic life is primitive and stagnant. Their poverty is a handicap and a threat both to them and to more

prosperous areas. For the first time in history humanity possesses the knowledge and the skill to relieve the suffering from these people ... I believe that we should make available to peace-loving peoples the benefits of our store of technical knowledge in order to help them realize their aspirations for a better life... What we envisage is a program of development based on the concepts of democratic fair dealing ... Greater production is the key to prosperity and peace. And the key to greater production is a wider and more vigorous application of modern scientific and technical knowledge (Truman, (1947) cited in Hirschman, (1981 P. 2001).

Since 1945 there have been several major phases of development theory. Gerschenkron, (1999) argued that the less developed the country is at the outset of economic development (relative to others); the more likely certain conditions are to occur. Hence, all countries do not progress similarly. From the 1940s therefore to the 1960s the state played a large role in promoting industrialization in developing countries, following the idea of modernization theory. This period was followed by a brief period of basic needs development focusing on human capital development and redistribution in the 1970s. Neo-liberalism then emerged in the 1980s pushing an agenda of free trade and removal of import substitution industrialization policies.

For the economists, the study of economic development was borne out of an extension to traditional economics that focused entirely on national product, or the aggregate output of goods and services. Economic development was concerned with the expansion of people's entitlement and their corresponding capabilities, morbidity, nourishment, literacy, education, and other socio-economic indicators. Borne out of the backdrop of Keynesian economics (advocating government intervention), and neoclassical economics (stressing reduced intervention), with the rise of high-growth countries (Singapore, South Korea,

Hong Kong) and planned governments (Argentina, Chile, Sudan, Uganda), economic development and more generally development economics emerged amidst these mid-20th century theoretical interpretations of how economies prosper. Also, economist Hirschman (2010), a major contributor to development economics, asserted that economic development grew to concentrate on the poor regions of the world, primarily in Africa, Asia and Latin America and the outpouring of fundamental ideas and models. This was because he saw countries growing while the level of poverty, misery, disease and squalor was rising.

### **SELF-ASSESSMENT EXERCISE**

Discuss the Origin of economic Development.

### **3.3 INDICES FOR MEASURING ECONOMIC DEVELOPMENT**

As a country develops the nature of its internal structure, finances and population changes; while several gauges are available to measure these changes, the most common indicators of economic development are Gross Domestic Product (GDP) per capita which is the economic value of a country's output of goods and services and indicates the strength of its economy. A higher GDP per capita is a sign of a more sophisticated stage of economic development. According to Central Intelligence Agency (CIA) (2011) data, the nations with the highest GDP per capita are Liechtenstein, Qatar, Monaco, Macau and Luxembourg. The countries with the lowest GDP per capita are Malawi, Niger, Mozambique, Tokelau, Democratic Republic of the Congo, Burundi and the Central African Republic. Other indicators for measuring development are poverty level, life expectancy, the proportion of workers in agriculture and changes in the physical quality of life. Other indicators, such as nutritional status and the per capita availability of hospital beds, physicians, and teachers, are also closely related to per capita income levels. The interpretation of a low per capita income level as an index of poverty in a material sense may be accepted with two qualifications. First, the level of material living depends not on per capita income as such but on per capita consumption. The two may differ considerably

when a large proportion of the national income is diverted from consumption to other purposes; for example, through a policy of forced saving. Second, the poverty of a country is more faithfully reflected by the representative standard of living of the great mass of its people. This may be well below the simple arithmetic average of per capita income or consumption when national income is very unequally distributed and there is a wide gap in the standard of living between the rich and the poor. An explanation will therefore be provided to the above highlighted indicators for measuring economic development (Gerschenkron, 1962; Schumpeter, 2003).

Furthermore, sociologists used more physical indicators/indices for measuring economic development. Seers's cited in Alubo, (2012) present the physical indicators/indices for measuring economic development of any variant posed as questions; it provides a more clearer understanding and means through which economic development can be measured and clearly identified. The indicators/indices posed as questions are: What is happening or have happened to poverty? What is happening or have happened to unemployment? What is happening or have happened to illiteracy? These questions posed as indicators/indices to measuring and identifying economic development or development as a whole can further be extended to food security, health and transportation and so on. When all these indicators are on the increase or increasing, inference cannot be drawn that, such a nation has attained or has high economic development even if there is visible economic growth; but if on the contrary, conclusion or inference can be safely drawn that they have attained or have high economic development (Onu & Onuche, 2015).

### **SELF-ASSESSMENT EXERCISE**

List and explain the indices of measuring economic development

### **4.0. CONCLUSION**

This unit of our course has tried to help us understand the meaning of economic development that has been very much debated and discussed. Essentially, economic

development is process of creating and utilizing physical, human, financial and social asset to generate improved and broadly shares economic well-being. Economic growth is therefore one aspect of economic development and not economic development as often used interchangeably. Gross Domestic Product (GDP), Per Capita Income, Life expectancy, rate of poverty, unemployment, food security among others are the indices often used by economist and sociologist to measure economic development. You should therefore acquaint yourself with this understanding in studying and understanding economic development or development broadly nationally and internationally.

## **5.0. SUMMARY**

We have discussed the concept of economic development. Most of the understandings of the concept of economic development are mainly drawn from economic perspective with few from development sociology. The array of the definition provided is to help you understand the concept under discussion better, and to practically demonstrate and apply your understanding of it when confronted with the phenomenon of economic development.

## **6.0. TUTOR-MARKED ASSIGNMENTS**

- i. What is economic development?
- ii. Clearly differentiate between economic development and economic growth
- iii. Highlight and discuss exhaustively the indices used by economist and sociologist to measure economic development

## **7.0. REFERENCES/FURTHER READINGS**

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## **UNIT 3      DEVELOPMENT AS AGENT OF SOCIAL CHANGE**

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1. Development and Social Change
  - 3.2. Education as Agent of Social Change
  - 3.3. Industry as Agent of Social Change
  - 3.4. ICT as Agent of Social Change
  - 3.5. Health Sector as Agent of Social Change
  - 3.6. Technology as Agent of Social Change
- 4.0 Conclusion
- 5.0 Summary

- 6.0 Tutor-Marked Assignment
- 7.0 Reference/Further Reading

## **1.0 INTRODUCTION**

In this unit, we shall examine development as agent of social change discussing the change agents institution by institution. At this unit we shall conceptualized or treats development as organism with various parts like: educational institution, industrial institutions, ICT and others, performing their various functional parts to attain development being the catalyst for social change.

## **2.0 OBJECTIVES**

At the end of this unit, you should be able to:

- discuss development as a organism with various parts
- identify its various parts and their roles
- explain their roles
- discuss development as agent of social change

## **3.0 MAIN CONTENT**

### **3.1 DEVELOPMENT AND SOCIAL CHANGE**

The originality of the Marxian theory of social development lay in its combination of dialectics and gradualism. In Marx's view, social development was a dialectical process: the transition from one stage to another took place through a revolutionary transformation, which was preceded by increased deterioration of society and intensified class struggle. Underlying this discontinuous development was the more gradual development of the forces of production (technology and organization of labour) (Giddens, 2005).

Boafe (1991) cited in Joda (2015) therefore conceived of development as a process of economic and social advancement which enables people to realize their potentials, build self-confidence and lead lives of dignity and fulfillment. He further stressed that, it is a process that aimed at freeing people from evil of want, ignorance, social injustice and economic exploitation. In the same vein, Young (1983) cited in Joda (2015) stressed that; development implies a change for the better. It is ordering of society's, social and economic processes in such a way that leads to either alleviation or eradication of gross poverty, ill health, and illiteracy as well as to raising the standards of living of the people and increase material comforts for all.

Flowing from these understandings above, Igbuzor (2009) and Alubo (2012) also argued that development must mean "progress of some kind." Such progress entails comparison between two periods and not infrequently as well as between different countries. Development can further be understood as an all- embracing sets of activities and processes, deliberately planned, to yield positive change in a system like Nigeria. In Seers's cited in Alubo, (2012) definition of the concept of development posed as questions provide a more clearer understanding and means through which development can be measured and clearly identified. Those pertinent questions are: What is happening or have happened to poverty? What is happening or have happened to unemployment? What is happening or have happened to illiteracy? These questions posed as definition and indicators to measuring and identifying development can further be extended to food security, health and transportation and so on. When all these indicators are on the increase or increasing, inference cannot be drawn that, development has taken place even if there is visible growth; but if on the contrary, conclusion or inference can be safely drawn that there is development.

On social change, Parsons (1937) believe in the existence of structural and functional sub-systems within the social system; the change in structural and functional sub-systems of the social system is called **social change**. According to Jenson (cited in Jadhav, 2012),

social change may be defined as modification in the ways of doing and thinking of people. But Dawson (2010) asserted that, cultural change is social change. Cultural change can then be grouped into two categories: material and non-material. Material aspects of culture deal with the materials of utility while the non-material part constitutes habits, ideals, beliefs, attitudes and values. State of social development is called **civilization**. In the light of the above facts, social change means change in material and non-material aspects of the society. According to McIver (1920), change in social structure is called social change. McLaren (1987) cited in Shor, (1992) defines it as “the process through which students learn to critically appropriate knowledge existing outside their immediate experience in order to broaden their understanding of themselves, the world, and the possibilities for transforming the taken-for-granted assumptions about the way we live”. Social change can evolve from a number of different sources, including contact with other societies (diffusion), changes in the ecosystem (which can cause the loss of natural resources or widespread disease), technological change (epitomized by the industrial revolution, which created a new social group, the urban proletariat), and population growth and other demographic variables. Social change is also spurred by ideological, economic, and political movements.

Flowing from above, social change is therefore a by-product of societal development making development a change agent. This change is mainly orchestrated by functional roles of the various roles institutions in human to achieve the whole – development. In this light, development is therefore an organism with various parts (education, health sector, industry, ICT, infrastructure among others) performing their functional roles which result to the transformation that triggers social change.

## **SELF-ASSESSMENT EXERCISES**

Different between Development and Social Change

### **3.2 EDUCATIONS AS AGENT OF SOCIAL CHANGE**

A peep into human history will illustrate how man has progressed to date. There was a time spanning millions of years when man walked erect, lived in caves and in groups but could not communicate except through cries, shrieks and howls. Body language developed to facilitate some communication which remained, for the most part, vague. Anatomically, the voice box had not developed. Then, there was sudden change in anatomy– the brain size grew from 650 cc to about 1,500 cc - and with this development, the power to think grew manifold. The voice box developed and various kinds of cries developed as a result of voice modulation. Slowly, pictography and pictorial language developed. With the passage of a long time, language took a crude form and, with it, writing developed. Variety came about in language and grammar was evolved to arrive at exact meanings. After the invention of the wheel, printing was a revolutionary change. It made it possible to store knowledge and preserve it for future generations. In the last 150 years, man has invented telephone, telegraph, radio, television, satellite and digital communication systems and the latest is the mobile phone technology. This brings to light the fact that education – passing of information, invention and innovation from one person to the other, from one generation to the next, through the spoken and the written word – facilitated spread of new knowledge and learning. It may be emphasized here that in the past, this was possible only by using archives, libraries and other modes of recording. It proves the hypothesis that education is the tool of social change which includes change in other aspects of life, such as, cultural, economic and structural sub-systems of social system.

There is hardly anything in our midst which is static. Everything changes, just as every organism grows. The society composed of human beings also undergoes changes. These changes occur in the society's cultural pattern and its structure and, consequently, cast an impact on its members. This process of change is quite complicated and needs careful and in depth study. Education has to change its direction in response to the changes in environment. The institutional framework in society is geared towards improving the quality of life and this is brought about by changes in production patterns, which, in turn,

influence the consumption patterns, and that leads to change/shift in relationships. The structure of society undergoes change and such changes are a continuum.

Education is therefore, considered as the most powerful social change instrument. Through education, any society can bring desirable changes that can cope with the rapid development of technology. Education, no doubt, can help the process of social change as a necessary and vitally important collateral factor. It can help to stimulate, accelerate and work out that process by disseminating and inculcating knowledge, information, skills and values appropriate to the changing socio-economic issues. Education may help the process of far-reaching social change by using its liberating role of examining and analyzing the existing social situation.

Education is a dominant factor which affects the social and cultural behaviors of individuals directly or/and indirectly. The effect of education is discernible in: (a) standard of life and living; (b) resources; (c) population situation; (d) environmental problems; (e) existing socio-cultural patterns, etc.

In fact, education is fundamental to bringing change in the socio-cultural behavior of people. People are constructively engaged and are trying to improve their standard of living. The awareness component as well as development component is the function of education with specific reference to social change in the area of standard of living. Not only this, education affects the development of resources which leads to a significant change in the material and non-material aspects of the culture of any society.

### **SELF-ASSESSMENT EXERCISES**

What is the relationship of Education and Social Change?

### **3.3 INDUSTRY AS AGENT OF SOCIAL CHANGE**

It is through the industrial system that man and society fulfills its basic needs of food, shelter and clothing. It equally provides the technological means through which society

adapts to its environment, and then engenders massive changes through exploitation of environmental resources in quest of meeting man's need and development of society. Industrialization plays a vital role in the economic development of underdeveloped countries. As the historical record shows, the developed countries of the world broke the vicious cycle of poverty by industrializing, rather than focusing on agricultural or the production of national resources.

Industrialization increases the supply of goods for both external and internal markets. The exports of goods provide foreign exchange, as we know. In addition, the customs excise duties and other taxes levied on goods increase the revenue of the country's government. The income tax received from industrialists also adds to the revenue stream of the government, and is eventually spent for the welfare of the country as a whole.

### **SELF-ASSESSMENT EXERCISES**

Discuss how industry can be an agent of social change

### **3.4 ICT AS AGENT OF SOCIAL CHANGE**

Information Communication Technology (ICT) is indisputably important part of our social setting today. The term ICTs has been used to embrace technological innovation and merging in information and communication transforming our world into information or knowledge societies. The rapid development of these technologies has faint the boundaries between information, communication and various types of media. The fast-tracking merging between telecommunications, broadcasting multimedia and ICTs is the driving force that gradually changes many aspects of our lives, including knowledge dissemination, social interaction, economic and businesses, politics, media, education, health, leisure and entertainment.

The development of a society mostly depends on the access to information. The Information and Communication Technologies (ICTs) greatly ease the flow of information and knowledge offering the socially-marginalized and unaware community an extraordinary chance to attain their own rights socially, economically, educationally and politically. Despite ICT's massive potential, the current global information outburst has had surprisingly little impact on development activities and access to practical information for rural communities, local people and forefront development workers in developing countries.

The emergence of the Internet, World Wide Web, mobile cell phones, digital television, and several other new electronic devices pertaining information and communication technologies (ICTs) are opening a fresh passageways for transforming the way we live, work, learn, communicate and also provides a strategic opportunities of diverse and significant social and economic benefits to people across the globe.

As the ICT has become ubiquitous, faster and increasingly accessible to non-technical communities, social networking and collaborative services have grown rapidly enabling people to communicate and share interest in many more ways, sites like face book, twitter linked in YouTube, flicker, second life delicious blogs wiki's and many more let people of all ages rapidly share their interest of the movement without others everywhere. But face book seems to be the leading areas of where people communicate and share their opinions. What's a change! "Nothing is permanent, but change" (As Heraditus in the 4th century BC). Internet can be seen as the international networks of inter-connection of computer networks, the main purpose for the institution of internet are quest for information i.e. browsing, electronic mail, and new groups fill transfer and access and use of other computer.



**Figure 3.2:** <https://www.fairobserver.com/region/africa/importance-technology-economic-and-social-development/>

Technology and the media are interwoven, and neither can be separated from contemporary society in most core and semi-peripheral nations. Media is a term that refers to all print, digital, and electronic means of communication. From the time the printing press was created (and even before), technology has influenced how and where information is shared. Today, it is impossible to discuss media and the ways that societies communicate without addressing the fast-moving pace of technology. Twenty years ago, if you wanted to share news of your baby's birth or a job promotion, you phoned or wrote letters. You might tell a handful of people, but probably you wouldn't call up several hundred, including your old high school chemistry teacher, to let them know. Now, by tweeting or posting your big news, the circle of communication is wider than ever. Therefore, when we talk about how societies engage with technology we must take media into account, and vice versa.



**Figure 3.3:** Twitter has fascinated the world in 140 characters or less. What media innovation will next take the world by storm? (Photo courtesy of West McGowan/flickr)

New media encompasses all interactive forms of information exchange. These include social networking sites, blogs, podcasts, wikis, and virtual worlds. Clearly, the list grows almost daily. New media tends to level the playing field in terms of who is constructing it, i.e., creating, publishing, distributing, and accessing information (Lievrouw and Livingston 2006), as well as offering alternative forums to groups unable to gain access to traditional political platforms, such as groups associated with the Arab Spring protests (van de Donk et al. 2004). However, there is no guarantee of the accuracy of the information offered. In fact, the immediacy of new media coupled with the lack of oversight means that we must be more careful than ever to ensure our news is coming from accurate sources.

## **SELF-ASSESSMENT EXERCISES**

1. What is ICT?
2. Discuss ICT as an agent of development

### **3.5 HEALTH SECTOR AS AGENT OF DEVELOPMENT**

Health sector is one of the most crucial sectors in development and agent of social change because of the need to protect the human population without which death stalks the land. A healthy population is an economic asset since the assured supply of a strong and healthy labour force is an essential factor in development and social change.

Better health is central to human happiness and well-being. It also makes an important contribution to economic progress, as healthy populations live longer, are more productive, and save more.

### **3.6 TECHNOLOGY AS AGENT OF DEVELOPMENT**

Some would say that improving technology has made our lives easier. Imagine what your day would be like without the Internet, the automobile, or electricity. In *The World Is Flat*, Friedman (2005) argues that technology is a driving force behind globalization; while the

other forces of social change (social institutions, population, and environment) play comparatively minor roles. He suggests that we can view globalization as occurring in three distinct periods. First, globalization was driven by military expansion, powered by horsepower and wind power. The countries best able to take advantage of these power sources expanded the most, and exert control over the politics of the globe from the late fifteenth century to around the year 1800. The second shorter period from approximately 1800 C.E. to 2000 C.E. consisted of a globalizing economy. Steam and rail power were the guiding forces of social change and globalization in this period. Finally, Friedman brings us to the post-millennial era. In this period of globalization, change is driven by technology, particularly the Internet.

But also consider that technology can create change in the other three forces social scientists link to social change. Advances in medical technology allow otherwise infertile women to bear children, which indirectly leads to an increase in population. Advances in agricultural technology have allowed us to genetically alter and patent food products, which changes our environment in innumerable ways. From the way we educate children in the classroom to the way we grow the food we eat, technology has impacted all aspects of modern life.

Of course there are drawbacks. The increasing gap between the technological haves and have-nots—sometimes called the digital divide—occurs both locally and globally. Further, there are added security risks: the loss of privacy, the risk of total system failure (like the Y2K panic at the turn of the millennium), and the added vulnerability created by technological dependence. Think about the technology that goes into keeping nuclear power plants running safely and securely. What happens if an earthquake or other disaster, like in the case of Japan's Fukushima plant, causes the technology to malfunction, not to mention the possibility of a systematic attack to our nation's relatively vulnerable technological infrastructure?



(a)



(b)



(c)



(d)



(e)



(f)

**Figure 3.4:** Technology is the application of science to address the problems of daily life, from hunting tools and agricultural advances, to manual and electronic ways of computing, to today's tablets and smartphones. (Photo (a) courtesy of Wikimedia Commons; Photo (b) courtesy Martin Pettitt/flickr; Photo (c) courtesy Whitefield d./flickr; Photo (d) courtesy Andrew Parnell/flickr; Photo (e) courtesy Jemimus/flickr; Photo (f) courtesy digitpedia/flickr).

It is easy to look at the latest sleek tiny Apple product and think that technology is only recently a part of our world. But from the steam engine to the most cutting-edge robotic surgery tools, technology describes the application of science to address the problems of daily life. We might look back at the enormous and clunky computers of the 1970s that had about as much storage as an iPod Shuffle and roll our eyes in disbelief. But chances are 30 years from now our skinny laptops and MP3 players will look just as archaic.

While most people probably picture computers and cell phones when the subject of technology comes up, technology is not merely a product of the modern era. For example, fire and stone tools were important forms that technology developed during the Stone Age. Just as the availability of digital technology shapes how we live today, the creation of stone tools changed how pre-modern humans lived and how well they ate. From the first calculator, invented in 2400 B.C.E. Babylon in the form of an abacus, to the predecessor of the modern computer, created in 1882 by Charles Babbage, all of our technological innovations are advancements on previous iterations. And indeed, all aspects of our lives today are influenced by technology. In agriculture, the introduction of machines that can till, thresh, plant, and harvest greatly reduced the need for manual labor, which in turn meant there were fewer rural jobs, which led to the urbanization of society, as well as lowered birthrates because there was less need for large families to work the farms. In the criminal justice system, the ability to ascertain innocence through DNA testing has saved the lives of people on death row. The examples are endless: Technology plays a role in absolutely every aspect of our lives.

### **SELF-ASSESSMENT EXERCISE**

Discuss health as an agent of development.

#### **4.0 CONCLUSION**

This unit of our course has tried to further help us understand development as agent of social change. Here development was treated as organism with parts performing their various functional roles that bring about the transformation leading to social change.

#### **5.0 SUMMARY**

We have discussed development as agent of social change, beginning with Marx theory of social development which is a combination of dialectics and graduation from one stage to another through revolutionary transformation; to Parsons, (1937) believe in the existence of structural and functional sub-system where we anchored our discussion on development as an organism with various parts working to achieve the whole – development. We further highlighted these various sectors and discussed each which summed up to development as agent of social change. This array of arguments and re-conceptualization is to further help you understand the concepts under discussion deeper.

#### **6.0 TUTOR-MARKED ASSIGNMENTS**

- i. Discuss development as agent of social change
- ii. Highlight and discuss the critical development institutions as agent of social change

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## **UNIT 4      NIGERIA EXAMPLE AND OTHER COUNTRIES**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1. Nigeria Example
  - 3.2. Other Countries Examples
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References

### **1.0 INTRODUCTION**

Since Nigeria became independent in 1960, there are several social changes occasioned by development activities. We have moved from three regions to four and then twelve, nineteen, twenty-one and thirty-six states plus a federal capital territory. These political developments have introduced a lot of social changes. We have also moved from agriculture to oil economy, expansion on physical structures and these have social changes implications. Some part of the world (Nigeria) had experienced slavery and colonialization and industrial revolution (e.g. Europe) which introduced several social changes for Nigeria and Europe.

### **2.0 OBJECTIVES**

- i. At the end of the course students should be able examples of how development affects social change in Nigeria and other countries.

### **3.0 MAIN CONTENT**

#### **3.1 NIGERIA EXAMPLES**

Nworah (2005) cited Lewin (1951) described change as a three-stage process. The first stage (Unfreezing) involves overcoming inertia and apathy and tackling the existing ‘mind set’, the second stage (moving to the new level) is when change actually occurs. At the third stage (Refreezing), the new mind set is stabilizing to prevent regression to the old

ways. Nworah (2005) concludes that Lewis's model appears too linear and simplistic to be applied in a complex environment like Nigeria. The Nigeria social system has witnessed different types of change or reforms since independence. Previous governments in Nigeria have tried to introduce and implement different reform programmes especially in the areas of social, economic, educational and political sectors of the nation with varying degrees of success.

Nworah (2005) opines that reform programmes could neither be described as successes nor failures because a greater percentage of such reforms were abandoned half-way. Some of the factors responsible for this are lack of continuity in leadership, insincerity on the part of the government etc. Some of the notable or landslide reform programmes in the nation's history include the War Against indiscipline (WAI) which was started by the Muhammad Buhari and Tunde Idiagbon-led government in 1984. The programme despite the hype and euphoria that surrounded its introduction was subsequently cancelled when Ibrahim Babangida took over as military head of state in 1985; his government replaced the WAI campaign with what it called the Mass Mobilization for Self-Reliance and Social Justice (MAMSER) campaign, as part of what it called the social re-engineering process.

Babangida's social re-engineering programme also included political and economic reforms. At this period, new phrases were introduced into Nigeria's national life, for example the International Monetary Fund (IMF) - inspired Structural Adjustment Programme (SAP), the infamous Option A4 political programme. His government also congregated the Constituent Assembly, set up the Peoples Bank, a government bank charged with the responsibility of providing micro-credit to the poor who were not able to provide the collateral security requested by the traditional lenders and banks. The Late Sani Abacha initiated the NOA (National Orientation Agency) to replace MAMSER, and Family Support Programme (FSP) which eventually led to the creation of the Ministry of Women's Affairs and Social Welfare.

Also, Former President Olusegun Obasanjo government continued from where the previous governments stopped, with the introduction of the Child Care Trust, another first lady pet project to replace Myriam Abacha's Family Support Programme. The Obasanjo government however introduced various reform programmes in the area of agriculture and anti-graft campaign. The late Yar 'Adua also introduced series of reform programmes under the coined name: '7 Point Agenda'. Notable among the reform programmes of the late Yar 'Adua are the electoral reforms, the Land Use Act, Rule of Law to mention just a few.

On the whole, since Nigeria became independent in 1960, we've experienced a lot of social changes orchestrated by development in various sectors of the country. Nigeria use to have three regions which are North, east and west. But over the years, the regions split into multiple parts which became states. Today, we have 36 states. The country use to depend more on agriculture. After the oil boom of the seventies, the government abandoned agriculture to depend more on oil production. Another social change is the transition into a democratic government after being controlled by the military for many years. Which has giving Nigerians opportunity to air their thoughts on politics and issues about the country through music, social media etc. Then over the years, more universities, schools and educational centers were opened in more region of Nigeria allowing for better access to education.

### **SELF-ASSESSMENT EXERCISE**

1. Discuss some political and economic changes in Nigeria since independence

### **3.2 OTHER COUNTRIES EXERCISE**

Societal changes are associated with transformations in various spheres of human life. Many countries have undergone tremendous changes over recent decades with implications including economic restructuring, changes in societal value systems, the spread of media technology, and changes in educational systems or population composition. Such effects

of distal societal events (e.g., German Reunification) or rapid social change (e.g., in China) has influenced the lives of children, adolescents, and adults, for example, changing family dynamics, changes in the exposure to opportunities and risks for positive psychosocial development, or lower social control in neighborhoods.

Population composition is changing at every level of society. Births increase in one nation and decrease in another. Some families delay childbirth while others start bringing children into their folds early. Population changes can be due to random external forces, like an epidemic, or shifts in other social institutions, as described above. But regardless of why and how it happens, population trends have a tremendous interrelated impact on all other aspects of society.

In the United States, we are experiencing an increase in our senior population as baby boomers begin to retire, which will in turn change the way many of our social institutions are organized. For example, there is an increased demand for housing in warmer climates, a massive shift in the need for elder care and assisted living facilities, and growing awareness of elder abuse. There is concern about labor shortages as boomers retire, not to mention the knowledge gap as the most senior and accomplished leaders in different sectors start to leave. Further, as this large generation leaves the workforce, the loss of tax income and pressure on pension and retirement plans means that the financial stability of the country is threatened.

Globally, often the countries with the highest fertility rates are least able to absorb and attend to the needs of a growing population. Family planning is a large step in ensuring that families are not burdened with more children than they can care for. On a macro level, the increased population, particularly in the poorest parts of the globe, also leads to increased stress on the planet's resources.

For examples Europe in the 19th century was transformed from an agrarian society with advent of development of machines that led to industrialization. This led to several social

changes in Europe and African societies such as the abolition of slave trade, the rise in the activities of explorers and eventual colonisation of Africa. Japan and China have been able modernize their traditional institutions including their traditional medicines for export to other countries of the world. These have introduced a lot of social changes in their societies and the importing countries.

## **SELF-ASSESSMENT EXERCISE**

1. Discuss social changes around the world

## **4.0 CONCLUSION**

This last unit of our course draws examples of development as agent of social change from Nigeria and other countries. This is done to deepen your understanding of the concepts, to enable you study and practically follow development trends triggering social change nationally and internally.

## **5.0 SUMMARY**

We have identified and discussed some examples of development in social change and development drawing examples from Nigeria and other countries of the world.

## **6.0 TUTOR-MARKED ASSIGNMENTS**

- i. Using example from Nigeria and other countries discuss development and social change
- ii. Using institutions in Nigeria, account for development as agent of social change.

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